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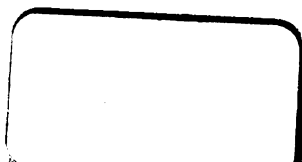
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**THE  
CHINESE REPOSITORY**

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**VOL. IV**

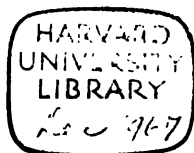
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**FROM MAY 1835, TO APRIL 1836.**

**Distribution for North,  
Central and South America**

**KRAUS REPRINT LTD.  
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VOL. IV.

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CANTON:  
PRINTED FOR THE PROPRIETORS.

.....  
1836.





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## ERRATA.

On page 65, for *Aoukwau*, read *Aokhan*: page 67, for *Nu Yew-ching*, read *Nayenching*: so in the sequel: page 98, for *Rev. J. Morison, D. D.*, read *Rev. J. Morison, D. D.*: on page 164, the *second line* must be read before the first line: page 299, line 30th, should be read thus,—by a *want of* close and literal adherence to the text; by a deficiency &c.: on page 344, line 7th, for *merchants or*, read *merchant*.



# CHINESE REPOSITORY.

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*ART. I. Education among the Chinese: its character in ancient and modern times; in its present state defective with regard to its extent, purposes, means, and results; measures necessary for its improvement.*

EDUCATION among the Chinese, from time immemorial held in high esteem, has always exerted a dominant influence on the manners, habits, and policy, of the nation. According to native historians, the earliest monarchs of the empire were at once both the inventors and protectors of the arts and sciences. They regarded the whole world as one family, and themselves as placed at the head of it. They made ample provision for the advancement of literature, and for the promotion of education in all its departments. 'Families had their schools; villages, their academies; districts, their colleges; and the nation, her university: and consequently no individual in the empire was left uninstructed.' The advantages of their seats of learning were open to all, and no one failed to improve them. Great was the number of pupils, and the instruction of their masters was complete. The principles of right reason were fully explained, and the rules of decorum were clearly defined. There was no excess; and nothing was deficient or defective. All things were harmonized by the music of the spheres; the winds blew gently; genial showers descended in their season; the nation was at peace; and all the multitudes of the people were contented and happy. The heavens, the earth, and the sages, formed the three great powers, which united their influence to promote the welfare of the human family. The heavens produced men; the earth nourished them; and the sages were their instructors. There were no evils then to disturb the repose of mankind; no guilt nor crime to mar their happiness. Temperance and rectitude, health and beauty, joy and gladness, were seen on every side. The earth bloomed as the garden of paradise. The emperor, the



son of heaven, at ease and secure from every danger, rambled on the high-ways; and the old men accompanied him with instruments of music and with songs. And all the inhabitants of the world went joyfully to their labors, and as they went they sung :

*Jeih chuh, urh tsö ;  
Jeih juh, urh seih ;  
Tsö tsing, urh yin ;  
Käng teén, urh sheih ;  
Te leih, ho yew yu wo tsae !*

The sun comes forth, and we work ;  
The sun goes down, and we rest ;  
We dig wells, and we drink ;  
We plant fields, and we eat ;  
The emperor's power, what is that to us !

How majestic ! How commanding ! So perfect, so complete, were his laws, his example, that each subject knew his proper sphere, and moved in it ; and to govern the world was as easy as to turn the finger in the palm of the hand. *Hih he ! Heuen he !* How splendid ! How glorious ! Discoveries of everything necessary to supply the growing wants of society, were made in quick succession ; and the nation, as if impelled by some invisible power, ascended rapidly to the pinnacle of glory and of perfection. In literature, arts, and sciences, models were formed every way complete ; and these were stereotyped, that they might serve as guides to all future generations. Such exalted excellence, possessed by men whose 'natures were pure,' deserves to be held in admiration. It is proper, therefore before proceeding to examine the present state of education in this country, that we take a brief survey of what it has been hitherto, both in ancient and modern times.

Very little progress has ever been made in the cultivation of any of the arts and sciences, without a previous knowledge of writing ; and accordingly we find that the Chinese, in the most remote periods to which their historians can direct us, were engaged in devising signs to express and give permanency to their ideas. They were successful ; and a written medium was formed : at that crisis, "the heavens, the earth, and the gods were all agitated. The inhabitants of hades wept at night ; and the heavens, as an expression of joy, rained down ripe grain. From the invention of writing, the machinations of the human heart began to operate ; stories false and erroneous daily increased ; litigations and imprisonments sprung up ; hence, also, specious and artful language, which causes so much confusion in the world. It was for these reasons that the shades of the departed wept at night. But from the invention of writing, polite intercourse and music proceeded ; reason and justice were made manifest ; the relations of social life were illustrated ; and laws became fixed. Governors had rules to refer to ; scholars had authorities to venerate ; and hence, the heavens, delighted, rained down ripe grain. The classical scholar, the historian, the mathematician, and the astronomer, can none of them do without writing : were there

no written language to afford proof of passing events, the shades might weep at noonday, and the heavens rain down blood." (Morrison's Dictionary, introduction.) Such is one of the fables concerning the early origin and progress of the Chinese language.

In modern times, its improvements have been few and unimportant. Perhaps we ought to say that it has deteriorated; since its difficulties have been greatly increased by the addition of many arbitrary and complicated characters. It has beauties and excellencies; and is capable of conveying thought with great precision and force. Still, the number and variety of the characters of the language are so great, that very much time must be occupied in merely learning their sounds and forms: this points to the necessity of either simplifying the existing language, or of adopting another in its stead. The experiment which is now making in India, to express the various languages and dialects of that country in the Roman character, will eventually, we doubt not, be adopted in China. A great deal more time is required for a youth to learn to read the Chinese language, than is required to gain the same knowledge of any of the languages of Europe; or than would be required for the Chinese, if it were expressed in a more simple character. Perhaps one half of the time might be saved; or if the child was allowed to be at school the same number of years as now, he would be able to make double the proficiency.

Astronomy began to be cultivated by the Chinese soon after they reached the country which they now inhabit. The courses of the sun, moon, and stars, were carefully observed and marked down. In process of time, a mathematical board was appointed, for the purpose of observing and recording all the extraordinary phenomena of the heavens. Time was measured by the clepsydra. The passage of the stars on the meridian, the shadow of the gnomon at the solstices, and so forth, were all carefully noticed. To aid in these pursuits, astronomical instruments were invented. The science was speedily carried to a great degree of perfection; and astronomy was made the basis of state rites and ceremonies. Hence, the celestial empire is an exact representation of the heavens, where all is perfect order and unclouded glory.

In modern times, however, the history of astronomy in China, is almost a perfect blank. And there are those, among the Chinese themselves, who do not hesitate to call in question the correctness of their early accounts. A distinguished writer of the thirteenth century, affirmed that in his time the business of observing the heavens had been long neglected. During the period of one hundred and sixty years, between A. D. 420 and 580, when China was divided into two empires, each having its own astronomical board, historians, &c., two separate records were kept, one of the north, and one of the south. In describing phenomena so distinct as the eclipses of the sun, the greatest care and accuracy might be expected. "But," says Ma Twanlin, the writer just referred to, "we find mentioned in the histories of the south only thirty-six eclipses of the sun, and seventy-

nine in that of the north. Of these eclipses, only twenty-nine correspond together; in some, the years agree, but not the month. Now as there are not two suns in the heavens, it is plain that to the negligence and ignorance of the historians, we must attribute these errors and contradictions. The greatest spectacle which the heavens present to us, is unquestionably that of the sun and moon, which are visible everywhere; and accordingly, if there were so many mistakes made in observing the eclipses of these luminaries, what reliance can be placed on the observations of the motions of the stars, their often obscure and occasionally retrograde courses, and the irregularities which happened among them?" (*Asiatic Journal*, No. 28. N. S.)

In ancient times, geography was also cultivated among the Chinese. The ancient monarch Yu, 'of glorious memory,' after he had drained the waters of the deluge, and divided all within the four seas into nine grand departments, and these again into seventeen hundred and seventy-three kingdoms, caused their boundaries, with all their subdivisions and statistical details, to be delineated on nine large vases, appropriating one vase to each of the grand departments. By this simple process, the boundaries of the kingdoms and of the nations of the empire became fixed and permanent as the everlasting hills. And all beyond these were regarded as 'outside nations,' remote, and uncivilized, which ought to be separated and 'cut off' from those who occupied the central and flowery land.

In later times, which come more clearly within the limits of authentic history, we find the Chinese, ignorant of the first principles of geography, determining the position of places by means of divination. This was their practice during the reign of the Chow dynasty, which fell more than two hundred years before our era. Under the Han dynasty, several geographical works were prepared; but all of these must have been very defective and inaccurate. When the Mongols overrun China, they brought in their train many scientific men, who made extensive and accurate surveys. These men came from Balkh, Samarcand, Bukharia, Persia, Arabia, and Constantinople. By their aid some of the Chinese became familiar with the true principles of the science. More recently they derived additional information from the Jesuits.

In both ancient and modern times, state ceremonies have, to a great extent, occupied the place of morals and religion in China. These ceremonies were early divided into two classes, "each of which comprehended three hundred different rites." Many of these, however, have been lost; and others changed and modified. The great sage, 'the teacher of ten thousand generations,' introduced nothing new to the attention of his countrymen: he merely collected and transmitted what existed anterior to his time; and succeeding ages have been contented with following in the footsteps of their master. For the long period of more than two thousand years, there seems not to have been among the Chinese any wish for improvements; and to advocate the possibility of advancing beyond the au-

ments, in any species of learning, would be heresy. The whole testimony of modern writers goes to show that the ceremonies of the nation, including its morals and religions, have for many centuries been constantly deteriorating; and that bad example and bad education acting jointly, have almost annihilated correct principle and good conduct. Such is the natural result of the course in which the nation is trained, and but little if any improvement can be expected until that course is changed.

In ancient times, the Chinese placed a very high value on the art of music; and even in the degenerate ages of modern dynasties it has not failed to receive a due share of attention. According to the notions of the Chinese, the knowledge of sounds is so closely connected with the science of government, that those only who understand the science of music are fit to perform the duties of rulers. Viewed in this light it has always been deemed worthy of the patronage of the imperial government, which has appointed and maintained masters for the sole purpose of supporting and improving the 'national airs.' Confucius, on one occasion, was so ravished with the sounds of music, that for three months he never perceived the relish of food, declaring, "I did not conceive that music could attain such perfection as this." About the commencement of our era, according to a native historian, the use of really good music was abolished, and that of elegant music was introduced in its stead. In more recent times the forms and the names of music have been continued; and this is nearly all that has been done. "Our modern sages," says Ma Twanlin, "would by all means discourse about music, investigate the sound of the instruments, distinguish by clear and obscure notes good music from that which is like the cries of children; and if they discover some old instrument, corroded with rust, mutilated, or broken, would deduce from it proofs of what they assert; now all such I must compare to blind and ignorant persons, and avow that I cannot place any confidence in their reasonings." This witness is true.

The cursory survey which we have now taken of some of the branches of education, as it existed in former times, prepares the way for a few remarks on its present state. The accounts which have been published on this subject have not always been correct; and those which have been free from error, have never been sufficiently extended to answer the demands of the case. The man who would give to the world a full and complete history of the literature of the Chinese and their systems of education, would not only remove the mistaken views which now prevail in regard to the intellectual condition of this nation, but would greatly aid in liberating its inhabitants from the legions of old and absurd customs which now hold them in bondage. There have been those, among the learned men of the west, who have been able to identify the ancient worthies of this nation with those whose names are recorded in sacred history. According to their views, Hwangte was Adam; Fuh-he was Abel; Shinnung, Seth; Shaouhaou, "under whom troubles

and idolatry were excited," was Cain; Chuenkuh, "who appeased those troubles and restored the ceremonies of divine worship," was Enos; Tekuh and Methuselah were one and the same person; as were also Yaou and Laamech; and Shun, under whose reign the deluge happened, was Noah. The people of the Heä dynasty were the Elamites, &c. [Paravey, as quoted in *Asi. Jour.* No. 17.]

These conjectures accord well with that opinion which makes the ancestors of this nation perfect in every department of science. Were either the one or the other correct, we should be led to expect more exhibitions of wisdom and sound knowledge in the earliest records of this country than what they now afford: and at the same time, should find it difficult to believe those well authenticated monuments which represent the ancient Chinese in the lowest state of barbarism, wild and savage as the beasts which roam the forests. But our object now is with the present state of education in China. We wish to ascertain how many of the inhabitants of this empire enjoy any means of education; and to show what those means are, and with what purposes and success they are employed. To do this, will require much time and research. In the present article we can do no more than introduce the subject with very brief remarks on the course which we propose to pursue. In order to understand thoroughly the Chinese mind,—its partialities, antipathies, and all its various associations,—it is necessary to examine minutely, and carefully analyze, the books by which that mind is formed. We design, therefore, to take up each of their standard works separately, and to follow the learner, step by step, through his whole course, watching as we pass on every turn and change in his progress, and endeavoring in this way to show what is the present state of education in the Chinese empire. We are ready to commend and extol whatever is worthy of praise; at the same time it will be our chief endeavor to detect and expose whatever is erroneous or defective, with a view to ascertain what remedies are needed, and how they may be applied.

In order to fully understand the subject of education in its most extensive relations among the Chinese, as embracing all the circumstances of time, place, and means, which serve in any degree to form the character of man, it is necessary to observe the situation and conduct of individuals through their whole lives, from the cradle to the grave. In ancient times, which, it must be remembered, were times of perfection among the Chinese, there were mothers who commenced the course of education while their children were *we säng*, 'not yet born.' By commencing education thus early, their offspring were far, far superior to common mortals. This subject, which is quite beyond our own sphere of observation, we recommend to the consideration of physiologists, and to those who may be able by the sure test of experiment to ascertain the truth concerning it. That far more, however, depends on early education, physical as well as moral, than is generally supposed, we have no doubt. The case of poor Casper Hauser shows to some extent what human beings would become were they confined in perfect solitude during the first years

of their lives. Under such circumstances men would grow up to be 'hoary infants,' and die as ignorant as they were born. We view with horror and indignation the conduct of the mother who lays violent hands on her own offspring. Millions there are, however, in this country whose condition is scarcely less lamentable than that of Casper Hauser, and of those who are the victims of infanticide.

In contemplating the interesting fact that vast multitudes of the Chinese people are able to read and write, it is often forgotten that vast multitudes also are left wholly uneducated, surrounded with everything that is calculated to debase and destroy the best feelings of the human heart. Admitting that only one half of the inhabitants of the Chinese empire are educated, and we do not think the number is greater than this, nine tenths of the females will probably be found among the uneducated. Now it is chiefly among these, in the capacity of mothers, nurses, and servants, that *all* the children of the nation are trained during the first and most important period of their lives. At that very time when children require special care and watchfulness, and when they are utterly unable to be their own guardians, almost wholly incapable of distinguishing between what is right and what is wrong, they are placed under the tuition of the most ignorant and vicious persons in the community. It has been said with great truth in regard to Christian lands, that "we often consign infants to the feeding of those to whose care and skill we should hardly be willing to intrust a calf! And the consequence is well known." In China this evil is carried to a much greater extent than it is in the west. If those who have the care of children only keep them from crying, and prevent their heads and arms from being broken, 'they are excellent servants,' 'charming nurses;' while perhaps at the same time they are filling the minds of their infant charge with the basest thoughts, and corrupting their imaginations by the rehearsal of stories, and the performance of acts, of the foulest character. The injury which is done in this way is incalculable. By neglecting to educate females, and to take proper care of children in the first years of their lives, the foundations of society are corrupted, and the way is prepared for all those domestic, social, and political evils, with which this land is filled. Such are some of the particulars in which education among the Chinese is defective in regard to its extent.

Equally deficient are the purposes and the means of education in this country. The only proper object of education is to prepare men for the performance of their duties as intelligent, social, and moral beings, destined to an eternal state beyond that 'bourne from whence no traveler returns.' The whole man, therefore, physical, intellectual, and moral, should be carefully trained for those high relations for which he is created. Some of these relations, it is true, are acknowledged by the Chinese: others, however, and those too of the greatest importance, are denied; and consequently some of the noblest purposes of education are neither enjoyed nor recognized by the people of this country. Many of the youth are carefully instructed in

those ceremonies which regard mere external deportment: and a large majority of boys above the age of seven or eight years are taught to read and write; and a few are made acquainted with the laws and history of their country. Anything beyond this is seldom attempted. The history and geography of the world, the various branches of the exact and natural sciences, and the polite and liberal arts, are utterly neglected. Moreover, by throwing off all allegiance to an omnipotent, omniscient, and omnipresent Deity, and substituting false gods instead of the high and lofty One, the religious systems of the Chinese are decidedly opposed to correct education and the diffusion of truth and knowledge. We doubt the correctness of those views which represent the ancient inhabitants of the empire as making great proficiency in learning. Nor does it appear true that the government has ever employed ample means for the promotion of education. Schools there have been both in ancient and modern times, and volumes might be filled with the records of those schools. Yet they have never afforded those aids which are requisite to educate the whole or one half of the youth of the nation. In short, it seems to us that in no one particular, are the means of education commensurate with the wants of the people.

In vain, therefore, do we look for those fruits among the Chinese which proceed from a well regulated system of education. The fallow ground is not broken up; the good seed is not sown; and consequently no rich harvest is gathered in. That policy which makes a certain amount of learning a prerequisite for office in the state, induces many thousands of the people to engage in the study of the classics. But these works, notwithstanding the high estimation in which they are held by the Chinese, are poorly fitted for directing and disciplining the mind for all the various duties of life. They serve to bring upon the intellect a dark and heavy incubus, which effectually prevents it from rising to those fair fields of science, where 'the spirit of the age,' the result of experience, guided by the principles of Christianity, is teaching men how to live. Who in the western world does not exult as he views the wonderful results of the steam and the calculating engines? The revolutions which are taking place in public opinion in regard to war, slavery, intemperance, and such like, whence have they resulted? The answer cannot be mistaken nor evaded: men have begun to understand that it is alike for their interest and happiness to love their neighbors as themselves. Acting on this principle, Christian philanthropists are extending the power and dominion of truth; consequently its antagonist, the force of error, which upholds the genius of iniquity, is weakened; and as soon as the victory is complete, war, slavery, and intemperance, with all their legions of evils, will disappear.

We do not, we think, exaggerate the defects of education among the Chinese. In regard to its extent, purposes, means, and results, it is very far from supplying the wants and necessities of the nation. In no one particular is it complete; in no one essential point is it even half what it ought to be; while in many respects it is utterly

wanting All the children of the empire it leaves neglected until they are seven or eight years of age: one half of the whole population, including nine tenths of the females, it leaves neglected through life: and those to whom it does afford aid, it gives but a faint and glimmering light. Such being the condition of education in this country, the inquiry arises, What measures are necessary for its improvement? Can anything be done? Shall anything be attempted? The politico-moral system of their sages has been in operation thousands of years, and it is now acknowledged by all parties that the morals of the nation are, and for a long time have been, growing worse and worse. This is a natural and an unavoidable consequence of a system essentially defective. In moral excellence, China never has stood high. And while the present order of things continues, the nation never can rise far, if at all, above the point which it now occupies. In all the empire there is no principle or power that can effect the changes which are necessary to elevate the Chinese to that rank which is held by the most favored nations of the west. We do not believe that China is for ever to remain in the low state in which it now is. To specify one point among many: we cannot believe that females are always, or for a very long period of years, to remain crippled and debased as they now are. But the beneficial changes must be effected by some foreign agency; or at least, the first impulses which shall lead on to the contemplated results must be received from abroad. Education and schools there are here already; but of that kind which make men thinking, intelligent beings, there are none, and never can be till the barriers which obstruct the entrance of light and truth are taken away. In prosecuting our purpose we hope to make this appear evident; and making evident the fact, we hope to excite philanthropy to buckle on her armor and come to our help—help against the mightiest evils which exist among the Chinese, their self-sufficiency and proud disdain of everything that is foreign.

Though stigmatized as barbarians, and often regarded and treated as such, it is manifestly the duty of foreigners to interest themselves in behalf of this great and populous empire. In the good providence of God we are, in many respects, privileged far above the inhabitants of this land. In social, moral, civil, and religious advantages, what foreigner would be willing to change places with the Chinese? Or what parents would desire to have their sons and daughters educated in the domestic circles and schools of this country? As the avowed disciples of Him who though he was rich became poor for our sakes, we ought to act in regard to those around us as we have him for an example. And the laws of humanity also, as well as those of God, require that the uneducated multitudes of this country should receive the attention of those who have the power and the means of affording to them assistance. Moreover, there is an inexpressible delight in ministering to the mental and moral necessities of our fellow-men. Those who suffer from the many ills 'which flesh is heir to,'—the lame, the blind, the deaf, the dumb, and such like, at once



attract attention, and draw forth sympathy and aid. Are not the diseases of the mind and of the heart equally real, and far more grievous than those of the body? We pity the naked and the hungry poor, and the sight of their miseries prompts us to relieve their wants. And shall the poverty and wretchedness of the soul pass unnoticed and unrelieved by us? Nay,

" Can we, whose souls are lighted  
With wisdom from on high,  
Can we, to men benighted,  
The lamp of life deny?"

Time was, and that recently, when all the inhabitants of Christendom seemed indifferent to the welfare of China. Could they only obtain annually a given quantity of its teas, silks, &c., they were satisfied. And even those who visited this country seem seldom to have extended their inquiries beyond the prices of the commodities which were to be bought and sold. Thus year after year passed away; and generation after generation here lived and died without that knowledge which is profitable alike for the life that now is and for that which is to come. But a change has taken place. Thousands there are now in Europe and America, and some too among those who visit these shores, who begin to inquire concerning the intellectual and moral condition of the Chinese, and are ready to recognize them as brethren of the human family, and freely to place within their reach, without money and without price, whatever treasures of science and knowledge they possess. Hundreds, we doubt not, there are, who as surgeons, and physicians, teachers, lecturers, preachers of the gospel, distributors of scientific and religious tracts and of the Holy Scriptures, would voluntarily and joyfully devote their lives to the noble service of educating the untaught millions of this empire. And ten thousands of others there are who would gladly and liberally aid in the same glorious enterprise. Is it objected that on every undertaking of this kind the supreme government of the country places its veto, and that nothing therefore can be achieved? It is true that the rulers of this land, willfully ignorant of the character and wishes of the friends of their country, would for ever exclude them from the empire, unless they come as tribute-bearers or simply as merchants. But is not their policy unreasonable and unjust? Is it not injurious to the welfare of the nation? If so, then surely the numerous friends of this country, barbarians though they may be, should take prudent but determined and active measures to convince the rulers of their errors: in the meantime, in strict accordance with their principles and professions, they should prepare themselves for their philanthropic and benevolent enterprise, and whenever and wherever it is lawful and expedient, carry it vigorously into execution

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ART. II. *The Chinese government and constitution: its character and leading principles; nature of the sovereign power; political position of the people; distinctions in society; privileged classes; the nine ranks of official persons.*

THE Chinese government has been frequently a topic of praise and admiration, among those who, ignorant for the most part of its true nature, have attributed to some peculiarly good qualities existing in itself, that almost perfect control which it has obtained over its subjects. If more closely investigated, it will be seen that the leading principles of the government, by which it preserves its power over the people, consist in a system of *strict surveillance* and *universal responsibility*: and these are enforced by such a minute gradation of rank, and mutual subordination, as give it more the character of a military despotism than is perhaps to be found in any other civil government in the world. The man, who knows that it is almost impossible, except by entire seclusion, to escape from the company of secret or acknowledged emissaries of the government, will be cautious of offending the laws of the country, or the enactments (however oppressive) of the magistracy: knowing, as he must, that although he should himself escape, yet his family, his kindred, or his neighbors, will suffer for his offense; that, if unable to recompense the sufferers, it will probably be dangerous for him to return again to his home; and that, though he should be able to return, his property will, it is most likely, be found in the possession of officers of the government, or of neighbors, who feel conscious of security in plundering one whose offenses have for ever placed him under the ban of the implacable law.

As a police measure, the system of surveillance (or it may be called espionage) may perhaps be worthy of all that praise which it has so often received from foreigners; but when we consider that the administrative and the judicial functions are both exercised by one and the same person, subject to no check but that of his superior, we shrink from placing in the hands of any individual so powerful an instrument of oppression. Of the system of mutual responsibility, in the spirit and extent to which it is maintained both in the theory and the practice of China, there can be but one sentiment of unqualified disapprobation. There is another characteristic of the Chinese government, the institution of *concurrent but independent jurisdiction* in the same place, which at first sight appears inconsistent with the system of mutual subordination above mentioned; but, as each independent power derives his authority from the emperor, and acts under immediate orders from the throne, and except in extreme cases, cannot go out of the regular routine or act at all on his own responsibility, it is therefore in appearance only that these two systems are opposed to each other.—It will be necessary to keep these

remarks in view in following out the series of official gradation detailed below.

We may compare China as a nation to a vast army, under the command of one generalissimo, the emperor. This army is divided into regiments, battalions, and companies, each arrayed under their respective leaders and subordinate officers. Every officer, whatever be his rank, and every private, is required to pay implicit obedience to the commands of his superior; he may not for a moment question the propriety of the orders which he receives, but must hasten to put them in operation by all the means in his power: were he to act otherwise, all order and discipline would speedily be at an end. Such precisely is the principle on which the government of China is conducted. By the 'transforming influence' of this principle, the government becomes a *machine*—beautiful, it may be in appearance, yet still merely a machine, all the parts of which are wholly incapable of motion except as acted upon by the fly-wheel to which the machinery is attached. This principle, by which all *moral* responsibility is supplanted, does make room for a system of blind and tacit conformity to rule and custom. But is such, we would ask, the government that should rule the minds and faculties, the genius and energies, of three hundred and sixty millions of rational and immortal beings? Can any one conscientiously think that it is? But we will proceed to lay open its character more in detail, leaving our readers to form their own judgment as to the merits of its construction. With regard to its operation, historical facts can alone afford the needful information; but of these, it is not now our province to speak.

*The emperor* is the sole head of the Chinese constitution and government. He is held to be the vicegerent of heaven, especially chosen to govern all nations; and is supreme in everything, holding at once the highest *legislative* and *executive* powers, without limitation or control. He is hence entitled *teên tsze*, 'the son of heaven;' and is clothed with most of the prerogatives of deity.\* From him emanate all power and authority; the whole earth, it is ignorantly supposed (and it is the policy of such as are better informed to perpetuate the ignorant notion,) is subject to his sway; and from him, as the fountain of power, rank, honor, and privilege, all kings derive their sovereignty over the nations. It is in conformity with these haughty pretensions, that China ever refuses to negotiate with 'outside barbarians,' until compelled to do so by force stronger than her own; and then, even when such is the case, she always assumes the tone of a condescending superior, at least in the view of her own subjects.

The power of the sovereign is absolute, as that of a father over his children; although theoretically, he is under the control of the heavenly decrees (of which however he is himself interpreter); and practically, is in a great degree subject to the influence of public opi-

\* He is also named *kuang te*, 'the august ruler;' *kuang shang*, 'the august lofty one;' *wan sui yay*, 'the lord of ten thousand years;' &c. He is even addressed, and on some occasions refers to himself, under designations which pertain exclusively to heaven.

nion, of customs, and of the enactments of his immediate ancestors and predecessors. The same absolute power which he possesses over the whole empire, he also places in the hands of those whom he deposes, to be exercised by them within the respective spheres of their jurisdiction: each being responsible only to his superior officer; and none being entitled to interfere with another in the exercise of such power, but those from whom the power is either directly or intermediately derived.

As the mere will of the emperor is law, it would be idle to attempt a specific enumeration of all the prerogatives which belong to him. A statement of a few of the peculiar rights maintained by the crown must suffice. The emperor is the head of all religion, and is alone privileged to pay adoration to heaven (or the supreme ruler of the universe). He is the source of law, and the fountain of justice. There can be no appeal from his judgment; and the gift of mercy belongs alone to him. No right can be held in opposition to his pleasure; no claim can be maintained against him; no privilege can protect from his wrath, if it be his will to set aside established rules or customs. He is the main-spring of the administration; none can act but under his authority and commission. All the forces and revenues of the empire are his; and he does with them whatsoever he pleases. He has an undisputed claim upon the services of all his people, and in particular of all males between the ages of 16 and 60: but this is a claim which it is rarely attempted to enforce. In a word, *the whole empire is his property.*

The right of *succession* to the throne is by custom hereditary in the male line; but it is always in the power of the sovereign to nominate his successor, either from among his own children, or from among any other of his subjects. The successor is frequently nominated during his father's life time, in which case he possesses several exclusive privileges, as crown prince.—It is worthy of remark, that the children of Chinese inmates of the imperial harem are, under the present dynasty, illegitimate.—The duties to be observed by the sovereign are strictly understood to consist in attention to the moral and political maxims of the ancient philosophers, Confucius and Mencius, and their most celebrated disciples, as detailed in their far-famed works, the Five Classics, and the Four Books.

*The people* in China are regarded as members of one great family, bound implicitly to obey the will of their *patriarch*, and possessing nothing but what has been derived from, and may be at any time reclaimed by, him who stands to them politically in the place of a father. Liberty, in the true sense of the term, is unknown; and even locomotive freedom is possessed but in part. Emigration to foreign regions is prohibited; and removal from one division of the empire to another, is subject to multiplied restraints. Inequality of rights, as well as of privileges, is a principle prevailing every branch of the law and government. The distinctions of subjects and aliens, conquerors and conquered, masters and slaves, old and young, high and low, honorable and mean, are constantly encountered in all the tran-

sactions of private and of public life. Before the emperor, however, all ranks are alike trodden to the earth, as being infinitely beneath him, who acknowledges no superior except heaven, and his already deified predecessors. And all the officers of the government 'looking up to him, and embodying' the principle on which their sovereign maintains his supremacy, are, in their respective spheres, tyrants and despots; nor does one of the multitude over whom they rule, dare to assert the rights of his species, or presume to declare by his actions that he possesses an immortal spirit, accountable to One who is far above all the rulers and potentates of the earth. He is indeed nominally protected from oppression by the laws, and is allowed the right of appeal when those laws are infringed. But this right seldom avails him: where the appellant is powerless and without money, the superior officer rarely troubles himself to inquire into the conduct of his subordinate. The universal principle is, that the people must be kept down by fear. This state of things has, by a natural process, led to the destruction of mental superiority; it has annihilated every aspiration after truth; and has effectually checked the spirit of noble enterprise: but it has not broken that disposition to patient, laborious industry, which so strikingly characterizes the Chinese, and distinguishes them from every other people of Asia, the kindred race of men inhabiting Japan alone excepted.

To what this is to be attributed is an inquiry, on the consideration of which we are not now prepared to enter. We are indeed as yet too little acquainted with the progressive history of the Chinese principles of government, to be able to state how far, or in what way those principles and the character of the people have mutually affected each other. Suffice it to say, therefore, that the untiring industry of this people, while by raising them in the scale of civilization, it has given them a certain tone of independence inconsistent with their otherwise general servility, has also at the same time exposed them in an increased degree to grinding extortion. Yet even this has not been unattended with advantage, inasmuch as it has shielded them from entire dispossession of their lands, and has thus prevented the accumulation of extensive portions of the soil in the hands of a few individuals. Hence we see that, while the whole empire is indisputably the property of the emperor, and all grants are reclaimable by him at pleasure, property in the soil is nevertheless held on a very secure tenure. It is also very generally divided among all classes of society.

Distinction of castes does not exist in China as in India. Yet some trace of its having formerly been known here is to be found, perhaps, in the ancient division of the people into scholars, agriculturists, craftsmen, and tradesmen; and in the still latent law respecting the registration of all males, wherein it is declared that 'from generation to generation they shall remain without change.' The more modern distinctions maintained among the people of China are the following: First, those between natives and aliens, the latter including all the

yet unconquered mountaineers and other barbarous tribes spread over various portions of the empire, with several races of boat-people and fishermen in the maritime provinces, &c., and also foreigners residing in the country; all of whom are subject to particular laws and restrictions that do not affect natives. A second distinction is between the conquerors and the conquered. This does not consist in any very especial privileges enjoyed by the former, so much as in regulations prohibitive of free intermarriages between them and the latter, designed to prevent an entire amalgamation of the two races. A third difference is made between freemen and slaves. Under certain restrictions, every native is at liberty to purchase slaves, and to retain in slavery the children of those whom he may have purchased; and freeborn people are often rendered subject, by their crimes, to legal forfeiture of their liberty. These cannot be entitled to the rights of freemen, and have in fact hardly any acknowledged rights, but may be treated in a great degree according to their masters' pleasure. The next distinctions are those of old and young, high and low, by which are effected the various relations of father and son, husband and wife, &c., as also those of the officers and commonalty, the titled and the untitled.

In addition to the above distinctions, we have to notice a marked division of all the people into two classes, the *honorable* and the *mean*; the individuals of which classes cannot intermarry without forfeiture by the former of their native privileges. To the honorable are open all the avenues of rank and office, if only they have ability and diligence sufficient to fit them for the career of literary and political ambition; while individuals of the mean and degraded class of society are altogether shut out from the public examinations, designed, as is well known, to prepare men for the attainment of office in this highly scholastic, but unlearned, country. This mean class includes all aliens and slaves, as also criminals, executioners, the lower description of police-men, stage-players, jugglers, beggars, and all other vagrant and vile persons. And these, to gain emancipation from their state of political slavery, are in general required to pursue, for not less than three generations, some honorable and useful employment.

*Privileged classes.* The distinctions above enumerated extend over the whole surface of society; there are other distinctions of a more confined nature which affect only a small portion of the social body. These, as enumerated in the code of laws, are marked by the possession or absence of one or other of the following eight privileges

1. The privilege of imperial blood and connections.
2. The privilege of long service.
3. The privilege of illustrious actions.
4. The privilege of extraordinary wisdom.
5. The privilege of great abilities.
6. The privilege of zeal and assiduity.
7. The privilege of nobility.
8. The privilege of birth.

Respecting these privileges, which affect the punishment of offenders who themselves possess, or any of whose near relatives possess, them, sir George Staunton, in a note to his translation of the Penal Code, correctly remarks, that "excepting the first and seventh classes, it can be scarcely supposed that this classification has any existence in practice; and, in fact, the first and seventh classes must, generally speaking, comprehend all those who have any claim to be ranked among the others." We confine ourselves therefore to stating who are the persons comprehended in these two classes. And first, of those who enjoy the privilege of imperial blood and connection: these are, all the relations of the emperor descended from the same ancestors; all those of the emperor's mother and grandmother, within four degrees; all those of the empress, within three degrees; and lastly all those of the consort of the crown prince within two degrees. The persons who possess the privilege of nobility are, "all those who possess the first rank in the empire; all those of the second who are at the same time employed in any official capacity whatsoever; and all those of the third, whose office confers any civil or military command." In this number are included all persons holding any of the five titles of feudal nobility—*kung, how, pih, tsze, nan*, which we might render by duke, count, baron, baronet, and knight; the two last, *tsze* and *nan*, being of inferior consequence, are hardly admitted into the ranks of the nobility, while the three first, *kung, how, and pih*, take precedence of all officers of the government who, although standing in the first of the nine ranks, may be without such titles.

The arrangement in China of all official persons and *employés* into nine ranks, or orders, each distinguished by a particular ball of stone, glass, or metal, on the top of the cap, is already well known to all who have any acquaintance with Chinese customs. But for the information of such as have not that knowledge, we subjoin a list of the distinguishing marks of each rank, to which will be hereafter added brief tables of precedences, both civil and military. It may be here mentioned that each of the nine ranks is subdivided into two classes, principals and secondaries, but without any alteration in the distinguishing balls or knobs.

For the 1st rank, the ball is of red precious stone.

For the 2d rank, the ball is of red coral.

For the 3d rank, the ball is of blue precious stone.

For the 4th rank, the ball is of dark blue or purple stone.

For the 5th rank, the ball is of crystal.

For the 6th rank, the ball is of opaque white or jade stone.

For the 7th rank, the ball is of

For the 8th rank, the ball is of } worked gold.

For the 9th rank, the ball is of }

Officers who have not entered the course of the nine ranks wear the same dress as those of the ninth rank. There are other insignia of rank in addition to these balls or cap-knobs; but as they appear less conspicuously, we pass them over, and turn from these preliminary

remarks to a consideration of the means employed by the sovereign for the government of his people ; which, as we have before said, are either purely executive, or of a mixed legislative nature: there is in China no *purely legislative* institution, resembling, in the remotest degree, the parliaments, congresses, senates, and houses of assembly, of western nations.

*Notes.* In our next and subsequent numbers, we hope to continue our remarks on this subject. in two or three separate articles: the first may perhaps treat of the supreme government; imperial councils, six supreme tribunals, office for colonial affairs, the censorate, the hanlin college, &c.: the second may comprise the *local* public offices at the capital; the imperial household, officers attached thereto, &c.: and a third may comprise all the provincial and colonial governments

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ART. III. *Notices of modern China: introductory remarks on the characteristics, the present condition, and policy, of the nation; the penal code.* By R. I.

[The judicial form of trial before an impartial jury, is one of the most simple, and at the same time most efficient, modes of ascertaining the truth, which the wisdom of man has ever devised. But when witnesses cannot be brought to the constituted tribunal, it is then expedient to take their depositions, which (unless the character of the witness is known to be bad,) are always received as good testimony. Still more worthy of credit, however, are those documents which, without their authors designing that they should appear in a court of justice, were written and signed long before it was known that the subject to which they refer would be submitted to a judge or jury. Of the nature of this last kind of testimony are our correspondent's papers, which we now have the pleasure of submitting to our readers. They have been collected with much care; and afford probably the best kind of testimony, concerning the present character and condition of the Chinese, which under existing circumstances, can be adduced. We expect that his papers will be continued through several successive numbers.]

“ WITH all its defects and with all its intricacy, the code of laws” (of China), says sir George Staunton in his preface to the translation of the *Ta Tsing leuh le*, “is generally spoken of by the natives with pride and admiration; all they seem in general to desire is, its just and impartial execution, independent of caprice, and uninfluenced by corruption. That the laws of China are, on the contrary, very frequently violated by those who are their administrators and constitutional guardians, there can unfortunately be no question; but to what extent, comparatively with the laws of other countries, must at present be very much a matter of conjecture; at the same time it may be observed, as something in favor of the Chinese system, that there are very substantial grounds for believing, that neither flagrant nor



repeated acts of injustice do, in point of fact, often, in any rank or station, ultimately escape with impunity."

The foregoing observations will serve equally well as a preface to the following papers, the object of which is to show how far the laws of China are really enforced and observed. They will, so far, form a sequel to sir George's very valuable work ; but the writer has, in the present instance, the much humbler task, to compile from the translations of others, but still translations from the Chinese original documents, as often as they can be found appropriate to his design. He will, however, introduce extracts from other writings, and reflections of his own, whenever they may tend to throw light upon the manners or institutions of the Chinese, or to suggest matter for future inquiry ; for whatever serves to elucidate the manners of a people is of utility in examining into the nature of their laws ; and these last can only be sound and effective, when consonant with the institutions and customs of the people.

The theory of the Chinese government is undoubtedly the patriarchal. The emperor is the sire of the whole empire ; his officers are the responsible elders of its provinces, hundreds, and tithings, as every father of a household is of its inmates. This may, to be sure, be the theory of all governments ; but it has in China been systematized by Confucius, and acted upon more consistently, and for a longer period, than any other system of government in the world. Besides being prompted by natural instincts, this theory is inculcated by a general system of education in China, which, aided by the absence of external influences, has succeeded in introducing an extraordinary uniformity of character throughout the extensive region in which it operates. If then the theory of government be natural and good, but the practice bad, the fault is most likely to be found in its earliest springs of action,—the education of the people ; for the well-being of every government depends upon the moral character of the governed. A certain conventional morality is found to be nearly the same in all civilized countries ; because it is founded upon necessity ; but in most countries that morality has been found insufficient of itself to support the laws and maintain their just execution, and religion has, therefore, been summoned to its aid.

China alone, of Asiatic empires, has tried the experiment of dispensing nearly with religion as a political engine. The absence of a state religion, for the ethics of Confucius can scarcely be styled religion, has probably contributed to the stability of the empire, and may have occasioned the *unimaginative* insipid character of the people ; or this last may, as is more generally believed, have been the cause why the Chinese have little or no religion. Be it as it may, these two circumstances, the want of religion as an essential part of the machinery of the government, and the absence of all enthusiasm amongst the people, are the characteristics which chiefly distinguish China and its inhabitants from the other large empires of Asia. Has then the absence of a state religion and enthusiasm saved China from anarchy and bloodshed ? By no means, as the

following pages will testify. She has succeeded in reducing a larger portion of territory and of population under one rule, than almost any other modern nation; and that rule, although despotic, as the amplification of paternal authority must needs be, is more mitigated than that of other Asiatic states,—which she resembles, nevertheless, in all her leading characteristics. She has attained, in a high degree, the civilization of luxury; yet her institutions are defective, her rulers corrupt, her men without honor, and her women slaves. Her moral civilization is nearly the same now as in the time of the Assyrians; it is Asiatic and not European. To how many causes soever we ascribe this distinction, we must conclude the principal one to be her want of a prevailing, or at all events of a pure, religion, and that religion, Christianity. “For Christianity is the summary of all civilization: it contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury; but this alone seems to have been conceived for the regions of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian.”\*

The absence of a religion of the state is, however, by no means the principal cause of the integrity and stability of the Chinese empire, whatever be its influence on the uniform and vapid character of its inhabitants: but these she owes chiefly to her isolated locality and her peculiar language, which cut her off from communication with other large empires. What was in the first instance accident, is now made a principle of safety by the government, which endeavors to introduce the character of *isolation* into all its departments; especially since the frontiers of the empire are threatened by the approach of other powerful nations. As combination of the knowledge of individuals is necessary to promote improvement amongst a community, so is the combination of nations to advance general civilization; but China, by shrinking from communication with the rest of the world, stood still, whilst Europe passed her in the career of knowledge. It is not that she has experienced no revolutions, and that each revolution has not partially reformed the abuses of the state; but she has never felt a moral renovation like that of the introduction of Christianity into the west, or of the printing press into Europe. The Mongol and Maitchou dynasties, especially the latter, have probably produced the most effectual reformations in China. It has usually been taken for granted, that the Tartars in China, like the Goths in Europe, were mere barbarians, who brought nothing but courage and energy of character into their new possessions, and that those qualities were soon merged in the character of the conquered people. This is probably a mistake with regard to both of those races. The general similitude of the Chinese form of government, with that of the Mongols in the rest of Asia, renders it probable that that people imposed their laws to a considerable extent upon the Chinese, or at all events infused their spirit

\* Chenevix on National Character, vol 1, chap 4.

into the Chinese code: if indeed, they did not both imbibe their legislation and their ethics from the same source.\* *Tytler's Univ. Hist. (Family Library,) vol. 4, p. 80.*

It is not meant by this to insinuate that the Chinese are in the same state of civilization now, with the Mongols at the time of their conquest of China, but that the former were at that time little advanced in legislation beyond their conquerors, and just as likely to receive improvement from the latter as to impart it. We must guard on the other hand against the belief that the Chinese have since that period, made any considerable progress in the science of legislation, unless what they owe to the present Mantchou dynasty, or that their moral civilization has ever been greater than at present, both of which notions the accounts of the Jesuits might lead to suppose. That they have advanced in the arts of luxury is undoubted. Modern embassies and other sources of information have gone far to correct the flattering descriptions of the Roman Catholic missionaries; but we find many Europeans arrive in China with preconceived opinions upon the country taken implicitly from Du Halde, and who, before they have landed from their ships, are ready, like the elder Stauton,† to give a description of the manners of the people which their sons will be obliged to rectify.

The descriptions of the Roman Catholic missionaries mislead, not only by their exaggeration, but because they judged China with reference to Europe, as both countries were then; whereas China has since altered her position but little, whilst Europe has risen prodigiously in the scale of civilization. They thought too, most likely, to correct the Europe of their day, by holding up China as a pattern for many virtues and for many of its institutions—and in this they only followed the example of many, if not of most, modern writers of ancient history. Rollin's history of the ancient Egyptians or Assyrians for example, and the Jesuits', or the abbé Raynal's history of China, are in many cases convertible, and whole pages might be transferred from one to the other, with a very little verbal alteration. It is not solely because there is a remarkable resemblance between the great Asiatic and Egyptian empires, which is undoubtedly the case; but also because the perpetual attempt to dignify their histories, has led each historian to imagine nearly the same theory of a perfect monarchical government for the nation which he describes. They drew their materials in part, moreover, from native historians, who, besides having the same propensity with our own, wrote in general under despotic governments, of times anterior to their own, and they flattered the dead,

\* Robertson's Charles V., sect. I. "This amazing uniformity, (in the feudal system of all the states of Europe,) has induced some authors to believe that all these nations, notwithstanding so many apparent circumstances of distinction, were originally the same people. But it may be ascribed, with greater probability, to the similar state of society and manners to which they were accustomed in their native countries, and to the similar situation in which they found themselves on taking possession of their new domains."

† See that part of his account of Macartney's embassy, written at Tunchow on his way to Peking.

to curry favor or avert displeasure from the living monarch; or they took them from state documents of their own time, which were promulgated with a view to represent the government in a favorable light. Select as a specimen, the emperor's instructions to his ambassador to the Tourgouths. 'In our empire, fidelity, filial piety, charity, justice, and sincerity, are our ruling principles, the objects of our veneration, and the constant guides of our conduct,' &c. *Staurton's translation.*

It is infinitely safer to deduce the character of the Chinese from that of other modern Asiatic empires which are best known; since their general resemblance is incontrovertible. This topic suggests the consideration whether it would not be advisable to choose the commissioners or consuls, who have the management of the affairs of foreigners in China, among those who have practical knowledge of Asiatic institutions and manners, to save them from the mistakes which persons who are acquainted with European civilization only, almost invariably commit in the outset of their career in Asia. "Those who landed," says Ellis in his account of lord Amherst's embassy, "with an impression that the Chinese were to be classed with the civilized nations of Europe, have no doubt seen reason to correct their opinion; those, on the contrary, who in their estimate ranged them with the other nations of Asia, will have seen very little to surprise them in the conduct, either of the government or of individuals."

The following compilation will, it is hoped, tend to correct the erroneous opinions which still exist about China. If we find, from the emperor's own confessions, that there is corruption and negligence in every department of the government; that the expenditure constantly exceeds the ordinary revenue; that famine visits the land frequently, and that its horrors are always aggravated by the rapacity of the authorities; that combinations exist in all parts of the country, which break out occasionally in open insurrection against the government; that every part of the country is infested with banditti, who are connived at, if not promoted, by the local officers: we may safely conclude that such a government is held together more by the force of habit and adventitious circumstances, than through intrinsic merit. Nor will this testimony be invalidated by the wise maxims which are put into the mouth of the emperor by sycophantic historians, nor even by the apparent wisdom of some of his laws. "It has been justly remarked that, notwithstanding the despicable character of both of these emperors," (says Gibbon,\* in speaking of the emperors Arcadius and Honorius) "their laws, with few exceptions, breathe often the most admirable sentiments, and the wisest political principles; but this proves no more, than that there were some men of abilities who were employed in framing them; it was another thing to enforce their observance, and while that was neglected, as the deplorable situation of the empire too well declares, they were words without meaning, empty sounds, to which the public administration of government was a daily contradiction."

\* As quoted in Tytler's Universal History. (Family Library) vol. 4. p. 31.

The extracts from the Peking gazettes, of which our compilation will chiefly consist, are gleaned principally from the *Indochinese Gleaner*, the *Malacca Observer*, the *Canton Register*, the translations of the *Royal Asiatic society*, and a few translations given in the appendix to sir George Staunton's account of the embassy to the khan of the *Tourgouths*. Some quotations are given also from other sources, which are indicated in their proper places. As we owe our fullest descriptions of China to Roman Catholic missionaries, so do we owe the present notices chiefly to missionaries of the reformed church; for nearly all of the translations found in the first three periodicals quoted above were furnished by the late doctor Morrison, the interpreter to the British East India company's factory at Canton, whose name is a sufficient guaranty for their fidelity. The extracts commence with the first number of the *Indochinese Gleaner*, a work which is now nearly out of print, and are continued more or less from that date, May, 1817, to the present year. This space of time includes the three last years of the reign of Keäking and the whole of the present emperor's. A compilation gathered from such sources must necessarily be very defective and the results often inconclusive; but it is instructive nevertheless as far as it does go, because it narrates actual events, detailed by the Chinese themselves in the ordinary routine of official duty. Whilst scattered through the pages of a newspaper or magazine, as isolated facts, they command little attention and are distrusted by those who do not know how they are obtained. Collected together and classified, they confirm each other and tend to elucidate more fully the subject to which they refer.

Some account of the Peking gazette will be found in a former number of the *Repository*, vol. 1, p. 506. For the manner in which it is compiled we are indebted to the *Journal Asiatique* for December, 1833. "The supreme council of the empire," we are told in that periodical, "which includes the ministers, sits in the imperial palace at Peking. Early every morning, ample extracts from the affairs decided upon or examined by the emperor the evening before, are fixed upon a board in a court of the palace. A collection of these extracts forms the annals of the government, and thence the materials for the history of the empire are drawn. The administration and the government establishments at Peking are ordered, therefore, to make a copy of the extracts every day, and to preserve them in their archives. The government officers in the provinces receive them by their *tchi tchan* (couriers), who are retained in the capital expressly for that purpose. But in order that all the inhabitants of the empire may obtain some knowledge of the progress of public affairs, the placarded extracts are, by permission of government, printed completely at Peking, without a single word being changed or omitted." The result is the Peking gazette. A court circular is issued daily at Canton also, and slips of paper are occasionally hawked about the streets like an extraordinary gazette in London, on occasions of eventful news, or sometimes to report mere trifles. Many

of the local events of Canton recorded in the Canton Register were taken perhaps by Dr. Morrison from these publications, and sometimes, as is generally stated, on common report.

*The penal code.* Although the despotism of the sovereign is subordinate to the despotism of established usage, we must guard against the supposition that his laws, like those of the Medes and Persians, alter not. The penal code has undergone several emendations since sir George Staunton's translation appeared. It consisted originally of the *leuh*, which for several ages comprised only 457 heads; in the fifth year of the emperor Yungching it was reduced to 436. The *le* (novellæ) or modern clauses, to limit, explain, or alter, the old statutes, were first introduced during the Ming dynasty, which preceded that now on the throne. In the first year of the present reign they amounted to 1573.\*

The Criminal Board at Peking addressed the emperor in 1829 to recommend a new edition.† The late emperor ordered that a revised and corrected edition of the code should be published every five years; the first five being a slight revisal, and the next a thorough one. 'In consequence of the many alterations,' continues the Board, 'which have taken place during the present reign, the law and practice no longer correspond.' A new edition‡ was published the following year, in compliance no doubt with this request, composing 28 volumes octavo. The emperor decreed at the same time,|| that instead of fixing ten years or any other period for the republication of the whole code, the supreme courts shall make as few alterations as possible on the last code, and that when they are obliged to do so, they shall report them immediately to receive the imperial sanction, and then promulgate them throughout the empire. The reason assigned for this rule is, that wily litigators and lawyers avail themselves of the numerous laws made by the six supreme courts at Peking, to act upon the new law or upon the old, as suits their purposes, which they are able to do, so long as the laws are not published.—It may not be out of place to notice here, that the 'orders' which have been promulgated at Canton during the last ten years, as the laws of the empire relating to foreigners, are not found in the last edition of the code, and that they have neither personal access to the Chinese courts of justice, nor that advantage of publication of the laws affecting them, which is here admitted to be due to the natives of the country. We may digress further too, to remark, that so far from usage being immutable in China, the emperor does not hesitate even to alter the characters of the language; for on his accession he decreed ¶ that 寧 *ning*, 'repose,' the name of the late emperor, his father, be hereafter sacred; and that to prevent its profanation it should be written 寧, the character 心 *sin*, 'the heart,' which enters into its composition, being changed to a horizontal line.

\* Canton Register, July 2d, 1829. || Canton Register, July 3d, 1830.

† Canton Register, Jan. 19th, 1830. ¶ Indochinese Gleaner, p. 108. Ap. 1821  
‡ Chinese Repository, vol. 2d, p. 11.

Although a code of laws is to a certain extent a security to a nation, it is by no means entirely so, as will be found to be the case in China, as it has in France and elsewhere. The sentiments of morality must be diffused amongst a people to insure the strict and impartial execution of laws whether written or unwritten; for without that, they will easily be wrested from their true meaning. "From the impracticability of providing for every possible contingency," says the 44th section of the Penal Code, "there may be cases to which no laws or statutes are precisely applicable; such cases may then be determined by an accurate comparison with others, which are already provided for, and which approach most nearly to those under investigation, in order to ascertain afterwards to what extent an aggravation or mitigation of the punishment would be equitable. A provisional sentence conformable thereto shall be laid before the superior magistrates, and after receiving their approbation, be submitted to the emperor's final decision. Any erroneous judgment which may be pronounced in consequence of adopting a more summary mode of proceeding, in cases of a doubtful nature, shall be punished as willful deviation from justice." This reference to the emperor is made, as was the case in the Roman empire, in writing, which is certainly according to sir W. Blackstone, "a bad method of interpretation. To interrogate the legislature to decide particular disputes, is not only endless, but affords great room for partiality and oppression. The answers of the (Roman) emperor were called his rescripts, and these had in succeeding cases the force of perpetual laws; though they ought to be carefully distinguished by every rational civilian, from those general conditions, which had only the nature of things for their guide."\* A code, which, besides giving the magistrates a certain latitude on either side of any particular law in order to make it include cases which it does not specify, makes their decision again dependent upon the caprice of one man, must depend, like any other human arbitration, upon the honesty of the parties. The inefficiency of the Chinese code is further indicated by another of its own sections, the 386th, which declares: "That whoever is guilty of improper conduct, and such as is contrary to the spirit of the laws, though not a breach of any specific article, shall be punished, at the least, with forty blows; and when the *impropriety is of a serious nature*, with 80 blows."

After reading these two clauses in conjunction with the emperor's proclamation relative to the numerous new laws noticed before, we may be prepared to find many violations of its laws. A general similitude of the leuh, or original penal code of China, to that of the Visigoths or Balti in Spain, arising out of a parallel state of civilization may be remarked. But 'while the Roman emperors were enacting such sanguinary statutes, as those of Arcadius and Honorius, which declares that the children of those convicted of treason shall be perpetually infamous, incapable of all inheritance, of all office or employment; that they shall languish in want and misery, so that life

\* Blackstone's Commentaries, sect 2d.

shall be to them a burden, and death a comfort.\* The Goths enacted that, "all crimes be visited on the perpetrator alone: let the crime die with him who has committed it, and let not the heir dread any danger from the deeds of his predecessor." The Chinese, on the other hand, (although it was proposed according to Du Halde to change the law so long back as in the reign of the emperor Wante, b. c. 151,) preserve this blot in their code, in certain cases, to the present day; for so late as 1828, the emperor decreed, as an amendment no doubt upon section 287 of the code, "that hereafter, when in any case, three, four, or more persons, in a family are murdered,† if it appears on the trial that the said family has no heir left, then the son or sons of the murderer, who may not have arrived at manhood, shall be presented to the keepers of the harem, and be emasculated; and a report be made to the emperor. Let the Criminal Board enter this among the supplementary laws, and act agreeably thereto." And this new law was applied immediately in the case of a man,‡ who having attempted the virtue of his neighbor's wife and failed, murdered the husband and two other members of the family, and left him without an heir. The emperor ordered the son of the murderer, a child of about ten years of age, to be delivered to the officers of the harem to be made an eunuch, and so by the *lex talionis*, to cut off the murderer's posterity also.

In September, 1832, the Criminal Board at Peking|| expressed to the emperor a wish on their part, to alter the law,¶ which involves with a rebel all his kindred. In reply, his majesty says, that their recommendation is unsuitable. "Rebels are a virulent poison which infect a whole region; and inasmuch as they involve officers, soldiers and their families, their crime is supreme and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency." We are told,\*\* that in accordance with this law, the wife, daughters, and other female members of the family of an uncle of Changkihurh (Jehanguir), the rebel chieftain in Chinese Turkistan, were in 1827 or 1828 banished to the southern provinces of China and subjected to slavery; while the men of the family were separated from them, and condemned to perpetual imprisonment. In 1832,†† the families of seven Mohammedan begs of Turkistan, who had been executed for rebellion, were condemned to slavery. Three sons of the leader of the rebellion in the mountains which divide the provinces of Kwangtung, Kwangse, and Hoonan, his daughter, daughter-in-law, a brother, and two accomplices, were delivered over, in 1832, to the Criminal Board at Peking for trial: five of them were sentenced, in October, to the "slow and ignominious death of cutting to pieces," and their heads to be carried about among the multitude.‡‡

\* Tytler's Universal History, (Family Library.) vol. 4, p. 80.

† Canton Register, Feb. 2d, 1829. \*\* Canton Register May 10th, 1829.

‡ Canton Register, May 2d, 1828. †† Canton Register, Aug. 2d, 1832.

|| Chinese Repository, vol. 2, p. 336. ‡‡ Chinese Repository, vol. 1, pp. 381, 470.

¶ See section 255, and appendix 23 of Staunton's translation.



The uncertainty and futility of a code, of which the provisions are liable to reference and change on every slight pretext, are seen in a case which occurred about the same time in Nganhwuy province, where six people were killed in an affray between two parties of salt smugglers.\* One of the murderers, a Mohamnedan, ripped open one of the corpses of his adversaries, plucked out the viscera, split the head, and threw the different parts of the body into the river. This man was sentenced on his trial to suffer death by decapitation after confinement, (which generally means that his life will be spared,) according to the section 290, on "killing in an affray." The emperor censures not only the judge who passed this sentence, but also the Board at Peking who referred it to him, because they did not notice the gratuitous cruelty of the murderer, and he orders *a new law to be made to apply to such cases.*

In consequence of the litigious spirit manifested by the members of the imperial clan, the emperor enacted some new laws in 1829 especially for them.† Of late, he remarks "they have constantly appeared in cases that did not immediately concern themselves, and have employed their privileges and influence to extort money on legal pretexts." The military council of the empire, the ministers of state, the heads of the imperial household, and the supreme court of the criminal law, having assembled by order of his majesty, framed certain new laws which he confirmed. The tenor of them was, that, 'should any member, direct or collateral, of the imperial clan, appeal to any court in an affair that does not concern himself, and should it be found that this was designed to obtain money by fraudulent pretexts, he shall be sentenced to a hundred blows with the cudgel; forty of which shall be inflicted really and severely with the bamboo. If in affairs that do not concern themselves, they form a conspiracy with witnesses and others to extort money, the offenders shall be transported to Kirin (in Mantchouria), deprived of their honorary distinction, and receive a chastisement of 40 blows with the bamboo. Those who come forward to assist by their influence in these conspiracies, shall be pilloried for three months, and then transported to the frontier.' The emperor ordered these laws to be inserted in the code, and published among all the Tartar tribes both near and distant, that the law may be universally known and eternally obeyed. A case in point occurred shortly afterwards, when the emperor ordered the parties to be proceeded against with the utmost rigor of the law.‡

There is a circumstance of the above law worthy of note, which is, that flogging with the bamboo is awarded to Tartars, of the imperial blood too, whereas section 9 of the code enacts that, "all the subjects of the empire who are enrolled under the Tartarian banners, when found guilty of committing any offenses which render them liable by the laws in general to a corporeal punishment, shall receive the whole number of blows specified; but the chastisement shall be

\* Canton Register. May 2d. 1829.  
Canton Register July 2d. 1829

† Canton Register Aug. 17th. 1829

inflicted with the *whip* instead of the *bamboo*." This clause in the code must have been abrogated or allowed to fall into disuse before, however; for we find the emperor expressing his severe displeasure, in the 88th number of the Peking gazette for 1828,\* against Nganseu, a Tartar nobleman who is an hereditary officer, and had recently been a lord in waiting at the imperial gate Keëntsing. This nobleman thrashed his servant to death, and *instead of telling the emperor*, as he ought to have done, he endeavored to conceal it. The emperor heard of it, however, and ordered a court of inquiry. The court, fearing Nganseu, delayed to send in their report for twenty days, for which the emperor delivered them over to the Criminal Board. The nobleman was ordered to the gate of audience and there punished with twenty 'heavy blows' with the flat bamboo on the seat of honor: he was banished moreover from court; but allowed to retain his *hereditary honors*.—Another case of reference to the emperor upon a doubtful case with regard to the code will be found in the Repository vol. 2, p. 287.

Besides the laws made by the emperor or by the six boards at Peking with his sanction, the orders of the officers of the provincial governments have the force of laws, or at all events they stretch the laws at convenience without reference to the emperor;† but if referred to and sanctioned by him, they become laws, but are not always made a part of the code as we have stated to be the case with the orders relating to foreigners. To alter or modify these local laws, the governors of provinces generally invite the coöperation of the fooyuen, judge, and treasurer, &c., to share the responsibility. Some of these precepts even affect life. The governor and fooyuen of Canton issued a joint proclamation in 1830,‡ directed against banditti, who under the disguise of custom-house searchers, plunder boats upon the river. The principle is laid down that no boat is to be searched in transit, but only at a custom-house, and any who attempt it may be seized, bound, and carried before a magistrate; and if he resist he may be killed, under the law which authorizes to resist armed banditti. The proclamation cautions traders not to abuse this sanction, by making it auxiliary to smuggling.

The only law that we find in the code upon this head is that under the 388th section, which affects criminals who resist police-officers, which says: "if the criminal who resists, is armed with any weapons of defense, and the police-officers kill him in endeavoring to secure his person; or if the criminal escapes from their custody or from prison, and is killed upon a renewal of the pursuit, the police-officers shall in nowise be answerable for his death. On the other hand, if a police-officer at any time kills or severely wounds a criminal, who is not capitally punishable, and who had surrendered without resistance, either immediately or as soon as overtaken, such police-officer shall be punished according to the law against killing or wounding in an affray." Considering the clauses in sections 141

\* Malacca Observer Jan. 27th, 1829. † Canton Register, Feb. 15th, 1830

‡ Canton Register, July 2d 1829

and 146 of the code which award, in the case of smuggled salt, the whole of it to an informer or to the seizer, and in the case of other goods, three tenths to the informer, and considering further that clause of section 310, concerning "all persons resisting and striking those who, under the authority of any public office or officer of government, are employed in collecting duties;" we can scarcely imagine a case to occur in which the governor might not decide on either side as suited him, or in which his decision might not be reversed, with the colorable pretext of law. A case did occur in 1833,\* when the governor was true to his interpretation of the law. It was rumored that a passage-boat going from Canton to Chaouking foo, a distance of 70 miles, had smuggled opium on board. A custom-house boat set off in pursuit and overtook her late in the evening. The boat was hailed and ordered to stop to be searched; but the master refused and threatened to fire on the custom-house officers if they attempted it. The attempt was made and the threat fulfilled; and the custom-house boat was obliged to return to Canton with four men killed and twelve wounded. Meanwhile the passage-boat pursued her way, and the master reported at the first custom-house he reached, the circumstances of the affray; and stated that the custom-house boat had acted contrary to the governor's late edict, and that he, the master, could not tell whether she was really what she appeared, or a pirate boat. He made the same report on his return to Canton, and the governor in his reply to a complaint on the part of the custom-house officers, justified the master of the passage-boat on the ground that his orders had been violated, not to attempt to search boats between custom-house stations. Four men of the wounded officers of the customs had by this time died. This little history will go some way towards explaining the open violation of the numerous imperial and viceregal edicts against the contraband trade in opium.

An imperial edict of 1824 enacts,† that for the people to have firearms in their possession is contrary to law, and orders have already been issued to each provincial government to fix a period within which all matchlocks belonging to individuals should be bought up at a valuation; and again in 1831,‡ firearms, with the exception of *fouling-pieces*, are interdicted and ordered to be delivered up within six months. The magistrate of the district of Nanhæ in Canton took upon himself, nevertheless, in 1830, to issue a proclamation permitting the inhabitants to consider all people as thieves whom they might see on the tops of the houses after the second watch of the night, and fire at them. He did not permit them, however, to fire with ball or shot, but only grains of paddy; 'because,' adds he, 'whilst I would detect thieves, I would save lives.' Two months afterwards he partially revoked the order and declared firearms to be illegal, or that nothing but the most urgent cases can excuse their use. He

\* Canton Register, July 15th, 1833.

† Transactions of the Royal Asiatic society, vol. I. p. 386

‡ Canton Register March 24th, 1831

still permits them in such cases,\* when it is certain that the man on the housetop is a thief and they cannot catch him; but there is to be no firing on mere suspicion, which rather aids the thief than hinders him. His first order was, he admitted, abused, and the inhabitants are disturbed by the popping of guns all night. In his first edict, he says that he has caught a great many thieves, but has seldom received the stolen property, whence he infers that the receivers of stolen goods must be numerous. He orders, therefore, for the purpose of intimidating the receivers and to make the inhabitants look after their tenants, that "all houses whether large or small, in which stolen goods are found, shall be given to the informer."

In addition to all these rescripts and by-laws it appears, according to the Canton Register, that villages have their unwritten usages, to which a general council of old men and gentry compel individuals to submit, and in this, it is said, the government supports them.

Nor does the manufacture of laws end here, for occasionally, there are forged edicts promulgated, which, as they are punishable by section 355 of the code with death, must sometimes be found to answer, or they would not be attempted. The governor of Peking apprehended one of the clerks of the Board of Revenue in 1827,† who with accomplices, had forged an official edict with a view to extort money; one of his accomplices kept a clothier's shop. Some others in the same office were sentenced a few months afterwards to carry the cangue or wooden collar‡ for two months at Peking, and then to be transported to an unwholesome region, meaning Yunnan or Canton provinces, there to be given as slaves to the soldiers, and be again exposed in the cangue for three months more. Another case of forgery occurred in 1829, when the offender was sentenced by a judge to transportation only, on the ground, that the forged document was never published. The court of appeal condemned the sentence, however, and was supported by the emperor; because the document was handed about and shown to people who talked of it publicly and praised it. The judge was ordered before a court of inquiry.

In 1831,|| a document appeared in Canton which purported to be an edict of the fooyuen, and contained a minute specification of the names of the compradors and other servants of the foreign factories, insinuating that they combined treasonably with the foreigners, &c., with a view to extort money. From some peculiarity about it, one of the compradors doubted its authenticity, and reference being made to the principal hong merchant, it was discovered to be a forgery. A plan was immediately laid to entrap the perpetrators, and it was resolved to invite them to a repast in order to arrange the matter amicably. The invitation was accepted and the parties went, when they were seized by the police. They bought themselves off probably, for we hear nothing more about them.

\* Canton Register, July 3d, 1830.

† Canton Register, May 31st, 1828.

‡ Canton Register, Feb. 19th, 1828

|| Canton Register, Sept. 2d, 1831

**ART IV.** *Fire insurance in Canton: nature and character of the risk; fire of 1822; the situation of property here; the degrees of risk; how mitigated, &c.* From a CORRESPONDENT.

FIRE Insurance has been lately more or less spoken of in Canton, and as much diversity of opinion appears to prevail on the subject, a short examination of the nature and character of the risk, that would obtain on the establishment of a fire insurance society may not be useless. Such an inquiry may tend, perhaps, to methodize our ideas, and enable us to draw some general conclusions, and assist us in forming an opinion of the practicability of establishing such a society. The merits and demerits of the subject can only be ascertained by endeavoring to place in their just relative position, the arguments that can be adduced on either side. We shall often find our judgment led astray by an undue weight and importance being given to some considerations, while others of great value are entirely overlooked. If this inquiry be fairly followed in regard to the subject under consideration, it may be found to be not only of a practicable nature, but beneficial to the supporters of such a society, and highly satisfactory to our constituents at home.

The untried nature of the subject renders it one of no small difficulty. The great fire of Canton in 1822, stands athwart the subject, and threatens to overwhelm every rational notion we may be disposed to entertain, and without consideration, we are apt to conclude that that event is a panacea to every argument which can be adduced to show that the existence of the said fire has little or no weight in estimating the relative advantages or disadvantages of fire insurance in this place. The natural order of the subject seems to suggest an inquiry into the degrees of risk arising from the locality of the place. This indeed is the most formidable, and perhaps the only, objection that can be urged. The proximity of houses, the narrowness of the streets, the combustible material that is to be seen in every direction, all combine to astound the casual or careless observer. Upon these, follow the great fire above alluded to, which closes his view of the subject, and fire insurance is generally declared not practicable. These considerations alone, and they are certainly weighty ones, have induced many to form opinions averse to the question, and led them to doubt the applicability of fire insurance to Canton.

The diminution of fire risk must be deemed to consist, in the separation of one risk from another or in their divisibility, and where this is not practicable, in the prevention of the extension of fire by strong partition walls. The great divisions of risks in China cannot be formed into more than four, of which Macao would constitute one, Honam on the opposite side of the river would form a second, and Canton divided by the creek, may be considered as making two more

It must therefore be admitted that so small a number is unfavorable to the object in view. But having fully admitted this objection, there will be found, upon examination, a number of circumstances acting in mitigation; and could we only put aside the great fire of 1822, which is constantly coming before us as a knock down fact, (while all the reasons which render it a tangible object are lost sight of,) we might perhaps hope to make some converts; but in truth, we are afraid to encounter it.

We remember an anecdote of Eumenes, one of Alexander's generals, whose army insisted upon his attacking the enemy immediately and in front which he knew to be dangerous or impracticable. However, as they persisted, and to convince them of their error, he ordered a weak and lean horse, and a strong and well-fed one, to be brought in front of the army. To the tail of the weak horse, he placed a powerful man, and to that of the strong horse he placed a weak and puny man, desiring each to pull off the tail. The robust soldier pulled and tugged in vain; the weak one undertook the business more in detail, and he proceeded to pluck hair by hair until none were left. We must proceed in the same manner, hair by hair, point by point, and possibly we may show our object equally capable of attainment.

The writer of a prospectus which we have our eye upon in these observations, proposes to confine the risks to be taken to European moveable property. This limitation reduces the subject to one of considerable simplicity, and we can consider: first, what would be the degree of risk attendant upon such property; and second, how those risks may be mitigated or reduced to the level of common fire insurance risks by proper and practicable arrangements. In the following observations we shall not, however, strictly confine ourselves to this division, but allude to the one or other, as the subject may seem to suggest.

We have observed that the greatest danger of fire in Canton arises from the contiguity of the houses, and the narrowness of the streets; but the degree is different in the divisions we have pointed out. Insurances effected at Macao would not differ much from those in Europe; the houses and warehouses are generally separated from each other, and fire arising in one is not likely to be communicated to other buildings. The same may be said of Honan; but in Canton, the contiguity of houses is uniform, except in the division formed by the creek. The position of the warehouses where moveable property would be lodged, offers great facilities for the removal of it, from the fact that they are all on the river side. This will presently be shown to be a circumstance, capable of being made so useful in diminishing the risks, as to reduce it below the ordinary level. The combustible appearance of the Chinese houses, from the wood scaffolds that are raised above them, induces us to apprehend danger in a greater degree than there is really any ground for. If this is a source of danger, it is surprising that fires occur so rarely as they do. We shall find, however, that the sources of danger are much

less in Canton, than they are in Europe, in regard to separate and distinct houses.

The existence of fires in Chinese houses is but periodical. They are lighted for culinary purposes twice a day only for a short period of time, and are extinguished when that object is fulfilled, which almost invariably occurs between sunrise and sunset. Their fireplaces, or fogongs as they are called, are detached furnaces, having no connection with the walls of the house, and are generally placed upon brick elevations erected for the purpose. Their houses and roofs are entirely built of bricks and tiles as in Europe; and the amount of wood used internally is not greater than can be found in the structure of houses elsewhere. The uses and existence of fires may therefore be considered as much less general than at home, where they are kept burning both day and night, and several in the same house, and under very irregular care and attention. Chimneys, which are the cause of many fires in England, form no part of a Chinese house; a mode of building that was probably induced by the short time fires were kept burning. At home, great stress is laid upon partition walls; but in this respect, Chinese houses are superior, as each one is built separate, and although placed in close conjunction, each has its own wall. But we do not confidently assert this, although it appears to be the general mode of building. The solidity and thickness of the roof is a most remarkable feature, and would somewhat astonish an English builder, consisting of two or three layers of well burned tiles. Such appears to be the true features of Chinese houses in relation to the influence of fire, and when these are contrasted with the nature of houses at home, the risk of fire taking place in any one, is much less in Canton than in London; and when we add to this, the many fires that are burnt in one house in one place, and the few that are kindled in the other, it ceases to be a matter of surprise that so few fires occur at Canton.

We now come to what appears to us to be of the utmost importance to a just consideration of the subject. This is the facility for removing goods from the place where the fire may occur. The writer of the prospectus proposes simply to insure foreign goods, the property of foreigners deposited in the hongs of the hong merchants, or Chinese goods marked and numbered, and unquestionably known as foreign property. In fact, it appears to be merely his intention to protect the property of foreign merchants from the consequences of fire, so long as it exists in a clear and tangible shape as such. The goods, therefore, according to his view would be deposited in the hongs or warehouses of the hong merchants. These are placed without exception on the borders of the river, and it does not appear to be a matter of difficulty to arrange some plan for a speedy removal of goods from danger. To enter into the various plans which might be adopted for this object, would too much lengthen the present notice; but a sort of fire police might certainly be formed with the assistance of the hong merchants, or even without them, with the aid of our compradors under the superintendence of Europeans and

other foreigners, who would no doubt readily devote so much of their time to the purpose in case of need as would secure a speedy removal of goods to a place of security. It has occasionally been a matter of surprise to us, that something of this kind has not been adopted before this time for the protection of the valuable property that often remains deposited where it is exposed to destruction by fire; but it does appear as if men, and coolies, and boats, might be retained, and held in readiness in cases of emergency, to act under the superintendence of Europeans for such protection. Each district or division might be marked out, and particular parties appropriated to each, and some general superintendence established for the organization of the whole. It may, however, be objected by some, who still have the fire of 1822 in their minds, that a fire, when it takes place in Canton, is so overwhelming as to render nugatory all attempts to oppose it. It will, however, be remembered by them, that the fire alluded to, owed its extension and destructiveness, not to the combustible nature of Chinese houses, but to one of the heaviest gales that has been known. They will also remember that fires have occasionally appeared since that period, without being attended with any disastrous consequences of magnitude; and also that fire engines have become numerous in Canton, and may be found in every hong. The Chinese coolies have now become expert firemen, and are well acquainted with the use of the engine, and on all occasions of fire, animated no doubt by a common sense of risk, every engine is speedily conveyed to the place of danger. At a fire that took place last year, in which thirty or forty houses are said to have been burned, no less than nine engines were counted on the spot; and most of them had arrived before any foreigners, who are sometimes quick in their attendance on such occasions. They are said to understand, and to put in practice, the European system of tearing down or sacrificing one or two houses for the preservation of those not on fire. These latter circumstances are mentioned principally to show that the Chinese have acquired a certain knowledge of those tactics, and do actually put them in execution, which are considered most effectual in retarding the progress of fire. The example of Europeans has led them to appreciate the value of fire engines, and scarcely any hong is without one or two of them, so that the supply may be considered sufficient.

Although we have chiefly dwelt upon the facility there is for removing goods from the hong of the hong merchants where they may be deposited, by means of the river, yet it is worth while to observe, that the ends of the hong on the north are bounded by a street running parallel with the river; and although this street is not of so great width as to form a very effectual barrier to the progress of a fire, yet when it is combined with the circumstance of the solid brickwork with which each hong is terminated, it becomes a fact worthy of consideration. It may be remembered, in the fire of 1822, that these hong did form a barrier to the progress of the flames, along the whole line where they came in contact with them. King-



qua and Manhop's hong's, it is true, were severely threatened, and nothing but the most strenuous exertions of Europeans could preserve them from the fire, driven as it was by a strong and powerful wind. But under other circumstances, we apprehend that this street, with the solid brickwork forming the ends of the hong's, would prove a very effectual barrier; indeed the experience gained by the above circumstance shows the probability that such would be the case.

We have said nothing of the foreign factories, because the same reasoning applies to them as to the hong's, and perhaps in a much stronger degree. It will be remembered that in the fire of 1822, but little alarm was taken by Europeans with regard to the factories until one or two hours after midnight; at least none took any practical steps for the security of their property. But when they did, a very considerable portion of it was removed. The company was the greatest sufferer; yet, if upon the first intimation of serious danger boats and men had been held in readiness under the direction of the fire-police we have named, to remove the property to the other side of the river, can any doubt be entertained that almost the whole of their valuable goods would have been saved? But the fact was,

“ We stood and gazed, and as we gazed, our wonder grew, ”

until the proper time for action had gone by, and we were overwhelmed before anything effectual could be done. However, some considerable quantities of goods were saved. It is not necessary to pursue this subject any further. The instances adduced will show that fire insurance may be put upon some practicable footing; and although it cannot be said that these observations have placed the matter beyond doubt, yet the candid reader will confess that some approach has been made to a better view of the subject, than has hitherto been entertained.

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Frequent inquiries respecting the situation of property in Canton, with regard to the danger to which it is exposed from fire, have induced us to submit the foregoing communication to our readers. Should any of them see cause to dispute the facts or opinions advanced in it, or to advance others on the same subject, we shall be glad to give their remarks publicity. Mr. Barrow, speaking of the roofs of houses, says ‘ the tiles are laid on the rafters, in rows alternately concave and convex, forming ridges and furrows, luted by a cement of clay.’ These tiles overlap each other, but not so as to form two complete layers. The roofs, however, are very firm and secure against fire. For the information of those who may not be acquainted with the narrative of the fire of 1822, we subjoin the following paragraphs, abridged from an account published in 1823 by Dr. Morrison, who was an eye-witness of the scene.

‘ During Friday evening, November 1st, 1822, about nine o'clock, a fire broke out in the suburbs of Canton, nearly a mile distant northward from the foreign factories. Engines were soon drawn to the spot; but the streets being narrow, and no well organized firemen, nor any efficient coöperation from the government, they were ill supplied with water, (the moat being dry,) and made little or no impression on the fast-spreading conflagration. The Chinese carrying away

their property, generally accompanied by a man with drawn swords or knives for its defense, filled the streets. A few foreigners endeavored to aid in extinguishing the flames, and in pulling down the houses; but they met with no assistance from the natives, while the fire rapidly increased in fury. Most of the Europeans in Canton began about midnight to prepare for removing their papers, and whatever they deemed valuable, to the boats on the river. So many boats were required that the demand for their hire became from ten to thirty-fold what was usual; and ultimately some persons were unable to procure them at all.

‘About five o’clock, Saturday morning, the danger appeared every moment more imminent. Two papers written in Chinese were dispatched by Mr. Urmston, chief of the British factory, to be given to the first officers who could be found in attendance at the fire; calling in the most importunate manner upon the chief officers of government, to order the military and the police to unite in pulling down the houses around the fire, as the only possible means of extinguishing it, and of saving the houses of foreigners and natives which yet remained unconsumed. One of these was received, the other not. Afterwards a letter, written in still more importunate language, addressed to the governor himself, was sent by Messrs. Hudleston and Robinson to the city gate, joined also by Dr. Morrison and Mr. Slade. When they arrived at the gate, the officer and men in attendance struggled to keep them out, and shut the gate upon them: The letter, however, was thrust into the hands of an inferior officer, who looked at the address and then hastened with it to the governor’s house. No efforts, however, were made by the government to pull down the houses; and the throng in the streets was so great that the pulling of them down by unauthorized individuals, whether natives or foreigners, must have occasioned the death of many persons.

‘The whole of Saturday was spent in ineffectual struggles to arrest the progress of the flames, the wind blowing from the northeast; but the sun of that day had not set, till all hope of preserving any of the foreign factories was lost. The fire spread to the westward across the suburbs and along the edge of the river, to the distance, probably, of a mile and a half. Sunday morning dawned, and exhibited nothing but the ruins of all the foreign factories, with the exception of the American consul’s (Mr. Wilcocks), Mr. Berry’s, and a part of Mr. Magniac’s: the English warehouse was entirely consumed; but nine suits of apartments were preserved. The factories of the hong merchants, Fatqua, Chunqua, Punkhequa, and Mowqua, were completely destroyed. Thousands of houses and shops besides, were burnt to the ground. The Kwangchow hee said, that 50,000 persons were rendered houseless by the fire.

‘On Monday, the 4th, early in the morning, the company moved their treasure, amounting to 700,000 dollars, on board a chop-boat, and by previous permission sent it to Howqua’s treasury: but after a part of it was landed, he altered his mind, and insisted on its being sent to Whampoa. The treasuries of most of the foreign factories

which were burnt down, the populace attempted to break open : some baffled their efforts ; others not. The government sent out a party of soldiers to prevent depredations ; and in fact, for the time being, put the whole populace under a sort of martial law.

‘ Wednesday, the 6th, the governor issued a proclamation requesting an account to be sent to the government of the number of houses destroyed, the amount of property consumed, and the number of lives lost, preparatory to his sending a report of the melancholy occurrence to the emperor. Some stated the loss of lives altogether at one hundred, and these were mostly young men. Robbers cut down those who were carrying away property ; and probably some attempting to rob, were killed by those who defended it. Twenty-seven persons were trampled to death at one spot, in consequence of a scramble for dollars, which fell to the ground when a robber cut the bag on a man’s back which contained them. The English sent to government a paper, in which they stated their probable loss to be about 4,000,000 of dollars. They expressed their belief in Providence ; but at the same time maintained that all human efforts should be employed to avert evil ; and regretted that their request on the morning of the 2d had not been attended to, for had it been, probably one half of the calamity would have been averted. They represented the danger arising from the Chinese houses being built against the walls of the foreign factories ; and begged the aid of government to arrange equitably with the owners of the ground, so as to leave a space between the Chinese houses and the factories.

‘ Friday morning, the 8th, two incendiaries were decapitated ; and two had been on each of the two preceding days. On Friday evening, a man dressed in woman’s clothes, and affecting the voice of a female, begging for a night’s lodging, was detected and found to be an incendiary. The governor in person, thrice visited the city gates, and evinced by his manner, that serious apprehensions for the public tranquillity filled his breast. It was said, that, on the night of the fire, in the anguish of his mind, he disrobed himself, pulled off his official cap and boots, and threw them into the flames, thereby intimating his willingness to suffer dismissal on account of his inability to extinguish the fire. During this day, the English received an answer from the governor concerning the mode of building Chinese houses apart from the factories, as suggested to him in their letter on the 6th. He commanded the hong merchants to examine the place referred to, and see if they could make such a detailed report as would enable the government to act upon it. His excellency said, he did not receive the ‘ petition ’ sent to him on the morning of the 2d ; and if he had, the natives would not have submitted to have their houses pulled down to save the foreign factories. The strong gale of wind blowing direct from the north, (he said,) and the furiously rapid spread of the conflagration exceeded all anticipation, and rendered unavailing all the measures which were taken to extinguish it. Although the English had nine suits of rooms preserved, they were inaccessible on account of the rubbish and ruins. During several

nights, every individual slept wherever they could find a shelter; but on Friday, the 8th, the greater part of the factory moved into a warehouse belonging to Consequa; and on the same day resumed business. The hong merchants are generally men who have known Europeans from ten to twenty years of their lives; have had daily intercourse with them; and, in many instances, formed a kind of friendship for them; but after the foreigners were burnt out, and left quite houseless, not one of the many hong merchants who had escaped the fire, and had warehouses entire, volunteered a night's lodging, or a single meal, to the houseless *fan kwei*; it was necessary for foreigners first to solicit them. From this censure the Chinese servants must be excepted; they generally remained by their masters, and aided them honestly in saving their property. The Chinese character, as formed by paganism and despotism, exhibited on this occasion, was the opposite of generous and disinterested. No aid from the government was afforded to the suffering natives; and no voluntary subscriptions were opened by those who escaped the conflagration, for those who had been ruined by it. During the fire, a spirit of selfishness prevented those united efforts, and personal sacrifices, which, humanly speaking, would have mitigated the evil.'

*Note.* Since this article was in type we have sent it to one of the residents, who was here in 1822, and who thus replies: "I have looked over the paper, and see nothing to remark upon, except the misstatement as it regards the gale, and the hong being a defense against fire. This last is contradicted by Dr. M.'s report, when he says, 'the factories of Fatqua, Chunqua, &c., were destroyed.' Kingqua and Manhop's factories were saved not so much by their formidable ends, as by their being beyond the creek. I do not believe there is any more safety from *such* a fire now, by the manner in which the hong are constructed, than before; and insurers should not be led so to understand."

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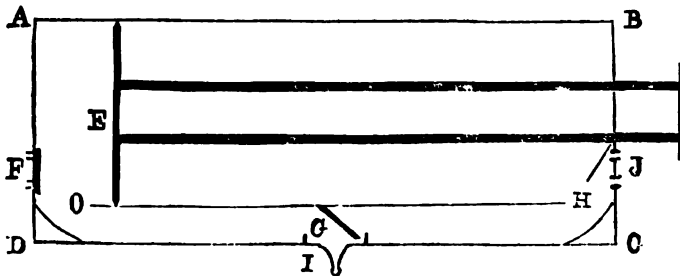
ART. V. *The economy of the Chinese illustrated by a notice of the tinkers, with a description of the bellows.*

THE economy of the Chinese is strikingly illustrated by the various ways and means in which their artisans transform their shops into moveable establishments. Some of them are fitted up with much ingenuity; and in the compass of a few cubic feet, there is often all the apparatus necessary for a variety of manipulations. There is hardly any shop which cannot be found transformed into some shape or other for the purpose of being carried about. The barber puts his washstand on one end of his bamboo pole, and the case of drawers which contains his tonsorial apparatus is fitted up as a seat for his customer, and hangs from the other end; so that at the call of a patron he can take up his shop and wait on him. The cook may be seen in the market tending the fire with which he prepares his viands; and the fruiterer, the fishmonger, and the butcher, are near at hand to aid him

in satisfying the demands of the hungry passenger. The tailor, and tailoresses too, the cobbler, the tinker, and the cooper, are also to be met, quietly waiting for customers at the corners of the streets. Besides these, there are doctors or more properly herbsellers, necromancers, money-changers, newsmongers, booksellers, and venders of small articles, as toys, pipes, seals, &c., who altogether by their presence line the sides of the narrow streets so effectually as to render them almost impassable.

Among these several classes of wayside artisans, the establishments of the tinkers are conspicuous. This extensive trade is divided into various minor handicrafts; some mend pipes, locks, and other small metallic articles; others repair broken glass ware or crockery; while a third kind deem it their province to restore pots and kettles to a sound condition; and as the particular occupation differs, so does the appearance of the apparatus. Those who mend locks and other similar articles are furnished with sundry files, pincers, and a variety of nameless implements fitted to perform as many nameless operations, and on the top of their bench is sometimes a small anvil. The anvil they employ has no sharp point, but is merely a smooth, iron block. They usually also keep a supply of those articles they repair, all of which, both tools and stock in trade, are packed up in the box on which they work. The sharpening of razors is done by the tinkers, who fasten the blade into an inclined plane, and scrape the edge with a cold chisel, after which it is ground smooth. The repairers of broken glass and crockery perform their work by means of a small drill, with which they pierce the fragments, and then fasten them together very neatly by means of small wire bent into a hook on the inside of the utensil. Although the glass is drilled while cold, the workman seldom fractures it in mending; articles of glass which were broken into several fragments, some of them not half an inch square, are repaired in this manner.

The bellows used by them is very aptly called *fung seung*, 'wind box,' and is contained in an oblong box about two feet long, ten inches high, and six inches wide. These dimensions, however, vary according to the whim of the maker, and they occur from eight inches to four feet and more in length, and so of the width and height. The annexed profile view will give some idea of the principle upon which it is constructed.



A B C D is a box divided into two chambers at the line o n. In the upper one is the piston E, which is moved backwards and forwards by means of the handles attached to it; and is made to fit closely by means of leather or paper. The lid of the box slides upon the top, and is sufficiently thick to allow the workman to labor upon it. At F J, are two small holes each covered with a valve; and just below them, at o n, in the division of the two chambers are larger holes, for the entrance of the wind into the lower chamber. This part of the bellows is made of a thick plank, hollowed into an ovoid form, and is about an inch high. The clapper G is fastened to the back side of the box, and plays horizontally against the two stops placed near the mouth I. It is made as high as the chamber, and when forced against the stop, it entirely closes the passage of air beyond. When the piston is forced inwards, as represented in the cut, the valve at F is closed, and that at J is opened, and thus the upper chamber is constantly filled with air. The wind driven into the lower chamber by the piston urges the clapper G against the stop, and is consequently forced out at the mouth. The stream of air is uninterrupted, but not equable, though in the large ones, the inequality is hardly perceived. An iron tube is sometimes attached to the mouth which leads to the furnace, and in other cases, the mouth itself is made of iron.

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ART. VI. *Literary Notices: 1. Use of the Roman alphabet in the languages of India; 2. Tibetan grammar; 3. The Ocean, a Turkish work on navigation; 4. Chinese classics, and metallic types for the Chinese language, in Paris; 5. Fauna of Japan; 6. Postage on packets from the east.*

NUMBERS of the Journal of the Asiatic society of Bengal and of the Calcutta Christian Observer, the first to December, 1834, and the second to February, 1835, have been received. No periodicals that reach China bring us more interesting articles, literary, scientific, and religious, than the two before us: their conductors have taken high ground, and seem well prepared to maintain it. From these works, and from the (London) Asiatic Journal, we select brief notices of the several topics which we have placed at the head of this article.

1. *The general use of the Roman alphabet*, to express the various languages of India, seems no longer to be problematical. "We never felt a complete assurance that our plan would be attended with success," say the editors of the Observer, "until the ladies had adopted it; and as there is now no doubt of this fact, we announce it to our friends in every part of India, as an important era in the history of the design." In support of the opinion that 'complete success' will attend the enterprise, they quote the testimony of ladies

and gentlemen, clergy and laymen, officers civil and military, from various and remote parts of India. From Simlah, Mrs. W. of the Female Orphan Asylum writes: "When I first saw the Roman letter works, I found the reading more difficult than the Bengálí letters; but this was *merely* at first. I have given the books to all the orphans who previously knew the Roman character, and I was most agreeably surprised to see the anxiety of the very youngest to push her way, as it were, through this new sort of difficulties." (Vol. 3, p. 565, Nov. 1834.) Similar testimony was received from Banáras, Assam, Burmah, &c. Great numbers of school books have been published in the 'Romanized style;' the Bible society has ordered an edition of Martyn's translation of the New Testament in it; 'and a proposition has been made to government by a distinguished officer, to introduce the use of the new letters into a large office in the upper provinces.' (Vol. 4. p. 97.) A correspondent of the Observer demonstrates that the advantage in favor of the Roman, in comparison with the Bengálí, will be about 68 per cent.; and remarks, 'that while the acquisition of the Bengálí or Nágari alphabet will occupy a pupil from two to three months, another pupil of equal capacity and application will acquire the Roman alphabet in less than as many weeks.' (Vol. 3, p. 627.) To the friends of the celestial empire we would submit the inquiry, whether equal advantage would not attend the Roman character were it substituted for the Chinese?

2. *Tibetan grammar*. In a former number of the Repository, (vol. 3, p. 185,) we noticed the completion of the Tibetan Dictionary, by M. Csoma de Körös. The Journal of the Asiatic society of Bengal for December last announces the completion of the Tibetan Grammar by the same author. 'These two volumes (600 pp. quarto) have been printed at the expense of government, under the direction of the Asiatic society, aided by the immediate superintendence of the author himself.' We make the following extract, quoted from the opening remarks of his preface.

"The wide diffusion of the Budhistic religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished orientalist, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped, that a Grammar and Dictionary of the Tibetan language will be favorably received by the learned public; since Tibet being considered as the head-quarters of Budhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text,) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears, of great part of Asia, especially of India, in former ages. There are, in modern times, three predominant religious professions in the world, each counting numerous votaries, and each possessed of a large peculiar literature:—the Christians, the Mohammedans, and the Budhists. It is not without interest to observe the coincidence of time with res-

pect to the great exertions made by several princes, for the literary establishment of each of these different religions, in the Latin, the Arabic, and in the Sanskrit languages, in the 8th and 9th centuries of the Christian era: by Charles the Great and his immediate successors, in Germany and France; by the califs Al-Mansur, Harun al-Rashid, and Al-mamun, at Bagdad; by the kings of Magadha, in India; by Khrisroug de'hu tsan, Khri de'srong tsan, and Ralpa-chen, in Tibet; and by the emperors of the 'Tang dynasty, in China. But it is to the honor of Christianity to observe, that while learning has been continually declining among the Mohammedans and the Budhists, Christianity has not only carried its own literature and science to a very advanced period of excellence, but in the true and liberal spirit of real knowledge, it distinguishes itself by its efforts in the present day towards acquiring an intimate acquaintance with the two rival religious systems, and that too, in their original languages. Hence, in the northwestern parts of Europe, in Germany, England, and France, where a thousand years ago only the Latin was studied by literary men, there are now found establishments for a critical knowledge both of the Arabic and the Sanskrit literature."

3. *The Ocean.* The November number of the Journal contains 'Extracts from the Mohit, i. e. the Ocean; a Turkish work on navigation in the Indian seas: translated by the baron Joseph Von Hammer, prof. orient. lang. Vienna.' The author of this work is 'Sídí Al Chelebi, captain of the fleet of sultán Suleimán, the legislator in the Red Sea.' The baron first 'lighted upon it (the ocean,) in the library of the Museo Borbonico at Naples, in the year 1825,' having been in pursuit of it more than twenty years; 'and after an investigation of seven years more, he was at last fortunate enough to buy at Constantinople, the manuscript serving for this notice. It is written in the fair Neskhi hand, bearing the stamp of sultán Suleimán's age, and is stated to have been copied but four years after the composition of the original, which was finished at Ahmedabád, the capital of Gujerát, in the last days of Moharrem, of the year 962, (December, 1554,) while the present copy was finished in the town of Amed or Diarbeker, in the first days of *Rabi ul Awal* of the year 966 (December, 1558). The manuscript consists of 134 leaves or 268 pages, large octavo.' According to its preface it was compiled out of no less than ten Arabic works on the geography and navigation of India, three ancient, and seven modern ones. It is divided into ten chapters; one of which treats "*of the Indian islands (situated above and below the wind, and of America.*" Other parts of the work treat of 'those winds, limited by space and time, which are called mausim (monsoons) i. e. seasons;' of 'hurricanes (tufáns);' &c. 'The monsoons are of two sorts, the western and the eastern ones: the latter are subdivided into two classes, and during the first, the Indian seas are shut.' The work contains, among other things, directions for sailing to 'Shomotora, Malacca, Siam,' &c. Further discoveries may bring to light new accounts of the navigation to the "gates of China."



4. The (London) Asiatic Journal for Oct. 1834, announces that. "The works of Confucius and Mencius are about to appear in Chinese and French, by G. Pauthier, of Paris. M. Pauthier is also preparing for publication the Taou tih king, by Laoutsze. M. Légrand, a type-founder of Paris has finished the cutting in steel of a set of matrices of Chinese characters, amounting to 2000, which can be augmented afterwards to any extent." (See Rep. vol. 3, p. 529.)

5. Again the same Journal says: "M. Siebold, the Dutch traveler in Japan, has commenced the publication of a *Fauna* of that country, in which he is assisted by MM. Temmiuck, Schlegel, and Habu: two livraisons have appeared, one on the Cheloniæ, and another on the Crustacæ."

6. *Postage on packets from the East.* "During the month," (say the conductors of the Asiatic Journal for November, 1834,) "a small parcel from China, addressed to our publishers, containing eight numbers of the Chinese Repository, (the whole not much larger than a single number of this Journal,) was charged at the post-office £4. 13s. 4d. This postage is at the rate of 11s. 8d. each number, which sells at 2s. in England! An application to the post-office procured immediate attention, and a remission of £3. 13s. 4d., leaving still a tax of 2s. 6d. a number (more than the selling price) Sir F. Freeling expressed his regret that his discretionary power could be carried no further." Many thanks to our friends, and to sir F., for their prompt and kind attention. Unless some way can be devised to lessen the postage, we fear we must desist from sending our work to our friends in Europe, except it be at their expense.

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ART. VII. *Walks about Canton: the esplanade; the creek; the custom-houses; landing place; cupping; nuns; "Hog Lane;" guard-houses; Old China street; fortune-tellers; New China street; dress, and eatables.* Extracts from a private journal.

[To local readers, the following extracts will seem 'stale and unprofitable;' but to those who have never walked the streets of 'the celestial empire,' they will afford many details illustrative of the manners and customs of the Chinese; and it is on this account—to show a tender regard for *distant* barbarians of the outside nations,—that we are induced to give them a place in the Repository. We give in the present number all the extracts we have in hand, but expect they will be continued from month to month; this however must depend on their suitability for our pages.]

*The esplanade.* "So pestered in this pinhole here, I'll be out," said I to myself, as I sat cramped up in one of the narrow barbarian factories, "I'll be out;" and forthwith seized hat and cane, and bolted out at the front of the hong. Here, as if moved by instinct, I halted,

not knowing which way to turn. The 'grand esplanade' lay in full prospect before me, and almost every foot of it seemed to be covered with a busy multitude; albeit, not having lost my determination 'to walk,' I soon found myself pacing back and forth in front of the factories, jostling my way through a crowd of idle spectators. On one part of the ground there was a long line of victualing stands, furnished with fruits, cakes, sweetmeats, soups, and such like, their keepers constantly calling out to attract the attention of customers: on another part, stood a row of red show-boxes containing marvelous pictures to amuse boys and silly people, and so catch their cash. Some scores of barbers had taken up their quarters within the area; as had also a number of old dames, with their bags of rags, needle and thread, etc. Cobblers, tinkers, and men with baskets of dogs, cats, fowls, etc., for sale, were also on the spot. These were all busy: but by far the greater part of the whole multitude, were mere loiterers, gazing at a few *fan kwei*, who like myself were trying to 'take exercise.' Among the crowd were several tall gentlemen, merchants from the northern and middle provinces; several of these had birds in their hands, perched on sticks or closed up in cages; and what was very odd, these gentlemen when warmly engaged in conversation, would squat down on their 'haunches,' four or five of them in a circle, seeming'y in a most uncomfortable mode; when their debate was ended they would 'rise,' and again saunter about. I had now extended my walk several times across the esplanade; and in doing so, in one or two instances, had counted my steps, which numbered 270, from which I judged the whole length and breadth of the 'grand esplanade' from the creek to the Danish hong, and from the factories to the river, might be forty-five rods by ten. So large

The creek, or ditch, at the east extremity of the esplanade, attracted my attention, for the tide being high, it was covered with boats passing and repassing, some outward, and others inward bound. The creek is perhaps twenty-five or thirty feet wide, and so shallow that at low water it is quite dry; it extends along the whole western side of the city, ten or fifteen rods distant from the walls. Several hundred boats belong to the creek, or the creek to them, and they never leave it, whether it be wet or dry. There are on it also many that are employed for the transit of passengers, merchandise, provisions, building materials, manure, and such like: when the water is high, these are all in motion.

'Two custom-houses,' so called, stand on the esplanade. These are the offspring of the 'grand hoppo's' department, and are filled with his domestics, who serve him as 'long eyes' to watch the fan kwei. It was these faithful servants who reported to his excellency, last July, the arrival of 'four English devils,' viz., Lord Napier, Dr. Morrison, sir George Robinson, and Mr. Davis. By the laws of the land, if I have been rightly informed, these tide-waiters are required to live on the river: and this in part they do,—one side of their houses rising out of the water, and the other standing on land. Both of these are of very good dimensions for Chinese houses, and

have grown up in due form according to old custom. The best of the two stands near the creek; first there was a small bamboo shed; next some posts: and by and by, brick walls appeared; and last year, a large mat shed came over the whole, and after a few weeks when it was removed it disclosed a neat brick house.

*The Company's garden*, which occupies a part of the esplanade, undertook a few years ago to expand itself in the same manner as the custom-houses have done; and it actually did encroach several feet on the river. The redoubtable fooyuen, however, got wind of this, reported the case to Peking, received his majesty's will; and one fine morning, (the 12th of May, 1831,) accompanied by the hoppo, came to the spot in great wrath, and the poor garden soon shrunk back to its former dimensions; occupying, I suppose, full ten rods by four, which is the largest and almost the only retreat for barbarians in all Canton: and even this is private ground, inherited by the heirs and executors of the late British factory.

*A landing-place* is built close to the garden, and extends several rods beyond it, strait out into the river, and was equally guilty with the garden, and ought to have suffered in the same way. The landing-place is for one of the many ferries between Canton and Honan, and is a good specimen of the whole. The ferry is supplied with *eighty* boats, each making one share in the proprietorship, and allowed to pass only in regular rotation. Each boat takes eight passengers at a trip, who collectively pay sixteen cash, or about two cents. An individual paying the same amount may have the whole boat for himself.

*Cupping.* While out this evening, I noticed a case of this, in which a bamboo was used instead of the cupping-glass. The operator had the man bent down in a triangular form, with his hands on his knees, while he himself was applying the bamboo to his back. One application had already been made; very little blood, however, seemed to have been drawn; but I could not perceive in what way the scarification was performed, or whether indeed there was any such operation; for a throng having gathered around the man as I stopped, made it necessary for me to push on and leave them. The operator seemed a mere charlatan; and the only peculiarities which I noticed about him, were his broad hat, the brim full six feet in circumference, and a roll of European newspapers.

*Nuns.* While returning, I saw a great many old women who had been to one of the public altars to pray for rain; among them was a nun; and as I passed by the altar, which stood by the wayside, I saw another, on her knees before an idol to which she was performing the kow tow,—literally knocking her head on the stones of the street. Nuns here do not hesitate to go abroad; and on such occasions they are usually dressed precisely like the priests of Budha, and have their heads shaved in the same manner. *Monday, May 4th.*

*"Hog lane."* This elegant name is purely foreign, and is quite unknown to the Chinese, who call it *Tow lan*, or Green Pea street. It is a great thoroughfare, connected with the ferry and landing-

place, noticed above. Its character is indicated by 'Old Jemmy Apoo;' 'Old Good Tom, old house;' 'Jemmy Good Tom;' 'Young Tom, seller of wines of all kinds and prices;' and other signs of similar character. This street is not frequented by many foreigners, except sailors, who make it their chief place of rendezvous. Jemmy Good Tom "sells straw hats, tobacco," etc. *May 9th.*

*Guard-house.* Barbarians will not understand reason; therefore, it has been enacted, that when the English barbarians and others "are lodging in the factories of the hong merchants, the latter are to be held responsible for keeping up a diligent control and restraint over them; not allowing them to go in and out at their pleasure, est they should have intercourse or clandestine arrangements with traitorous natives." See the hoppo's edict, dated Taoukwang, 14th year, 6th moon, 28th day; August 3d, 1834. To make the imperial favor more impressive, it was long ago determined to add to the two custom-houses on the esplanade, a military post to aid the hong merchants in keeping up a diligent control. This guard-house stands close by the American hong, and is occupied by a detachment from the Kwang heë, consisting of six or eight brave soldiers. Their courage, however, is merely painted on the back of their jackets, which they seldom wear; and of course it is not always apparent. Ordinarily their accoutrements consist only of rattans, rawhides, lanterns, and a conch-shell. The latter they blow furiously in the night to let thieves and robbers know that they are on their guard. *May 14th.*

*Old China street* is distinguished for its breadth, being twelve feet from side to side,—the widest that can be found throughout all the suburbs of Canton. Its southern entrance is close to the guard-house, protected by a strong gate, which is guarded by an old watchman on one side, and by a stone altar on the other. At the north end, it has two narrow entrances; both of which are secured by strong doors, which, as well as that on the south, are closed at night, though sometimes at a very late hour. The whole length of the street is about thirty rods.

*Fortune-tellers*, and such like, find this a spacious and convenient resort. Passing through the street to-day, about two o'clock P. M., I counted *twelve* of these fortune-tellers, ten medical establishments, and five money-changers. Two of the first were priests, one a Buddhist, and the other of the Taou sect. They were all poor, filthy, and beggarly in their appearance; and each had gathered around him a circle of idlers of the same description.

*New China street*, through which I made my way home, seemed to have been modeled after the old one, from which it differs very little. Hog lane, Old and New China streets, are all within the narrow area, which is designated *sheih san hong*, 'the thirteen factories,' and to which the barbarians are restricted, *May 19th.*

*The dress* of the Chinese during the month has presented a medium between the winter and the summer dress. Hats and caps, (I speak of the common people,) have been laid aside; the number of jackets reduced to two or three; and the tight trowsers exchanged

for loose ones. The gentry and officials have reduced their dresses in a similar manner: while the poorest of the common people appear not only bareheaded, but with bare feet and bare backs, having but a single garment reaching from the loins to the calf of the legs.

The *atables* seen in the markets during the month, are the *le che*, *taou*, *sheih lew*, *kin kwa*, *suh me*, *yang taou*, *yang mei*, *ling keö*, *ful show*, *ming kwo*, *se kwa*, *sha le*, *nan hwa le*, *poo taou*, etc.; these are the native names of fruits: the kinds of fish are numerous; the following are the most common, namely, the *tsiu lung*, *keü*, *kwei*, *säng*, *tang sheih*, *lung le*, *hwang*, *tsäng pei*, *hwang kuli*, *pih fan*, *woo*, *ma tse*, *seun kö*, *hwa*, *leén*, *hae la*, *hwan*, *sung*, *ma*, and *tsze woo*: of flesh of the animal kind, I may mention, *tsaou yang*, *new*, *chou*, *ke*, *yä*, *ngo*, *ma*, and *kow jow*: of birds there are the *pih hō*, *tre pih kö*, *chay koo*, *pan kew*, *ngan shun*, *heén yä*, *teén ke*, *shuy yu*, etc. Such are some of the most common vegetables, fish, beasts, and birds, which constitute the *atables* of the Chinese at this season of the year. *May 20th.*

N. B. The word 'esplanade' is not employed with strict accuracy in the preceding paragraphs; I have used it, because I could not find a better one. The same plot of ground is sometimes called the 'respondentia walk,' 'the square' and by the Chinese it is called 'the rear of the thirteen factories.'

**ART. VIII. Journal of occurrences. The priest and the chefoo; deaths by fire; rain; Mohammedans of Canton; opening of the southern gate; Mowqua; Fatqua; linguist, and pilot; gambling; literary examinations; cholera; smugglers; riot.**

*May 1st. The priest and the chefoo.* In our last number it was stated that, on account of the long continued drought in Canton, the chefoo of Kwangchow had issued a document requesting aid to force the dragon to send rain; and that in consequence of this, 'an extraordinary person,' a priest of the Budhistic sect, had proffered his services, and being accepted, had undertaken to procure rain in three days. A high stage or altar was erected in front of the chefoo's office; and on three successive mornings the priest, with his cymbal, wand, and sacred books, mounted it bareheaded, and continued there each day till the sun went down. But all his efforts were unavailing, and the heat and the drought have both continued. This morning, the priest offered to enter on another trial for three days, but the chefoo, already sufficiently chagrined, bid him begone. The man is a native of Szechuen, and is said to enjoy considerable celebrity for his power over the elements and for his influence with the gods of the country; and had rain fallen in this instance, no doubt it would have been attributed to his exertions.

*Tuesday, 5th. Deaths by fire.* The period for worshipping at the tombs terminated to-day, and the doors of the tombs, i. e. the doors which confine the *kwai* or 'spirits of the dead,' beneath the ground, were closed. On this day, it is customary for people to offer sacrifices to their ancestors, in order to secure their protection during the ensuing year. This evening, three individuals, viz., a mother and her little son and daughter, while together engaged in these acts of idolatrous veneration for the dead, accidentally set fire to their house and perished in its ruins. The house stood in the western suburbs, about half a mile

from the foreign factories. The fire broke out about eight o'clock; several engines were soon on the spot, and the flames extinguished; but not, however, until their bodies were nearly consumed. The father and master of the family, Chun Aih, a fishmonger, who seems not to have been at home when the house took fire, was seized by the police and carried before the magistrate of the district, to be examined concerning the circumstances of the fire. The accident in this instance was occasioned by the burning of paper, which was being offered to secure the *protection* of the spirits of the dead. From the manner in which offerings of paper are almost daily made in the houses of the Chinese, it is matter of surprise that accidents of this kind are not of much more frequent occurrence than they are.

*Friday, 8th. Showers of rain.* To-day, after an uninterrupted drought of eight or nine months, we have had copious showers. Crowds of people have almost daily, for the last three or four weeks, thronged the shrines of their gods to intercede for rain. On the 1st instant, it was supposed that not less than 20,000 persons, men, women, and children, went to worship the image of the goddess of Mercy, that inhabits a temple on the hill the north side of the city. To show their humility and contrition, the *fooyuen* and *chefoo*, and their subordinate officers, descended from their sedans and went on foot with the multitude. Yesterday, it was rumored that the *fooyuen*, as a last expedient, would release from the prisons of Canton all their inmates, except those who had been committed for capital offenses. Whether this report be true or not, and if true, with how much sincerity the determination has been made, are points which we shall not undertake to decide.

All the *Mohammedans of Canton*, it is said, have been engaged, like the other Chinese, in offering sacrifices and prayers in order to obtain rain. The sacred books of these followers of the false prophet are in Arabic, and they object to their being seen by Christians or pagans, lest they should be profaned.

The great southern gate of the city, which has been closed for the last week, was opened to-day in the presence of *chefoo*, which act was accompanied by an odd ceremony of burning a sow's tail. Elsewhere such a ceremony might have been attended with some danger. But it was not so here. The animal, lashed fast in a cage or basket, so as to be unable to move, was borne on men's shoulders to a convenient spot near the gate; and then and there under the direction of the *chefoo*, the fire was applied to her tail. After this ceremony was completed, the poor sow was carried over the river, where she is to become an inmate for life of the famous Honan *jus-house*! The *rational* of all this we are not yet able fully to comprehend. It is a grave maxim with the Chinese, that 'water quenches fire.' A knowledge of this fact, and of another equally incontrovertible, that hot winds here come from the south, suggested the idea of closing the great southern gate. It was hoped by this wise and prudent measure to repress the heat of the southern regions, and thereby cause the descent of genial showers.

*Death of Monqua.* This occurred yesterday, the 7th instant, about 10 o'clock, P. M. at his residence in Honan, n. 49. It is not easy to determine whether the sensation produced by the announcement of this sad event, bears the strongest testimony against the individual, or the native inhabitants of Canton who were acquainted with him. From all, except his relatives and personal friends, there seems to be one universal expression of joy, that he is taken away. It is proper, no doubt, to throw the 'mantle of charity' over the misdeeds of the dead, so far as they have no connection with the living. It is possible, in the present instance, that sufficient allowance is not made for the circumstances of the individual. Being one of the senior merchants of the co-hong, he was often compelled to be the organ of the government; and in this way he sometimes drew down on himself censure when it was not due. He was, however, evidently unfriendly to the extension of the rights and privileges of foreigners in this country. He possessed nominal rank; and has, we understand, been at the capital, where he formed an early acquaintance with his excellency Loo, the present governor of this province. Great efforts are being made, by the employment of priests and nuns to secure for him an entrance into 'the temple of heaven.' The coffin in which his body is to be laid cost \$370.

*Fatqua*, it is said, continues to urge his request for a speedy removal into banish-

ment, that 'he may not die in the midst of his troubles in Canton.' It was supposed that his family had secreted a large amount of property for private use; but his wives and daughters, six of the former and eleven of the latter, have testified before the hoppo that such is not the fact. His debts to the government, amounting to 300,000 taels and upward, of course cannot be paid.

*Monday, 11th. Imprisoned linguist.* When the rumor went abroad, the other day, that the prisoners of Canton were to be liberated, the friends of Hopin immediately took courage and presented a petition with money to obtain his release. But the falling of rain or some other cause changed the determination of the authorities, (if indeed they had ever determined on performing such an act of justice,) and after delaying the petitioners four days, gave them a flat denial. It will be remembered that this man was imprisoned last July, on the false charge: that lord Napier came to Canton in a ship of which he was the linguist.

*The pilot of the same ship, who was imprisoned at the same time, and who was also to be sent into banishment, is reported to have died on the 5th instant.* Reports of this kind are sometimes manufactured by the underlings in the governmental offices: they accept a certain sum of money; his death is put on record; and the man, sometimes changing his name and sometimes not, goes free.

The innocent man, who in 1833, was "persuaded to declare himself to be the person who accidentally caused the death of the Chinese native unfortunately killed at Kumsingmoon," was released last July.

*Gambling, it is well known, is strictly forbidden by the penal code of China. It is equally well known that this vice pervades every part of the empire, and is not always the least prevalent among those who are in authority. Annual orders are issued interdicting the practice; and immediately a contract is made with the same authorities, and the gambling-houses remain unmolested. Such orders came out in Canton early this year; but in forming the contract to secure connivance, the parties came to a rupture; the police-runners were soon set in motion; and the consequence was that 'all the nests of gamblers in the suburbs of the city were completely broken up.' This occurred two or three months ago; and to the present time, no one has dared to open an establishment of this kind. It appears that the authorities "struck" for an increase of fees. It is expected, however, that an arrangement will soon be effected, and that the practice will proceed as usual.*

*Tuesday, 19th. Literary examinations, during the last week, have been held in Canton under the direction of the chefoo. The students assembled, amounting to more than six thousand in number, were from Nanhai, Pwanyu, Sinhwuy, and Tungkwan,—four of the districts which compose the department of Kwangchow. This and others, which have already been held, are preparatory to the extra, 'gracious examination,' which will commence on the 8th of the 8th moon, September 29th, of the current year.*

*Monday 25th. Cholera.* Many cases of sickness and death have occurred in Canton and its vicinity during the last two or three months: some of these, so far as we can ascertain, are evidently cases of the epidemic or malignant cholera. The death of the late Mowqua seems to have been occasioned by this disease. A few other cases, equally well defined, have occurred within the circle of our acquaintance. The scanty details which we have been able to obtain concerning the extent of the disease forbid us to say more on the object at present.

*Rewards for the seizure of smugglers* have been recently conferred, by imperial authority, on three of the officers of Heängshan. This seizure was made last year, by Tsin Yuchang the chief military officer of Heängshan, who is now to be rewarded with a peacock's feather for his valorous deeds. The amount of opium seized, according to the report of the governor, as it appears in the Peking gazette, was fourteen hundred catties.

*Riots.* There is a new report of disturbances in the province of Szechuen. This intelligence has reached Canton by a letter direct from Szechuen; but whether the riot is the same as that to which we alluded in our last number, we are as yet unable to ascertain.

There is another rumor of more serious disturbances in the province of Shanse, which are said to have broken out on the 18th of the 2d moon, March 16th: but we hear no particulars on which we can depend.

# CHINESE REPOSITORY.

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ART. I. *Political divisions of the Chinese empire: "Map of China and the adjacent countries, drawn from the latest surveys and other authentic documents."* Parbury, Allen, & Co. London, 1833.

WE have seen somewhere an account of a sagacious elephant, that was required by his master to move out of its place a boat, which had just been built upon the shore, and lay with its keel imbedded in the sand. The animal first applied his foot to the keel, and, finding that to move it in its then condition was beyond his power, looked up to his master and refused to put forth his strength. The master then commanded him to try what effect a push with his head would have; but still the elephant refused to exert himself. No sooner, however, had a quantity of sand been removed from the other end of the boat, than the animal immediately did what was required of him. This boat, if it is allowable to compare great things with small, may be regarded as a not unfit emblem of China, which now lies imbedded in ignorance and mental degradation. Until the impediments which these present to its progress have been in a great degree removed, we may in vain look for the advance of this unwieldy nation along the stream of civilization and improvement. One, and but one, other chance of altering its present condition remains. Let us suppose, that when the elephant found himself incapable of moving the vessel, the object had been given up, and the boat had been forsaken. There it would have remained, until a storm coming on, the sea would have returned and driven it from its position, carrying it away, without rudder, compass, or sails, upon the face of the mighty deep. And such may, nay *must*, be the fate of China, if its present state should fail to excite the attention, and the benevolent and wisely directed exertions, of those who, having enjoyed greater advantages, are already prepared to encounter and ride out the storms to which they may be exposed.



Such are the thoughts which naturally arose in our minds, as we glanced our eyes over the sheet on which is sketched the outline, necessarily imperfect, of a portion (though the largest and most important part, yet but *a portion*) of this extensive empire,—as we traced its varied surface, here rising into lofty mountains, there sinking into fertile plains, and everywhere copiously watered by majestic rivers, placid lakes, or gently flowing streamlets; and as, turning from the pictorial sheet to the reality, we saw the teeming and industrious population, laboriously pursuing their varied occupations, yet frequently suffering from the extremity of want or oppression; while the consideration of their ignorance and debasement, their almost total destitution of truth and honest principles, and their hopeless condition in respect of all future prospects, involuntarily forced itself upon our recollection. Nor can we disconnect from the contemplation of the vast extent, and almost inexhaustible resources, of this great empire, such thoughts regarding its moral and political condition.

Of the map itself which has given rise to these reflections we have but little to say. The Chinese, possessing no knowledge of science beyond its most simple rudiments, had hardly any acquaintance with the topography even of their own country, until Catholic missionaries visited them in the 17th century, and were employed under the enlightened reign of Kanghi, to survey the whole empire, and draw maps of the several provinces. This task was very ably performed; and it is to the zeal with which they executed it, that we are indebted for being so well able to fill up our maps of this country, while those of countries much more frequently visited by Europeans still consist of large blanks, sparingly embellished with a few celebrated names. But here the advantages that we enjoy with regard to a knowledge of Chinese geography end, if we except some valuable additions that have been made to our acquaintance with the coast, chiefly by the surveys of Ross and Maughan, under the patronage of the honorable East India company, and also by the visits of two British embassies to the northern provinces of China, by the observations of officers in the company's service in the neighborhood of Canton, and lastly by the expeditions of the Lord Amherst and other vessels to the eastern and northern ports. Not a single addition of importance has, we believe, been made to our knowledge of the *interior* of the country; and the maps of D'Anville, and the topographical summaries of Du Halde, continue to be our best authorities in all that relates to the internal geography of China.

Now if we consider the rapid advances that have been made in the arts and sciences, during the century that has elapsed since these works were published, as well as the great danger that exists of multiplied errors creeping into a series of successive copies, not merely out of one work into another, but also out of different languages; and if on the other hand we call to mind, that while the moral and political condition of China has undergone no perceptible change, her artificial divisions and extent, and the numbers of her native in-

habitants and tributaries have nevertheless been subject to various and manifold alterations; we shall find abundant reason for desiring to see a "Map of China" drawn from sources and documents more ample than the "late surveys" upon the coast, and more valuable than the "authentic documents,"—journals we presume of some of those recent expeditions to the eastern and northern ports, —upon which alone rests every pretension to novelty that the map before us can put forth.

Let us not however be misunderstood. Far be it from us to blame the publishers for having given us what they had—a map copied after the only originals that they possessed, and including all the corrections that they were able to obtain. But for this we blame them, that they have given us, under the name of a "Map of China and the adjacent countries," a map merely of that *part* of China commonly, though, as we have formerly shown, somewhat erroneously, called *China Proper*, accompanied with a bare outline of the Corean and Japanese kingdoms, to the entire exclusion of those extensive portions of the empire, the three provinces of Mantchouria, the wide spread colonial possessions in Mongolia, Soungaria, Turkestan, and of Tibet. We also blame ourselves, in common with all whose attention has been turned towards China, for having so much neglected to use our exertions for obtaining, and diffusing, a better knowledge of its geography. And above all, we blame the Chinese for having profited so little by the instructions of the Catholic missionaries, as to afford us hardly any means of extending the knowledge that we have derived from their publications: Until other and abler persons will undertake the task of supplying our deficiencies in this respect, we feel called upon ourselves to use our best endeavors to atone for past negligence.

In a former volume (I. p. 36), wherein we have sketched the extent, boundaries, and characteristics, of the Mantchou-Chinese empire, we have also mentioned some changes that have taken place in the limits of the provinces of Szachuen and Kansuh, increasing the extent of 'China Proper' in those directions. We have at the same time shown that these changes are not unimportant, inasmuch as they affect the nature of the government exercised in those districts to which they relate; the Chinese governments that exist beyond their limits being altogether of a military character, while within the 'eighteen provinces,' in which the Chinese language prevails, they have more of a civil character, intermixed however, as was mentioned in the second article of our last number, with some degree of military despotism. We will now proceed to detail, more minutely than we have yet done, the political divisions of the empire; and in future numbers we propose to lay before our readers such particulars as we can collect respecting the several divisions separately.

All the possessions of the empire may be classed under three principal divisions, viz: 1. China Proper, or the empire as it existed previous to the Mantchou conquest in 1644, but with a few additions

of minor importance. 2. Mantchou or Mantchouria, the native country of the reigning dynasty. 3. The colonial possessions of Mongolia, Soungharia, East Turkestan, and of Tibet.

*China Proper*, the first, is in all respects, the most important of these three divisions. It is distinguished in Chinese geography by the denomination of *sheih-pa säng*, the 'eighteen provinces,' denoting the number of its grand divisions, which have been increased since the accession of the present dynasty (the number having formerly been fifteen), not so much by additions of territory as by the subdivision of some provinces which were before disproportionate in extent. The eighteen provinces have been incorporated into eleven governments, which are usually arranged in the following order.

*Northern governments.*

1. Cheihle, a single province, under a governor (*tsungtuk*).
2. Shantung, a single province, under a lieut.-governor (*fooyuen or seunfoo*).
3. Shanse, a single province, under a lieut.-governor.
4. Honan, a single province, under a lieut.-governor.

*Eastern governments.*

5. Leäng Keäng, under a governor; this government includes three provinces, Keängsoo, Nganhwuy, and Keängse, each under a lieut.-governor.
6. Min Chë, under a governor; this government includes two provinces, Fuhkeän and Chëkeäng, each under a lieut.-governor.

*Midland government.*

7. Hoo Kwang, under a governor; this was formerly one province, but is now divided into two, Hoopih and Hoonan, each of which is subject to a lieut.-governor.

*Western governments.*

8. Shen Kan, under a governor; this government includes the provinces of Shense and Kansuh; the former is subject to a lieut.-governor, in the latter the duties of that office are performed by the governor.
9. Szechuen, a single province, and subject to a governor.

*Southern governments.*

10. Leäng Kwang, under a governor; it includes two provinces, Kwangtung and Kwangse, each subject to a lieut.-governor.
11. Yun Kwei, under a governor; it also includes two provinces, Yunnan and Kweichow, each subject to a lieut.-governor.

It should be observed, that the governments of the united provinces are wholly distinct from each other, except in common subordination to one governor, and in a few other occasional and immaterial points. The names of places are seldom altogether arbitrary; however the lapse of years may, by gradual corruptions or by the changes of language, have disguised their original significations. This is more particularly the case with respect to the names of the

larger divisions of countries into provinces, in which the ancient designations are usually retained, than with respect to the more modern and smaller divisions of districts and townships. The language of China having been so little altered by the invasions of foreigners, the meanings of names are preserved here, it is probable, in a much greater number of instances than in any other ancient country. To assist the memory, therefore, in retaining sounds which to the untaught ear must appear barbarous and unmeaning, we subjoin here the significations of the names of provinces above given.—Cheihle denotes the province from which the supreme power emanates, and under the 'direct rule' of which all the rest of the empire is placed. The word *pih*, north, was formerly prefixed to distinguish it from the province of Keängnan, in which the seat of government had sometimes been; and hence it is that we meet in the books and maps of the Catholic missionaries with the name Petchelee (Pih Cheihle). Shantung signifies 'east,' and Shanse, 'west, of the hills,' viz., of a branch of the northwestern mountainous range, running up between Shanse and Cheihle.\* The name of Honan denotes its position, 'south of the (Yellow) river.' The government of Leäng Keäng, 'the two Keängs,' obtained its name previous to the subdivision of Keängnan, when that province and Keängse formed the two parts of the government: Keängnan denotes 'south,' and Keängse 'west, of the river,' the Yangtze keäng: a cursory glance at the map will suffice to show that the boundaries of these two provinces have very greatly altered since these names were first given to them. Keängsoo and Nganhwuy, the modern subdivisions of Keängnan, derive their names from three of the principal cities which are comprised within their borders, viz., Keängning or (Nanking) the 'tranquil city on the river' Yangtze keäng, and Soochow, 'the blissful region,' which two give name to Keängsoo; and the 'peaceful' Hwuychow, or 'region of excellence,' which gives its name to Nganhwuy. The government of Min Chè is named from its two parts, the province of the river Min (more commonly called Fuhkeän, 'the happy settled region,' a name indicative of the difficulty with which it has been brought into subjection), and Chèkeäng, the province of 'the river Chè.' Hoo Kwang, the 'broad region of the lakes,' comprises the provinces of Hoopih, 'north,' and Hoonan, 'south, of the lakes.' Shen Kan is named, like most of the other united governments, from its two parts, Shense, 'the western defiles,' and Kansuh, 'the voluntarily reverential' (being a modern offset from Shense, which has been, since its disunion, greatly increased by the annexation of submitted tribes). Szechuen denotes literally the 'four streams,' but the name is, we believe, intended to refer to four tribes of mountaineers called Kinchuen, who were at great expense and trouble subdued by the emperor Keänlung. The government of Leäng Kwang 'the two wide spreading' provinces, comprises the 'eastern' and the 'western, broad provinces,' Kwangtung and Kwang-

\* See the brief remarks as to the chief mountainous characteristics of the country, in our first volume, page 41

se. Lastly, Yunnan, 'the cloudy south,' and Kweichow, 'the noble region,' form the government of Yün Kwei, so designated from the initial syllables of the two names.

Of the above provinces, Keängsoo and Nganliwuy were formerly united under the name of Keängnan; Hoopih and Hoonan were together denominated Hookwang; and Kansuh formed part of the province of Shense. These have been separated under the present dynasty; while on the other hand, additions have been made to the extent of some;—to Cheihle and Shanse, by the annexation of small portions of Inner Mongolia; to Fuhkeën, of the western half of the island of Formosa; to Kansuh, of territory beyond the desert of Cobi, bordering on Soungaria, and of the sources of the Yellow river on the borders of Tibet; and to Szechuen, of some barbarous tribes which formerly separated it from Tibet, with which country it is now continuous on its western frontier.

The eighteen provinces are divided into *foo*, *ting*, *chow*, and *heën*. A *foo* is a large portion or department of a province, under the general control of one civil officer immediately subordinate to the heads of the provincial government. A *ting* is a division of a province smaller than a *foo*, and either like it governed by an officer immediately subject to the heads of the provincial government, or else forming a subordinate part of a *foo*. In the former case it is called *cheih le*, under the 'direct rule' of the provincial government; in the latter case it is simply called *ting*. A *chow* is a division similar to a *ting*, and like it either independent of any other division, or forming part of a *foo*. The difference between the two consists in the government of a *ting* resembling that of a *foo* more nearly than that of a *chow* does: that of the *chow* is a less expensive form of government. The *ting* and *chow* of the class to which the term *cheih le* is attached, we may denominate, in common with the *foo*, *departments*; and the term *cheih le* we may render by the word *independent*. The subordinate *ting* and *chow* may be called *districts*. A *heën*, which we may also call a *district*, is a small division or subordinate part of a department, whether of a *foo*, or of an independent *chow* or *ting*.

Each *foo*, *ting*, *chow*, and *heën*, possesses at least one walled town, the seat of its government, which bears the same name as the department or district to which it pertains. Thus Heängshan is the chief town of the district Heängshan heën; and Shaouking, that of the department Shaouking foo. By European writers, the chief towns of the *foo* or departments have been called cities of the first order; those of the *chow*, cities of the second order; and those of the *heën*, cities of the third order. The division called *ting*, being more rarely met with, has been left out of the arrangement—an arrangement not recognized in China. It must be observed that the chief town of a *foo* is always also the chief town of a *heën* district; and sometimes, when of considerable size and importance, it and the country around are divided into two *heën* districts, both of which have the seat of their government within the same walls: but this is not the case with the *ting* and *chow*.

departments. A district is not always subdivided; instances may occur of a whole district possessing but one important town. But as there are often large, and even walled towns not included in the number of chief or of district towns, consequently not the seat of a *regular* chow or heën magistracy, a subdivision of a district is therefore frequently rendered necessary; and for the better government of such towns and the country surrounding them, magistrates are appointed to them, secondary to the magistrates of the departments or the districts in which they are comprised. Thus Fuhshan is a very large commercial town in the district of Nanhae, of the department of Kwangchow, situated about twelve miles distant from Canton. The chief officer of the department has therefore an assistant residing there, and the town is partly under his government, and partly under that of the Nanhae magistrate, within whose district it is included, but who resides at Canton. Macao affords another instance: being a place of some importance, both from its size, and as the residence of foreigners, an assistant to the heën magistrate is placed over it, and it is also under the control of an assistant to the chief magistrate of the foo. Of these assistant magistrates, there are two ranks secondary to the chief magistrate of a foo, two secondary to the magistrate of a chow, and two also secondary to the magistrate of a heën. The places under the rule of these assistant magistrates are called by various names, most frequently *chin* and *so*, and sometimes also *chae* and *wei*. These names do not appear to have reference to any particular form of municipal government existing in them; but the *chae* and the *wei* are often military posts; and sometimes a place is with respect to its civil government the chief city of a foo, while with respect to its military position it is called *wei*. There are other towns of still smaller importance; these are under the government of inferior magistrates who are called *sun keën*: a division of country under such a magistrate is called a *sze*. The town of Whampoa and country around it form one such division, called Keaoutang *sze*, belonging to the district of Pwanyu, in the department of Kwangchow.

In the mountainous districts of Kwangse, Yuunnan, Kweichow, and Szechuen, and in some other places, there are districts called *too sze*. Among these, the same distinctions of foo, chow, and heën exist, together with the minor division *sze*. The magistrates of these departments and districts are hereditary in their succession.

There is a larger division than any of the above, but as it does not prevail universally we have not mentioned it in the first instance. It is called *taou*, 'course,' or as we may more intelligibly render it, *circuit*, and comprises two or more departments of a province, whether foo, or independent ting or chow. These circuits are subject to the government of officers who often combine with political and judicial powers a military authority, and various duties relating to the territory or to the revenue. To illustrate these, as well as the other terms, we will take the province of Kwangtung or Canton, the divisions of which are the following:

*First circuit.* The officer at the head of this circuit possesses certain political and judicial powers, united with military authority and the direction of the water ways; his authority extends over five departments, viz :

Kwangchow foo, comprising 14 heën.

Leën chow, an independent chow, comprising 2 heën.

Leyaou ting, an independent ting, having no subordinate districts.

Shaouchow foo, comprising 6 heën.

Nanheung chow, an independent chow, comprising 1 heën.

*Second circuit.* The officer at the head of it possesses political and judicial authority, combined with military powers; he governs four departments, viz :

Hwuychow foo, comprising 1 chow and 9 heën.

Fuhkang ting, an independent ting.

Chaouchow foo, comprising 1 ting and 9 heën.

Keäying chow, an independent chow, comprising 4 heën.

*Third circuit.* The officer at the head of it possesses civil authority, without military powers, over 2 departments, viz :

Shaouking foo, comprising 1 chow and 12 heën.

Loting chow, an independent chow, comprising 2 heën.

*Fourth circuit.* The officer of this circuit has civil and military authority over two departments, viz :

Kaouchow foo, comprising 1 chow and 5 heën.

Leënchow foo, comprising 1 chow and 2 heën.

*Fifth circuit.* The officer of this circuit possesses civil authority, combined with military power, over two departments, viz :

Luychow foo, comprising 3 heën.

Keungchow foo, comprising 3 chow and 10 heën.

From these details, it appears that the whole province is divided into 5 circuits, comprising 15 departments; viz : 9 foo, 2 ting of the class called independent, and 4 chow of the same class; and that these departments are subdivided into 88 districts, viz., 2 ting and 7 chow of the subordinate class, and 79 heën. To the number of these, we must add the two independent ting, which are not subdivided; and also the four independent chow, which although subdivided into heën districts, yet have also a portion of their territory not under the government of heën magistrates, but directly subject to the higher magistracy of the chow. Thus Nanheung chow, though having but one heën dependent on it, yet consists of two districts, one that of the heën, and the other a district surrounding the seat of the chow magistracy, and directly subject to it, without the intervention of a heën magistrate. The total number of districts is therefore (88 and 6) 94. But we must observe that the two ting not independent, being of very small extent, and with hardly any municipal peculiarities, are often popularly regarded as parts of the much larger heën districts by whose territories they are surrounded; this however is not in point of fact the case.

With respect to the division into circuits, we must remember, however, that it does not prevail throughout the country, there being in most of the provinces, some departments not included in any circuit. The officers of the circuits have control sometimes over the collection of duties on silks, teas, &c., and over the preparation of salt and other articles of governmental monopoly.

*Mantchouria* contains three provinces, Shingking or Moukden, Kirin, and Tsitsihar. The Chinese system of government has been in part extended to the first; and it is therefore divided into foo, chow, ting, and heën, but it has also a military government; the other two provinces are entirely under military control. The heads of the military governments are tseängkeun, generals; subordinate to whom are foo-tootung, lieut.-generals; tsungkwan, overseers; showwei, commandants; and heëling, assistant commanders. All military towns without distinction of size are called *ching*, with the exception, however, of a few towns in Kirin which are called *ting*. Each of the three Mantchou provinces has a tseängkeun and subordinate officers. The tseängkeun and subordinate officers exist also in some of the provinces of China; but there their authority is only over the military, and they cannot interfere in the direction of civil affairs; while in the Mantchou provinces the entire government is in their hands, except in the province of Shingking. The power also of the tseängkeun in a province of China Proper is for the most part confined to single important cities. The place of their residence, which is generally a chief city of a foo or department, they denominate *ching*. In an unrestricted sense all walled towns are called *ching*. Attached to each of the military cities of Mantchouria is a portion of territory, sometimes very extensive, under the government of the military officer who resides in the city. There are no minor subdivisions of this territory, which maintains but a small population.

The Chinese colonies, Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Tibet, must each be spoken of separately.

*Mongolia*, the habitation of nomad tribes, averse to agriculture and commerce, possesses few large collections of houses. Small portions of it bordering on China Proper, having been peopled from thence, are now included under the government of its northern provinces. The rest is divided among various tribes, each under the rule of its respective hereditary prince. The numerical power, and consequently the territorial extent, of these several tribes are quite various; some forming only small baronies, while others constitute extensive principalities, which formerly existed as distinct and powerful nations. The few Chinese authorities that reside in Mongolia are military, and the places of their residence are denominated *ching*. The principal divisions of Mongolia are four: 1. Inner or Southern Mongolia, between the desert of Cobi and the great wall; 2. Outer Mongolia, on the north of Cobi; 3. The territory around the Kokonor, on the west of China and northwest of Tibet; and 4. Ouliasoutai, west of Outer Mongolia, on the Russian frontier.—Inner



Mongolia comprises 24 *aimak* or tribes, arranged under six *chulkan* or corps; the tribes are divided into standards of about 2000 families each; and each tribe comprises from one to six or seven standards. Outer Mongolia consists of four *loo* or provinces; the number of standards included in which is eighty-seven. In the country around the Kokonor are various tribes similarly divided into standards; the territory which they occupy forms one province under the government of a *tseängkeun*, and attached to the province of Kansuh. Of Ouliasoutai, the fourth division of Mongolia, lying on the west of the Kalkas, the population is scattered, and the government is therefore entirely military; the only recognizable division of the country is into the two provinces Kobdo and Tangnoo Oulianghai. Both tribes are entirely composed of mountain nomads, and are under a *tseängkeun*, at the head of an army of observation on the Russian frontier. Great care is taken with all the Mongol tribes to prevent any of them encroaching on the territory of another; but within their own territories, they seldom rest long in one place.

*Ele* forms one government, comprising two provinces, *Soungaria* and *Turkestan*. At the eastern extremity of each province are some districts, formerly Mongolian, which have received the Chinese form of municipal government, and been incorporated in the province of Kansuh; but a concurrent military jurisdiction, subordinate to the head government at *Ele*, is also exercised therein. In the rest of the two provinces, the government is entirely military; at the head of it is a *tseängkeun* residing at *Ele*; and subordinate to him are other military officers, and also civil residents with military authority. Their residences are called *ching*; the principal *ching* or cities, have surrounding cantons or districts, sometimes including several *ching*. There are three cantons in the northern province of *Soungaria*; and eight in the southern province of *Turkestan*.

*Tibet* is divided into two provinces; the eastern province is called *Tseën Tsang*, Anterior Tibet; and the western *Hou Tsang*, Ulterior Tibet. Each of these provinces was formerly subdivided into two parts; but they are now divided into cantons, Anterior Tibet containing eight, and Ulterior Tibet, seven cantons. They are under the government of two lamas whose measures are subject to the approval of two Chinese ministers. Little beyond this general description of the country is at present known.

We have thus roughly traced the several parts of this vast empire; in the system of political arrangement there are doubtless many things to admire; the machinery is good, but an exposure of the practical operation of the government for which this machinery has been arranged would display multiplied and glaring faults. It is, however, foreign to our present subject to enter on a consideration of these faults, and we must defer withdrawing the veil from them until a future period.

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**ART. II.** *Notices of Modern China: duties and career of the great officers of state; Tötsin, Sung, Hengän, Na Yewching, Changling, Le Heungpun, &c.*

THE duties of the officers of government, as indicated in the penal code, are so minute and often so contradictory, as to make it almost impossible to fulfill them strictly; we find accordingly, that few or none have ascended the slippery heights of promotion without frequent relapses. Degradation, when to a step or two lower only, and temporary, carries with it of course, no moral taint in a country where the punishment awarded for bribery is graduated according to the amount of bribe received,\* without any reference to moral violation; where the bamboo is the standard punishment as well for error in judgment or remissness, as for crime,† only commuted to a fine in honor of official rank; where, as a distinction in favor of the imperial race, the bamboo is softened to the whip, and banishment mitigated to the pillory.‡

Our materials furnish few cases, as might be expected, of great enormity amongst the highest class of officers, to which the inquiry is at present limited. One case will suffice to show that they may continue to oppress for a long time before their misrule attracts the emperor's notice. Chang, one of the conductors of lord Amherst's embassy was banished to Tartary about the year 1818,|| probably for incapacity and bad government in the situation which he held of judge of Shantung,§ which we are told is the second judgeship in importance in the empire.|| His successor shared the same fate in 1820, charged with suppressing upwards of 1000 cases in his court; with having imprisoned and implicated in prosecutions, upwards of 1300 innocent people; and finally with having employed a convicted criminal with forty people under him, in the police, who distressed the guiltless by extortion and other injustice. Several instances will be mentioned hereafter of punishment of officers of the highest rank for occasioning or failing to put down insurrections; and a long catalogue of atrocities will be recorded of the lower officers and police, when they are noticed more fully. A great amount of malversation must necessarily be found in the lower departments of the government, and in this, as in all countries, especially in Asia, the weaker are often, no doubt, made to suffer for the misdemeanors of their superiors; but it is peculiar to China perhaps to acknowledge the latter principle, and incorporate it into their code. "In all cases of officers of government," according to section 28, "associated in one department or tribunal, and committing offenses against the laws as a public body, by false or erroneous decisions and investigations,

\* Staunton's Penal Code, sec. 314.

† Penal Code, sec. 8.

‡ Penal Code, sec. 7.

|| Ind. Gleaner, Oct. 1818, p. 182.

§ Ind. Gleaner, April. 1820, p. 300.

¶ Ellis' Embassy, vol. 1. p. 320. 2d ed.

the *clerk* of the department or tribunal shall be punished as the *principal offender*; the punishment of the several deputies or executive officers, shall be less by one degree, that of the assessors less by another degree, and that of the *presiding magistrate* less by a third degree." We find the same principle again in sections 52 and 419.

The foregoing principle is seemingly incompatible with section 40 which declares, "all officers of government are considered by law to be responsible superintendents of such charges and departments of affairs and public justice as may be placed under their authority and control," which is nearly rendered impracticable again by the 48th section, which takes from the superintending official the power of nominating his juniors for whom he is to be responsible. These contradictory precepts render it easy to select any one member of a tribunal as may be safest and most suitable with the prevailing interests, whenever it is necessary to make an example as a check upon malversation.

The above principle is stretched to its utmost bearings, as will be frequently shown, but nowhere more than in the constitution of the security merchants and linguists, who act as police over the foreigners in Canton, and who are daily made responsible not only for the negligences or connivances of their superiors, but also for occurrences which they could not possibly foresee or control. It is to be remarked too with respect to the foreigners, that in the public edicts respecting them, they are rarely or never threatened with the penalty of the law, and never made actually amenable for smuggling or other infractions; but always some one or other of the governmental officers. "I have omitted," says Mr. Lindsay, in the report of his voyage,\* "to mention that on the morning of the 10th, we heard that official orders had been received from the *tsungtuh* (governor of *Fuhkeën*), announcing the degradation and dismissal of *Chin tchin*, vice-admiral of *Minngan*, and two other naval officers on account of the entrance of the Lord Amherst; and that a successor had been appointed to *Chin* in the person of *Lin talaouyay*, who had filled the inferior office of *tsantseäng* at *Amoy*, and was one of the officers assembled to give us audience there. This circumstance in itself is very expressive, and it is difficult to feel much respect for a government which, seeing itself powerless to enforce its orders on a small merchant vessel, feels itself compelled to throw the blame of its own weakness on, and endeavor to support its credit with the public by the punishment of, its subordinate officers."

Whilst the inferior classes of officers are saddled with the blame of most of the real abuses of the empire, and often too with the penalty, the higher do not entirely escape. They, on the contrary, are harassed with trifling and unimportant complaints and penalties, whilst their real malversations, unless very flagrant, are not exhibited to the public. The prime ministers stand in China, as in all despotic governments, on a dangerous pinnacle, which is based

\* Lindsay's Report, p. 42. parliamentary edition.

upon the caprice and the life of the prince. On the emperor Keä-king's accession to the throne, he condemned his father's prime minister, Hokwän, to death,\* and the edict which contains the sentence cites as precedent similar condemnation of premiers by three of his ancestors out of the four within the present dynasty. The present emperor was more clement or more fortunate in the minister bequeathed by his father; for Tötsin, who was prime minister in the year of lord Amherst's embassy (1816), held that office until 1832. This is in itself strong presumptive evidence of his merit, which is nothing weakened perhaps by the circumstance that he seldom figures in our extracts from the Peking gazettes. Once only he is ordered to withdraw from court (in 1829)† to await the result of an inquiry into the conduct of one of his servants: neither the offense nor the result of the inquiry is stated. In 1830, he had *ten days* leave of absence accorded,‡ probably on account of his health; and a little later,|| the emperor dispenses with his attendance on days of mere formal audience, on account of his age, which exceeded 70. A little later,§ Tötsin is found to be one of the select party of 16 whom his majesty banqueted, and occupying the seat of honor, that is the east side; while Changling, the present premier, was on the right, and Sung tajin held a third seat. Nothing more is heard of him until 1832, when two or three memorials from him appear in the gazettes, requesting permission to retire from office. The emperor put him off at first, by allowing short leave of absence, but finding that his health did not improve, he was permitted to retire with the title and pay of minister.¶ He was then 75 years of age, and had served under three emperors, having risen step by step from the situation of clerk in one of the offices at Peking.

The career of some of the great officers of China is both amusing and instructive, and none more so than that of Sung tajin, who has been best known by name to Europeans since the embassy of lord Macartney, to whom he acted both as a guide and a friend.\*\* Sung is stated to have been prime minister in 1824 on the authority of a letter from Kiachta;†† but it seems doubtful if he ever altogether superseded Tötsin. He is however spoken of as prime minister by the emperor Keäking himself, in the year 1817, as having attributed the drought which prevailed then at Peking to the monarch's wish to visit Shingking in Mantchouria.

"To utter such language," says the emperor,‡‡ "before the thing

\* Penal Code, appendix, No. viii. : Chinese Repository, vol. 3, p. 241.

† Canton Register, September 2d, 1829.

‡ Canton Register, March 17th, 1830.

|| Canton Register, April 15th, 1830.

§ Canton Register, May 15th, 1830.

¶ Canton Register, March 17th, 1832.

\*\* Lord Macartney speaks of him as a young man of high quality, who had just before been employed on the Russian frontier. "He possesses," adds his lordship, "an elevated mind, and during the whole time of our connection with him, has, on all occasions, conducted himself towards us in the most friendly and gentlemanlike manner. This behavior is agreeable to his natural character." Private Journal in Barrow's Life of Macartney, 1st ed. p. 345.

†† Journal Asiatique, 1826, page 59.

‡‡ Indochinese Gleaner, Feb 1818, p. 49.

spoken of takes place, and thereby agitate the minds of all, is indeed a great breach of the duties of prime minister." Consequently Sung was deprived of his situation of minister of state and other appointments and reduced to wear a button of the sixth rank, and sent to fill the office of tootung or adjutant-general to the eight standards at Chahaurh in Mongolia. "Let his name be retained in the books," adds the edict, "and if for eight years he commit no error, let him be eligible for his former situation." We find him addressing the emperor thence shortly afterwards on occasion of an attack made by a party of lama priests on a trading wagon, which they plundered, and killed one of the people. Sung's report was in the Mantchou language with a commentary in Chinese: the latter the emperor forbids for the future. He appears to have had a strong party at court all the while, for in the following year three censors made use of the same weapon with which the minister attacked the imperial superstition, and attributed, as had been already alluded to, a hurricane to the disgrace of the premier. The Mathematical Board hinted too at the same conclusion.

It is difficult to understand the object of the minister in preventing the emperor's visit to Tartary, whilst he remained at Peking. The emperor could not however screw up his courage to the journey, without putting forth a preparatory edict which ends by admitting,\* "that Sung was fond of performing petty charities and acts of kindness, but that he did not understand true greatness." As to his adherents, his majesty says: "let them do what they please, I, the emperor, will not trouble myself to think about it." One of these adherents, a Tartar nobleman, who had been involved in the premier's disgrace,† was allowed to return into the presence of the emperor, when it was expected that he would acknowledge his offense and his gratitude for the leniency shown him. Instead of this, he threw himself prostrate before the emperor, burst into tears and protested his innocence in terms which reflected upon the emperor himself. He was accordingly disgraced again, and sent back to Tartary. Sung was promoted nevertheless to be captain-general in Mantchouria, but subjected again to imperial censure for his prevailing sin, "clemency beyond the laws." He had tried to obtain restitution of rank for some officers who had been dismissed the service. His benevolence, adds our authority, is said to be so great that beggars cling to his chair in the streets to supplicate alms, and the Tartars worship him. The emperor went to Tartary to visit his father's tomb: it is not said what effect this had upon the elements at Peking;‡ but it appears that he met with much delay and disappointment in consequence of the heavy rains in Tartary. He carried old Sung back with him probably, for we find him employed again in Peking in various important duties in April, 1819, and receiving moreover a royal present of ten taels of ginseng.||

The emperor shortly finds himself again in trammels, and thwarted

\* Ind. Gleaner, Oct. 1818, p. 178.

† Ind. Gleaner, Oct. 1818, p. 178.

‡ Ind. Gleaner, July, 1819, p. 117.

|| Ind. Gleaner, Jun. 1820, p. 229.

moreover in his wish to revisit his patrimony in Mantchouria. A Peking gazette of Oct., 1819,\* expresses the emperor's dissatisfaction with the Tartar noblemen around him. He complains of their setting spies over him, "who watch every person whom he calls to an audience; and who during his absence from Peking made daily minutes of all his proceedings." He insists on visiting Mantchouria, whatever may be the consequence; whether Sung tajin or the elements oppose, he must still go, and he reiterates a mandate of his father, that "if any minister of state in China shall presume to advise his master *not to visit Tartary*, it shall be considered treason, and punished with immediate death." It is probable that Sung either continued to thwart the emperor's wish, or else that he desired to accompany him; for we find a proclamation on the 13th of November, 1819 to the effect that, 'Sung tajin is inadequate to the duties of minister of the imperial presence; because although he formerly officiated as a minister of the imperial presence, he is now upwards of seventy years of age, and *rides very badly on horseback.*' He is sent back to Mantchouria, therefore, to await a vacancy in his old employment of tseängkeun or commander-in-chief, and his sons are allowed to accompany him as a mark of favor. Sung was, however, summoned to another audience, when one son was, at his own request, allowed to remain at court. "The old man," says the emperor, "is yet in robust health, and does not require the pious services of his sons, but he must in case of declining health, be sure to report it, and then send for his son to wait on him."

We find the ex-minister in command in Mantchouria in the following year;† but he falls again at that fatal period in his career, the announcement of the emperor's annual visit to the tombs, and that still more ominous era in a prime minister's life, the accession of a new emperor;‡ for it is Taoukwang who now degrades him, Keäking having died a month previous. The Peking gazette of October 3d, 1820, informs us, that a short time before the late emperor's departure for Jêho, where he died, the long trial about the loss of the *traveling seal of the Military Board* was brought to a close, and implicated a number of statesmen who were connected with that Board. Duke Ho (the emperor's brother-in-law, who is immortalized in the transactions of lord Amherst's embassy) was degraded from all his offices, and commanded to superintend the imperial kitchen. Sung was deprived of his command in Tartary and directed to retire to his own tribe; some officers were banished, and others sentenced to the cangue or pillory. It came out that the seal had been lost many months ago, during the last imperial trip to Tartary; and that the persons in charge of it locked up the empty box, and brought it back to Peking, attended with the usual formalities, as though the seal were in it. This inexplicable history of the seal was probably a part of the intrigues attending Keäking's visits to Moukden, which denote perhaps a struggle of parties in that

\* Ind. Gleaner, April, 1820, p. 289.

† Ind. Gleaner, July, 1820, p. 346.

‡ Ind. Gleaner, Oct. 1820, p. 412

|| Ind. Gleaner, Jan. 1821, p. 50.

emperor's declining years, for the favor of his successor.\* Sung falls, however, but to rise again, for we find him announced on the 29th of December, 1820,† as *tootung* at Jêho, after having officiated for a month as one of the presidents of the yushe or censorate. Upon this one of the privy council remonstrates upon Sung's banishment from the emperor's councils, and states boldly that it augurs very unfavorably of his majesty's regard for those upright men, who dare to speak the truth. He declares that Sung is the delight of the court and of the country. His majesty tells him that he talks nonsense and scandal, and orders him to be punished for his presumption.

Sung tajin now turned author, and presented to the emperor a book upon the recently acquired territory in Tartary;‡ and we find nothing more about him until March, 1824, when he is reappointed president of the censors; but ordered || "to attend to the established routine of his office, instead of wildly confusing and puzzling himself with a multiplicity of extraneous matters. (His majesty must have had one eye to the book.) If he treads in his former track, he will involve himself in criminality." In the seventh moon of 1826, he is dispatched on a commission to the province of Shanse, his office of president being filled by a substitute in the interim.

He is next found at dinner with the emperor on new year's day of 1827;§ then traveling tutor to the heir-apparent to the throne;¶ then at the head of the Board of Rites;\*\* next appointed to inspect the victims for a sacrifice at which the emperor was to assist;†† and then back to his command at Jêho.‡‡ Thence he memorializes in 1829 to this effect: |||| that 28 years ago, he incurred a public debt to the imperial treasury of about 40,000 taels, which he was to repay in four years. Since that time he has been twice commander-in-chief and governor at Ele; governor of Keängnan, of Canton, &c.; but has never saved money enough to pay off the 40,000 taels; he proposes, therefore, that the whole allowance in his present situation, 700 taels a year, may go towards the liquidation of the debt. The emperor says in reply, that he is well aware of Sung's pure official character, and therefore remits the claim. He is shortly afterwards§§ appointed governor of Peking; a month later, president of the Military Board, and ordered at the same time to proceed with all haste across the desert of Cobi to Kopooto at the northwest extremity of the empire, to investigate some affair of importance which had occurred there. He returns to Peking early in the following year,¶¶ and resumes his post of president of the Military Board, and is shortly after appointed to examine the students of the Russian college.\*\*\*

\* Tôtsin was probably the instigator, for he is spoken of in the report upon literary examinations of 1822, and referred to as Sung's accuser. Malacca Observer, June, 1827.

† Ind. Gleaner, July, 1821, p. 178.

‡ Ind. Gleaner, Jan. 1822, p. 274.

|| Transactions of the Royal Asiatic Society, vol. I, p. 388.

§ Malacca Ob., Sept. 25th, 1827.

¶ Malacca Ob., Nov. 20th, 1827.

\*\* Malacca Ob., Feb. 12th, 1828.

†† Malacca Ob., April 8th, 1828.

‡‡ Canton Register, May 10th, 1828.

||| Malacca Ob., March 10th, 1829.

|||| Canton Register, Sept. 2d, 1829.

§§ Canton Register, March 17th, 1830.

\*\* Canton Register, May 15th, 1830.

In 1831,\* he is, we are told, acting as secretary for foreign affairs, probably president of the Foreign Board; immediately afterwards he is appointed lord of the three treasuries,† but is soon obliged to resign from ill health,‡ but in less than a month, we find him soliciting employment again.¶ “Sung informed us lately,” says the emperor, “that in consequence of his great age, his back and feet were weak, his eyes would no longer fulfill their functions, his hand trembled when he signed documents, and his memory was perceptibly weakened; he requested therefore to retire from service to seek repose, which was granted him. To our surprise,” continues the emperor, “we have within these few days received a fresh report from the said Sung, in which he solicits employment. Although we have attended to this last report also, and have appointed him commander of the blue banner of the Mantchous, we cannot but remark with reference to his two requests, that we perceive no change in his health, nor the slightest symptom of disease. All this arises from his accustomed boldness in plaguing us with remonstrances. Sincerity ought to be the first consideration in the intercourse of a sovereign and his ministers. Faithful to this principle, we have always acted with the utmost frankness towards our servants; and have the right, therefore, to expect the same from those who enjoy our favor. Although Sung has acted with caprice, we content ourself this time with leaving him to the rebuke of his own conscience.” It seems doubtful, however, if Sung left Peking; for we find him there a month or two later and apparently employed.§

The declining health of the premier Tötsin, who retired about this time, occasioned most likely a good deal of intrigue, in which old Sung would be sure to involve himself. We are not surprised, therefore, to find him disgraced again in the beginning of 1832, and reduced to the third degree of rank.¶ The pretense for this infliction was, that when sent on a mission to Tartary two years before, he had ordered his supplies at the public expense instead of his own. He was restored again about August of the same year,\*\* at the solicitation of the prince of Aoukwan, one of the cities in Turkestan, which shows his popularity with those tribes, whom it was policy to soothe. The old courtier has always been supposed to owe a good deal of his influence at court to having a daughter in the harem, who was one of Keäking's inferior wives: he was now perhaps sinking beneath a similar influence; a former number of the Repository†† states a rumor that he had accused a minister of the emperor named Hengan, whose daughter was supposed to be the favorite concubine of the reigning prince, of having usurped all the power at court, deceived the emperor, and taken his own daughter away at midnight. This intrigue is probably connected with the anonymous communication already referred to, and found in the same number of the Repository.

\* Canton Register, Oct. 15th, 1831.

† Canton Register, Dec. 1st, 1831.

‡ Canton Register, Dec. 19th, 1831.

¶ Jour. Asiatique for 1833, vol. 12, p. 569

§ Canton Register, Feb. 16th, 1832.

¶ Canton Register, June 15th, 1832.

\*\* Canton Register, Nov. 2d, 1832.

†† Chinese Repository vol 1 p 471



Our notices of the poor old minister decrease with his influence, and we hear nothing more of him until the triennial exposition of qualifications of officers in 1833, or the beginning of the following year, when Sung is mentioned last in the list, as being upwards of eighty years of age, and of weakened strength and spirits: he is ordered, therefore, to retire\* with the rank of tootung (adjutant-general).

The emperor's father-in-law, Hengän, is probably destined to play an important part, one day or other, in the events of the present reign, but his name does not occur very frequently at present. He is a descendant of Towseängto, who headed the Tartar troops which subjugated the Ming dynasty.†

The emperor has been greatly incensed against Hengän, together with three other ministers, for having broken in upon his retirement and mourning on occasion of the death of his late empress, in order to request improper and unprecedented amendments in the mourning ceremonies which the Board of Rites had previously directed. The emperor concluded a long series of documents which were promulgated upon the occasion, by the following sentence: ‡ "Let Meénhae be deprived of the freedom of the inner court of the palace, and of the rank of general, and of ten years' salary as wang (prince); the said mulct being extended through 20 years, that he may receive one half of his salary annually to live upon. Let Hengän be deprived of the offices of minister of the imperial presence, and of president of the tribunal of war; and let him also deliver up the keys and seals of controller of the imperial household. Wanking (a third offender) has attained office through the college of Hanlin. Now if he is ignorant of two expressions in the books of Yu, which set the point of ceremony in a perfectly clear light, his learning must be very slight. If he knew them and did not set the ministers right, and so stop the representation at the commencement, he has indeed acted very improperly. Let him, therefore, be deprived of the rank of lieutenant-general, and wear the insignia of the third rank only. Let Yuching be deprived of the situation of commander of the guards, and let him retire from the palace gate of Heavenly Purity." "And for what," adds the translator of these documents, "is all this ire manifested? Shall we be believed when we say, it is because these ministers wished to extend the period of mourning, by *not shaving* for one hundred days, instead of one month!" Now, begging the translator's pardon, we think that a long beard is quite sufficient offense in Asia in an officer who has the "freedom of the inner court of the palace," or in the father of the emperor's favorite wife, who takes away his daughter at midnight.

Be this as it may, Hengän did not attain the premiership if he indeed aimed at it, but Changling who has far better claims, succeeded Totsin,§ and still maintains his post. He was the successful commander-in-chief in the war in Turkestan in 1826, in speaking of which he will again be alluded to.

\* Chinese Repository, vol. 3, p. 96

† Canton Register, Feb. 3d, 1830

‡ Canton Register, Oct. 24th, 1833

§ Canton Register, March 25th, 1834

Changling was appointed one of the two assistant ministers of state, when he was acting as governor of Shense and Kansuh in 1821,\* and in 1826,† the *ninth recess* (the emperor, who dwells in the ninth court within the palace,) appointed him commander-in-chief of the army to act against the insurgents in little Bukharia or Turkestan. His success there brought him into high favor on his return, which he seems to have enjoyed ever since.‡ He is said to have been upwards of 70 years of age in 1832.

The great officers whose career has been hitherto shown, have all perhaps owed their success to their personal influence at court, where they were most often employed. Let us now follow the fortunes of another Tartar nobleman who sat out in life under similar auspices, but whose subsequent ups and downs seem to have been consequent on his management, and the chances in the employments imposed on him. Na Yewching, a Mantchou Tartar, notwithstanding his three names,|| “possesses,” says the Peking gazette of July 20th, 1800, “some talents in outward appearance, but is deficient in judgment, and tardy and indecisive when matters of importance are laid before him; yet does he not attend to the words of others, but is satisfied of the propriety of his own opinions. The few good qualities which he may be allowed to possess are insufficient to cover his misdeeds. He ought, therefore, to be banished; but in consideration of his being the only relative of Akwei,§ an ancient and faithful minister, who is not already banished, he is merely deprived of his offices, except that of vice-president of the imperial college.”

Na got into favor again, however, in 1805, and was made governor of Canton, but was disgraced again in 1808,¶ in consequence of admiral Drury's expedition up the Canton river, which the governor could not possibly have prevented, and which was far more disgraceful to the admiral for jeopardizing both parties without any definite object in view. He was afterwards made governor of Cheihle; and dismissed and confined again in 1816 for an excess of expenditure of 20,000 taels of the public money without the sanction of the tribunals.\*\* In 1824,†† we find him memorializing the emperor in quality of governor of Shense and Kansuh. He was appointed governor of Cashgar in 1827,‡‡ being at the time governor of Peking, and in consequence of his supposed good management in repairing the effects of the late Tartar rebellion, he was raised to high honors in 1828,||| and received an imperial present of double eyed peacock's feathers, fox skin jackets, a purple bridle, purses and rings.

\* Indochinese Cleaner, 1822, page 312.

† Malacca Observer, Jan. 16, 1826. ‡ Canton Register, Nov. 16th, 1832.

|| An order of Keäking's was republished in 1828, forbidding Tartars to employ three characters to express their names, because it confounded them with Chinese names. Malacca Observer, June 3d, 1828.

§ See Mémoires sur la Chine, for an account of this minister, tom. 3. p. 389.

¶ Canton Register, June 18th, 1831.

\*\* Ellis' Journal of the embassy, vol. 1, page 101, 2d ed.

†† Transactions of the Royal Asiatic Society, vol. 1, page 405.

‡‡ Canton Register, March 15th, 1828. ||| Canton Register, Feb 19th, 1829.

A few months afterwards, he is occupying the post of governor of Cheihle, and having shown his abilities in settling affairs of importance, he now exhibits his versatility of talent in minor affairs. The governor addresses a long document to the emperor about an inferior military officer, who married a prostitute. The lady got into a squabble with another woman about a gambling debt, and the *officer chastised the offending party*.\* "This is a specimen," adds the translator "of many of the papers which appear in the Peking imperial gazette."

In the meantime, another insurrection, had broken out in Turkestan, and Changling was dispatched to subdue it. In his report to the emperor concerning the cause of it, he accuses Na Yewching of having, whilst governor of that country, searched the peoples' houses, and drove away the inhabitants and traders. He interdicted also the export of tea and rhubarb, in consequence of which they formed connections with the surrounding tribes and commenced hostilities. As soon as his majesty received this report, he degraded Na Yewching from the titular rank of 'guardian of the heir-apparent,'† and deprived him of the double eyed peacock's feather and the purple bridle. He was then subjected to a court of inquiry, which sentenced him to dismissal from service, which the emperor confirmed. His son too was, for the father's fault, expelled from the inner apartment of the imperial palace, and degraded to the rank of a third rate guard's man, to stand sentry at the palace gate.

A few months afterwards,‡ the emperor took into consideration Na's services to the state and those of his father, and put him into one of the vacancies occasioned by Sung tajin's feigned illness. Scarcely had he resumed office, however, when another memorial of Changling concerning Na's mismanagement in Tartary aroused the imperial choler anew, and he was again dismissed. Finally, he dies in disgrace in the beginning of 1831,|| when the emperor, mindful of his former services, drops a tear of sorrow to his memory, and restores all his honors.

A son of Na Yewching, whether the same spoken of above or not, does not appear, was still more unfortunate than his father. He had been resident in Cashgar in 1830 or 1831, when the Bouriards of Audzijan made an irruption into the Cashgar territory, in consequence of which Yungan, (the name of the son,) had been brought to a court of inquiry for weakness, dilatoriness, and cowardice.§ He was sentenced to decapitation, but the emperor, in consideration of his grandfather and father's services, commuted the sentence to banishment and hard labor for life at Kirin in Mantchouria. He was permitted, however, to return from banishment on the death of his father,¶ but ordered to keep within doors and to ponder on his misdeeds. We find a brother too of Na Yewching, the Man-

\* Canton Register. Dec. 12th, 1829

† Canton Register. Dec. 19th, 1831

‡ Canton Register. Oct. 17th, 1832

§ Canton Register. June 18th, 1831

|| Canton Register. July 15th, 1833

¶ Canton Register. July 15th, 1833

tehou general in Szechuen in 1833, but nothing more is known of him.\*

All the great officers spoken of above were Mantchou Tartars, to which circumstance they owed perhaps many of their honors and some of their indulgences in disgrace. The career of some of the Chinese dignitaries is, however, little less checkered. Le, who has been so well known by name to foreigners, was fooyuen of Canton in 1824,† afterwards governor of Hoo Kwang, and then sent back to Canton as governor of the two provinces in September, 1826, being at the same time a member of the Military Board, and censor.‡ After coming safely out of a collision with the East India company's factory, in 1829, he was equally successful in quelling an insurrection in the island of Hainan and then returned to Peking. Unhappily for him, the fooyuen who governed in Canton in his absence brought the foreigners upon him, and old Le was dispatched back to set matters to right again. He succeeded in this, and had a narrow escape from a British admiral; but a fresh insurrection broke out among the mountain tribes in the northern part of the province. We shall have occasion to refer to this hereafter; Le failed, was disgraced, and banished to Oroumsi in Mongolia.|| He was recalled again, however, last year, and may be yet doomed to a third visit to Canton.

The honors of which these great officers are deprived during their life, are occasionally bestowed on them again after death. We have an instance of this in 1827,§ when the commandant of Hangchow, who died at his seat of command, has funeral rites proper to his rank ordered, and 300 taels to defray the expenses. It is ordered too that on the arrival of the deceased at the city gate,¶ the coffin shall be permitted to enter, and he is restored to every official honor from which he might have been degraded in his lifetime.

It may not be out of place to contrast with this some of his majesty's bounties to his living officers of merit. We find him sending, in 1828, the word "happiness," and a haunch of venison all the way from Peking to the fooyuen of Canton,\*\* and shortly after a box of pills, called "purple golden ingots" to the governor.†† In 1830, he presented two image-gods to the governor of Kansuh and his wife, both of whom were 70 years of age; besides the words 'prosperity and longevity,' precious stones, silks, &c.‡‡

The great age to which the officers of government continue in their employments is very remarkable. Independently of those already mentioned, we find the emperor dispensing with visits of ceremony

\* Chinese Repository, vol. 2, p. 144.

† Malacca Obs., Dec. 19th, 1826.

‡ Malacca Observer, Jan. 16th, 1827

§ Chinese Repository, vol. 1, p. 423.

¶ Canton Register, Feb. 11th, 1828.

‡‡ A note added, that no corpse is allowed to enter the gates of Peking without an imperial order; because a rebel is said to have entered in a coffin during the reign of Keenlung. Even at Canton, and in other cities of the empire, no corpse is permitted to enter at the southern gate, because the emperor sits with his face to the south.

\*\* Canton Register, March 29th, 1828.

†† Canton Register, July 12th, 1828

‡‡ Canton Register, April 15th, 1830

in 1820, on the part of his ministers Ming Leäng, aged 86, and Ho-ning aged 80, at the same time that he excused old Sung.\* Ming Leäng is permitted to retire the following year, enjoying a title of nobility, and the whole of his emoluments, both sight and hearing having now failed him.† The emperor is reported this year, to have written out, with his own hand, a list of civilians about the court and in the provinces, who were declared unfit for service from age. In 1824,‡ She Chekwang, late one of the presidents of the Board of Censors, presents a memorial in which he says: "reflecting within myself, that notwithstanding the decay of my strength, it has still pleased the imperial goodness to employ me in a high office instead of rejecting and discarding me at once, I have been most anxious to effect a cure (of sickness) in order that, a weak old horse as I am, it might be still in my power, by the exertion of my whole strength, to recompense a ten thousandth part of the benevolence which restored me to life." He therefore requests permission to retire.

In 1827,|| the president of the Board of Revenue, being in his 70th year, and having "walked in the inner palace for 27 years," requests leave to retire on account of old age and the lumbago. The next year, we find the minister for foreign affairs retained in office,§ although 80 years of age, as he is still strong and competent to the duties of his office. Another minister, who is between 70 and 80, and always sickly, is dismissed. In 1829, ten pages of the 104th Peking gazette|| were occupied by a letter of thanks from an old servant in his 80th year, who had served three emperors. In 1830,\*\* a censor remonstrated against the governors of provinces sending their old and infirm officers to Peking, to be employed in the tribunals there. By this practice, he says, the public offices at court, where business of the first importance is transacted, are filled with imbecile old men. "Indeed," adds the translator, "the feeling is now rather severe against old officers: they are subject daily to an order to retire from the service." The late governor of Szechuen, being upwards of 70 years of age, is directed to go home, with his rank and emoluments. But another old officer who is discharged, has sent in a petition to the emperor, praying to be allowed half-pay, as his family is so poor that he has not the means of subsistence. His official friend who writes for him, says he is covered with wounds which he has received in fighting the emperor's battles.

Some officers are dismissed again the following year, on account of age and imbecility,†† many of them without any provision for the future, while others get half-pay, or the whole of their allowances. The language used is often harsh, and governors are told to compel the old imbeciles to retire. At the same time that old Sung tajin's retirement last year is mentioned; ‡‡ we find one cabinet mi-

\* Ind. Gleaner, Oct. 1820, p. 413.

† Ind. Gleaner, April, 1822, p. 309.

‡ Transactions of the Royal Asiatic Society, vol. 1, page 393.

§ Malacca Obs., April 10th, 1827.

|| Canton Register, May 17th, 1828

¶ Canton Register, Jan. 19th, 1830.

\*\* Canton Register, Sep. 18th, 1830

|| Canton Register, June 18th, 1831.

†† Chinese Repository, vol. 3, p. 96

nister to be upwards of 80 years of age, and still enjoying his usual good spirits and strength, but who has since died in his 87th year,\* and another of 86, whose spirits are rather good, but who has also died since. Another statesman, who has served 40 years, begs leave to retire this year.† He says he was originally short sighted and now can see nothing distinctly, and he is apprehensive of receiving his allowances, without being able to do the duties of his office, and that he shall be made responsible for what may occur on this account.

Neither the privileges of long service nor the emperor's beneficence‡ will account satisfactorily for men of rank continuing to expose themselves in advanced age to such caprices of favor and fortune as have been exhibited in the foregoing sheets; unless indeed, and there is little room to doubt it, that the emperor will not allow them to retire until their energies mental and physical are extinct. Avarice will account for many of the octogenarians clinging to situations of profit as long as they are permitted; because they are, in the first place, continuing to make money; and in the next, they retain the privileges and influence, which under a despotism are necessary to retain it. But what can be the emperor's inducement to keep men in situations which they are confessedly inadequate to fill? No instance appears of a retired servant having a larger allowance than his nominal full pay, which we have seen to be, in the case of Sung tain and others, very small; the whole dead weight of the empire must therefore be too trifling to have material effect upon even an ill replenished exchequer. We must rather, perhaps, consider it to be another and a powerful check, which the emperor holds upon the officers of his government. Acting upon the principle of *isolation*, he keeps the patriarch of five generations at court,§ whilst the male members of his family are scattered through the empire, and none can hold offices of trust in the same district where his patrimony lies. The old minister is also perhaps, an excellent sponge to imbibe the exactions of the younger officers of the provinces, and render back its suction on the slightest pressure of imperial authority. Nor do these patriarchs imbibe solely from their own progeny, but from their clients also;¶ for the clientela exists in China as in ancient Rome, or amongst the Gauls and Franks, being indicative perhaps of a certain stage in the progress of good government and civilization.

The second minister of state and the principal Chinese member of the cabinet at present is Yuen Yuen, who was governor of Canton province from the end of 1817 or beginning of the following year, until, we believe, relieved by Le in 1826.\*\* A sketch of his life is

\* Chinese Repository, vol. 3, page 578. † Evangelist, May 21st, 1833.

‡ Staunton's Penal Code, sec. 8.

§ "Let there be an inquiry made in all the provinces for those families in which there are five generations alive, and those who have seen seven generations, and rewards be conferred in addition to the usual honorary tablets conferred by law " Emperor's coronation act of grace. Indo-chinese Gleaner, vol. 3, page 45.

¶ Chinese Repository, vol. 1, page 423.

\*\* Indo-chinese Gleaner, Aug. 1818, page 137

already given in the Repository,\* where he is stated to have reached his 80th year in 1833, and we learn elsewhere,† that he had attained considerable rank as early as in the reign of Keëlung. Besides his statesmanlike qualities, his literary talents are said to be of the highest order, and he is married, moreover, to a descendant of Confucius. Yuen was governor of Canton in 1821, when an affray took place between the crew of his Britannic majesty's frigate *Topaze*, and the inhabitants of Lintin island, which occasioned a suspension of the trade at Canton, followed by a negotiation upon the subject with the East India company's factory, which lasted two or three years. The governor's conduct on the occasion was both firm and conciliatory, and his memorials were admired by foreigners for their polite and dignified style, as compared with similar productions of his predecessors.

There is then in the imperial cabinet at Peking, one minister of the highest talent and character, who has resided several years at Canton, and who has been in actual collision with the foreigners here. This knowledge is of value during the present state of affairs between the British and Chinese authorities. We may presume from this circumstance that the policy of the imperial government with respect to the foreign trade, is adopted advisedly and deliberately, and that it will not be readily changed or abandoned. It may be well, therefore, for the British government, which has had abundant experience to prove how much easier it is to upset Asiatic governments than to reconstruct them, to weigh the above circumstance well, before they attack a policy which may be interwoven with the very existence of the Chinese government. If the barrier which that policy has established against foreigners, must, however, be violently and suddenly removed, it requires at least to be assailed with more effective weapons than inconsiderate demands and empty threats.

[Note. We omitted to state in the proper place, that these 'Notices' are continued by our correspondent, R. I. The name of governor Le should be written *Huangpin*, and not *Heungpun*.]

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**ART. III.** *Memorandum of an excursion to the tea hills, which produce the description of tea known in commerce under the designation of Anky (Nganke) tea.* By G. J. GORDON, Esq.

[We postpone two articles which were designed for the present number, one on the government and the other a translation, &c., of one of the school books of the Chinese, in order to make room for accounts of two excursions in the province of Fuhkeen. The article which we here introduce is taken from the

\* Chinese Repository, vol. 2. page 192. † Ind. Gleaner, Aug 1818. page 137

'Journal of the Asiatic Society of Bengal,' for February, 1835, to which it was 'communicated by Dr. N. Wallich, secy. com. tea culture.' Mr. Gordon, who is in Canton at the time this goes to press, has very obligingly furnished us, at our request, with a list of the errata in the article as it appeared in the Journal. Toā-be, Koē-boē, and Ao-e, are in the local dialect.]

"HAvING been disappointed in my expectations of being enabled to visit the Bohea hills, I was particularly anxious to have an opportunity of personally inspecting the tea plantations in the black tea district of the next greatest celebrity, in order to satisfy myself regarding several points relative to the cultivation, on which the information afforded by different individuals was imperfect or discordant.

"Mr. Gutzlaff accordingly took considerable pains to ascertain for me, from the persons who visited the ship, the most eligible place for landing with the view of visiting the Ankoy hills; and Hwuytow bay was at length fixed upon as the most safe and convenient, both from its being out of the way of observation of any high Chinese functionaries who might be desirous of thwarting our project, and from its being equally near the tea hills as any other part of the coast at which we could land. As laid down in the map of the Jesuits, there is a small river which falls into the head of this bay, by which we were told we should be able to proceed a good part of our way into the interior. We should of course have preferred proceeding by the Ankoy river, which is represented in the same map as having its source to the west of Ngauke heen and falling into the river which washes Tseuenchow foo, were it not for the apprehension of being impeded or altogether intercepted by the public functionaries of that city. In order to make ourselves as independent as possible of assistance from the people, we resolved to dispense with every article of equipment which was not necessary for health and safety. The weather had for some days been comparatively cool, the thermometer falling to 55° at sunrise, and not getting higher than 66° during the day, so that warm clothing not only became agreeable, but could not be dispensed with during the nights; arms for our defense against violence from *any* quarter, formed likewise a part of our equipments, and trusting to money, and to Mr. Gutzlaff's intimate knowledge of the language and of the people for the rest, we left the ship on the morning of Monday, November 10th, proceeding in the ship's long-boat towards the head of the bay, where the town of Hwuytow is situated.

"The party in the boat consisted of Mr. Gutzlaff, Mr. Ryder (second officer of the Colonel Young), Mr. Nicholson, late quartermaster of the Water Witch, whom I had engaged for the projected Woo-e journey, and myself, one native servant, and eight Lascars. The wind being unfavorable, we made rather slow progress by rowing, but taking for our guidance the masts of some of the junks which we observed lying behind a point of land, we pulled to get under it, in order to avoid the strength of the ebb tide, which was now setting against us. In attempting to round the point, however, we grounded, and soon found that it was impossible to get into the



river on that side, on account of sand banks which were merely covered at high water, and that it was necessary to make a considerable circuit seaward to be able to enter. This we accomplished, but not till 1 A. M. At this time a light breeze fortunately springing up, we got on very well for sometime, but were again obliged to anchor at  $\frac{1}{2}$  past 2, from want of water. As the tide rose, we gradually advanced towards the town of Hwuytow, till we came to one of those bridges of which there are several along the coast, that extend over wide sand flats that are formed at the mouths of the rivers. These bridges are constructed of stone piers with slabs of stone laid from pier to pier, some extending over a space of 25 feet and upwards, and others being from 15 to 20 feet span. As the length of this bridge cannot be less than three quarters of a mile, the whole is very striking as a work of great labor, if not exhibiting either much skill or beauty. We were informed by some boat people that we should not find water to carry us beyond the bridge, but observing some tall masts on the other side, we resolved on making the experiment and pushing on as far as we could. It was almost dark when we passed under the bridge, and we had not proceeded far when we were again aground. This, however, we attributed to our unacquaintance with the channel, and as the tide floated us off, we continued advancing, notwithstanding the warning of a friendly voice from the bridge that entreated us to return to the town, promising us comfortable quarters, and a guide, &c. Being rather distrustful of the motives of this advice, however, we proceeded for some time longer, but at length found it impossible to proceed farther, the ebb having at the same time commenced. We therefore spread an awning, and prepared to unake ourselves as comfortable as possible for the night. The day had been the warmest we had experienced for a month past, but the night was very cold, and our boat, as may be imagined, far from commodious for so many people. At daylight, we found that there was not six inches of water in any part of the channel, and from the boat we stepped at once upon dry sand. The survey from the bank showed plainly that it would be impossible to proceed any further by water. We accordingly prepared to march on foot, taking with us three Lascars who might relieve each other in carrying our cloke-bag of blankets and great coats, as well as some cold meat. We ordered the people to prepare a meal as fast as possible, intending to make a long stretch at first starting, and Mr. Nicholson was directed to remain in charge of the boat with five Lascars, to move her down under the bridge on the return of the flood, and there to await our return for four or five days. Crowds of people now began to gather around the boat, moved by mere curiosity. Mr. Gutzlaff induced some of them to get ducks and fowls for the use of the boat's crew, and strange to say, prevailed on one man to become our guide, and on two others to undertake to carry our baggage, as soon as we should be a little farther off from the town, and out of the way of observation.

"Soon after, an old gentleman made his appearance in a chair, who proved to be the headman of the town: he inquired whence we came,

and whither we were going, which we freely told him. With these answers he seemed perfectly satisfied, probably from finding them correspond with what he had been already told by some of the people with whom we had communicated on the subject in seeking information and assistance. He measured our boat with his arms, but offered us no obstruction nor even remonstrance. We observed him, however, after he had interrogated us, sending off two or three messengers in different directions, which made us the more anxious to be off. It was however past 9 o'clock, before Mr. Ryder had completed his arrangements for the boat's crew, and the sun was already powerful. We were soon joined by our guide and the coolies, and our cavalcade, winding along the footpaths which are the only roads to be met with, made an imposing appearance. Mr. Gutzlaff and the guide led the way, followed by a Lascar with a boarding pike; next came the baggage, attended by a Lascar similarly armed. I followed with pistols, and attended by a Lascar armed with a cutlas, and Mr. Ryder, carrying a fowling-piece and pistols, brought up the rear. Skirting the town of Hwuytow, we proceeded in a N.N.E. direction at a moderate pace for an hour and a half, when we stopped at a temple, and refreshed ourselves with tea. Nothing could be more kind or more civil than the manners of the people towards us hitherto, and if we could have procured conveyances here so as to have escaped walking in the heat of the day, loaded as we were with heavy woollen clothes, we should have had nothing farther to desire; as it was, my feet already began to feel uncomfortable from swelling, and after another hour's marching, I was obliged to propose a halt till the cool of the evening. Fortunately we found, however, that chairs were procurable at the place, and we accordingly engaged them at half a dollar each. They were formed in the slightest manner, and carried on bamboo poles, having a cross bar at the extremities which rested on the back of the bearer's neck, apparently a most insecure as well as inconvenient position; but as the poles were at the same time grasped by the hands, the danger of a false step was lessened. We had not advanced above a mile and a half before the bearers declared they must eat, and to enable them to do so, they must get more money. With this impudent demand we thought it best to comply, giving them an additional real each. After an hour's further progress, we were set down at a town near the foot of the first pass which we had to cross. There the bearers clamorously insisted on an additional payment before they would carry us any further. This we resisted, and by Mr. Gutzlaff's eloquence gained the whole of the villagers, who crowded around us, to join in exclaiming against the attempted extortion. Seeing this the rogues submitted and again took us up. Mr. G. mentioned that while we were passing through another village, the people of which begged the bearers to set us down that they might have a look at us, they demanded 100 cash as the condition of compliance. The country through which we passed swarmed with inhabitants, and exhibited the highest degree of cultivation, though it was only in a few spots that we saw any soil which would be deemed in Bengal tolerably

good; rice, the sweet potato, and sugar-cane, were the principal articles of culture. We had now to ascend a barren and rugged mountain, which seemed destined by nature to set the hand of man at defiance; yet even here, there was not a spot where a vegetable would take root, that was not occupied by at least a dwarf pine planted for the purpose of yielding firewood, and a kind of turpentine; and wherever a nook presented an opportunity of gaining a few square yards of level ground by terracing, no labor seems to have been spared to redeem such spots for the purpose of rice cultivation. In ascending the pass we soon came to places where it was difficult for our bearers to find a footing, and where they had consequently to pick out their steps as they advanced. To assist themselves, they gave the chair a swinging motion with which they kept time in raising their feet. This was far from agreeable, and the first impression was that it was done merely to annoy, but we very soon saw that the object was different. The highest point of the pass I should conjecture to be about 1200 feet above the plain, and the descent on the north side to be nearly equal to the ascent from the south, say 1000 feet. At half past four we arrived at a rather romantic valley, which was to be our halting place for the day. We proposed to the bearers to carry us on another stage next day, but for this they had the impudence to ask five dollars per chair. This of course we would not listen to for a moment, and were afterwards happy that we got rid of such rascals, as good bearers and on moderate terms were procurable at the place. The name of this village is Lingszekeö. It seems once to have been a place of greater importance than now, exhibiting marks of dilapidation and decay. Even the footpath over the pass must have been at one time an object of attention, as we found in several places the remains of a sort of pavement, and of bridges which were now nearly destroyed. The inn at which we stopped afforded as few and mean accommodations as could well be imagined, but we were able to get some fowls deliciously grilled, on which, with the aid of sweet potatoes, and of the salt beef which we brought with us, we made a most hearty repast. Among the people who came to see us at the inn was a very respectable looking young man, a student, who won Mr. Gutzlaff's heart by asking him for instruction in religion. Unfortunately, the whole contents of a box of religious tracts, and other books had been distributed in the morning, and Mr. G. was unable to supply him with any. The request was no doubt prompted by the report of the people who had accompanied us, and who had themselves partaken of Mr. G.'s liberality before they volunteered their services. This young man strongly recommended us to alter our course, magnifying the distance of Toä-be to which we were bound to 100 *le* or 30 miles, and telling us that at the distance of 40 *le* or 12 miles to S.W. we should find tea plantations of a very superior description. The exaggeration of the distance led me to suspect the accuracy of the information in other respects, and I had heard enough of contradictory evidence already, not to be swayed by it in the present instance.

"*Nov. 12th.* Got into our chairs at a quarter past six A. M. and proceeded along a narrow rugged dell towards Koë-boë. Several nice looking hamlets were seen on the way. The people were engaged in reaping the rice, which seemed heavy and well filled in the ear. In several places I observed that they had taken the pains to tie clumps of rice together for mutual support. Sugar-cane is bound in the same way, and for additional security, the outside canes are mutually supported by diagonal leaves, which serve at the same time to form them into a kind of fence. The leaves are not tied up round the stalks as in Bengal; the cane is slender, white, hard, and by no means juicy or rich; yet, abating the black fungus powder which is very prevalent, the surface is healthy, and close growing in a remarkable degree. We arrived at Koë-boë at 8 o'clock, and finding we could get water conveyance for part of the way on which we were proceeding, we engaged a boat for that purpose. After a hearty breakfast, we embarked at 10 A. M. amidst crowds of people who covered the banks of the river at the ghât. On inquiry we found that the river on which we were proceeding in a W.N.W. course, was the same which passed Nganke heën, and flowed to Tseuenchow foo. The boat was large, but light, and being flat bottomed drew very little water. The stream was so shallow, that it was only by tracing the deepest part of the channel from side to side of its bed that we were able to advance at all. This was done by poling; in several places the stream was deepened by throwing up little banks of sand so as to confine its course within a channel merely wide enough for the boats to pass through. I estimated the width from bank to bank at 200 yards, and should judge from the height at which sugar is cultivated above the level of the present surface, that the greatest depth in the rainy season does not exceed 10 feet. Being entirely fed by mountain torrents its rise must be often very sudden, but I did not observe any traces of devastation in its course. Its name, Nganke or 'peaceful stream,' is probably derived from this circumstance; the valley on each side seemed well cultivated, the banks being principally occupied by sugar-cane. At every village the people poured out as usual to see us, vying with each other in marks of civility and kindness. The day, however, becoming very hot, we took shelter from the sun under the roof of the boat, to the disappointment of many who waded into the water to gratify themselves with a sight of the strangers. Coming at last to a high bank close to a populous town, they actually offered the boatmen 400 cash if he would bring us to; and on his refusal, the boys began pelting the boat with clods and stones. On this, Mr. Gutzlaff went on deck to remonstrate, and Mr. Ryder to intimidate with his gun. Betwixt both, the effect was instantaneous, and the seniors of the crowd apologized for the rude manner in which the boys had attempted to enforce the gratification of their curiosity. We had been in vain looking out all yesterday and to-day for a glimpse of tea plantations on some of the rugged and black looking hills close in view, though at almost every place where we halted we were assured that such were to be found hard by. At three P. M. we arrived at a town near the foot of

the pass by which we were to reach Toä-be, the place of our destination. Here we proposed selling our gold, which for the sake of lightness I had brought with me in preference to silver, not doubting that I should find little difficulty in exchanging it at its proper relative value whenever required. In this, however, we had been disappointed at our last abode, and we were therefore much vexed at learning from our conductors that the inhabitants of this place were of such a character that the less we had to do with them and the shorter our stay amongst them the better. Some proof of the soundness of this advice we had as we were stepping on shore, being for the first time rudely questioned as to our destination and object, and why we had come armed; our reply to the latter query being that we had armed ourselves with the resolution of resisting violence should it be offered by robbers or others, we were allowed to pass quietly on. The hill we had now to ascend was more rugged, and in some places more abrupt, than that over which we were first carried; and though we set out at three o'clock, the sun had set long before we came to the end of our journey. The moon was unfortunately obscured by clouds, so that nothing could be more unpleasant than the unfortunate *hits* our toes were constantly making against stones, and the equally unfortunate *misses* where an unexpected step downwards made us with a sudden jerk throw our weight on one leg. At length we reached a village at the further end of the pass, the inhabitants of which were so kind as to light us on the remainder of our way, by burning bundles of grass, to the imminent danger of setting fire to their rice fields now ripe for the sickle. Arrived at Toä-be, we were hospitably received by the family of our guide, and soon surrounded by wondering visitors.

“ Mr. Gutzlaff speedily selected one or two of the most intelligent of them, and obtained from them ready answers to a variety of questions regarding the cultivation of the tea plant. They informed him that the seed now used for propagating the plant was all produced on the spot, though the original stock of this part of the country was brought from *Woo-e shan*; that it ripened in the 10th or 11th month, and was immediately put into the ground where it was intended to grow, several being put together into one hole, as the greater part was always abortive; that the sprouts appeared in the 3d month after the seeds were put into the ground; that the hole into which the seeds are thrown is from three to four inches deep, and as the plants grow, the earth is gathered up a little around the root; that leaves are taken from the plants when they are three years old, and that there are from most plants four pluckings in the year. No manure is used, nor is goodness of soil considered of consequence; neither are the plants *irrigated*. Each shrub may yield about a *tael* of *dry* tea annually (about the 12th of a pound). A *mow* of ground may contain 300 or 400 plants. The land tax is 300 cash (720 to a dollar,) per mow. The cultivation and gathering of the leaves being performed by families without the assistance of hired laborers, no rate of wages can be specified; but as the curing of the leaf is an art that

requires some skill, persons are employed for that particular purpose, who are paid at the rate of one dollar per pecul of fresh leaves, equal to five dollars per pecul of dry tea. The fireplace used is only temporary, and all the utensils as well as fuel are furnished by the curer of the tea. They stated that the leaves are heated and rolled seven or eight times. The green leaf yields one fifth of its weight of dry tea. The best tea fetches on the spot 23 dollars per pecul (133½ lbs.), and the principal part of the produce is consumed within the province, or exported in baskets to Formosa. That the prevailing winds are northwesterly. The easterly winds are the only winds injurious to the plants. Hoar frost is common during the winter months, and snow falls occasionally, but does not lie long, nor to a greater depth than three or four inches. The plant is never injured by excessive cold, and thrives from 10 to 20 years. It is sometimes destroyed by a worm that eats up the pith and converts both stem and branches into tubes, and by a gray lichen which principally attacks very old plants. The period of growth is limited to six or seven years, when the plant has attained its greatest size. The spots where the tea is planted are scattered over great part of the country, but there are no hills appropriated entirely to its culture. No ground in fact is formed into a tea plantation that is fit for any other species of cultivation, except perhaps that of the dwarf pine already alluded to, or the *Camellia oleifera*. Mr. Gutzlaff understood them to say that the plant blossoms twice a year, in the eighth moon or September, and again in winter, but that the latter flowering is abortive. In this I apprehend there was some misunderstanding, as full sized seeds, though not ripe, were proffered to me in considerable quantities early in September, and none were found on the plants which we saw. I suspect that the people meant to say that the seeds take eight months to ripen, which accords with other accounts. We wished much to have spent the following day (the 13th,) in prosecuting our inquiries and observations at Toä-be and its neighborhood, but this was rendered impracticable by the state of our finances. We had plenty of gold, but no one could be found who would purchase it with silver at any price. We therefore resolved on making the most of our time by an early excursion in the morning previous to setting out on our return.

"We accordingly got up at daybreak, and proceeded to visit the spot where the plants were cultivated. We were much struck with the variety of the appearance of the plants; some of the shrubs scarcely rose to the height of a cubit above the ground, and those were so very bushy that the hand could not be thrust between the branches. They were also very thickly covered with leaves, but these were very small, scarcely above  $\frac{3}{4}$  of an inch long. In the same bed were other plants with stems four feet high, far less branchy, and with leaves  $1\frac{1}{2}$  to 2 inches in length. The produce of great and small was said to be equal. The distance from centre to centre of the plants was about  $4\frac{1}{2}$  feet, and the plants seemed to average about two feet in diameter. Though the ground was not terraced, it was formed into beds that were partly leveled. These were perfectly

well dressed as in garden cultivation, and each little plantation was surrounded by a low stone fence, and a trench. There was no shade, but the places selected for the cultivation were generally in the hollows of hills, where there was a good deal of shelter on two sides, and the slope comparatively easy. I should reckon the site of the highest plantations we visited to be about 700 feet above the plain, but those we saw at half that height and even less appeared more thriving, probably from having somewhat better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Contrary to what we had been told the preceding night, I found that each garden had its little nursery where the plants were growing to the height of four or five inches, as closely set as they could stand; from which I conceive that the plant requires absolutely a *free* soil, *not wet* and *not clayey*, but of a texture that will retain moisture; and the best site is one not so low as that at which water is apt to spring from the sides of a hill, nor so high as to be exposed to the violence of stormy weather. There is no use in attempting to cultivate the plant on an easterly exposure, though it is sufficiently hardy to bear almost any degree of dry cold.

“By half-past ten A. M., we set out on our return in chairs which we were fortunate enough to procure at this village, and reached the banks of the river at Ao-e a little before one o'clock. In the first part of our way we passed by some more tea plantations on very sterile ground. One, in a very bleak situation, with nothing but coarse red sand by way of soil, seemed to be abandoned. Our reception at Ao-e was much more civil than it had been the preceding day; the people suggested that we should remain there till a boat could be procured. The day, however, being tolerably cool, we crossed the river, and proceeded on foot along its banks to Koë-boë, where we arrived about four P. M. On the road, a man, who had seen us endeavoring to sell our gold the day before, told us he believed he could find us a purchaser. Mr. Gutzlaff accordingly accompanied him to the house of a farmer, who after having agreed to give eighteen dollars for thirty dollars' worth of gold, suddenly changed his mind, and said he would only give weight for weight. At Koë-boë, however, we were more successful, procuring eighteen dollars for the same thirty dollars' worth of gold. On the road, the villages poured forth their population as we moved along. At one place, they were actually overheard by Mr. Gutzlaff thanking our guides for having conducted us by that road, and proposing to raise a subscription to reward them. At Koë-boë we learned that some petty officers had been inquiring after us, which frightened our guides, and made us desirous to hasten our return. Having procured chairs we pushed on accordingly to Lingszekeo, our first resting place, where we arrived about seven P. M. and halted for the night. Next morning, the 14th, we mounted our chairs before daybreak, but after going a little way, the bearers set us down to wait for the daylight, and we took the opportunity of going to look at a Chinese play which was in the course of performance hard by. There were only two actors but several singers.

whose music to our barbarian ears was far from enchanting. Crossing the pass we met great numbers of people carrying salt in baskets hung on bangies, as in Bengal, and a few with baskets full of the small muscle reared on the mud flats near the place of our landing. After getting into the plain, we took a more direct road for Hwuytow than that by which we had left it. The people forsook their work in the fields, and emptied their numerous villages to gaze at us. As the morning was cold I wore a pair of dark worsted gloves, which I found excited a good deal of speculation. The general opinion was, that I was a hairy animal, and that under my clothes my skin was covered with the same sort of fur as my hands. In China gloves are never worn. At length, one more sceptical than the rest resolved to examine the *paw*, and his doubt being thus further strengthened, he requested me to turn up the sleeve of my coat. I did so, at the same time pulling off a glove to the admiration of the multitude, who immediately set up a shout of laughter at those who had pronounced the strangers a race half man and half baboon. We met some officers in chairs attended by soldiers, but they offered us no interruption, not even communicating with us. Our bearers, however, easily prevailed on theirs to exchange burdens, each party being thus enabled to direct their course to their respective homes. We arrived at Hwuytow before noon, and immediately embarked for the ship, which we reached at three p. m. We learned from Mr. Nicholson that after our departure, and while the boat was still aground, a number of mandarins came down, and carried off almost everything that was on board, but the whole was returned after the boat was floated down below the bridge. As we had no explanation of the matter, we concluded that this proceeding might have been intended for the protection of the property from plunder by the people of the town. We found that one of the seed contractors had dispatched a quantity of Bohea seeds, which arrived during our absence, with a letter stating his expectation of being able to send a further supply and to procure cultivators, who would join the ship in the 11th or 12th month. On the same evening I embarked in the *Fairy*, and reached Lintin on Monday, November 17th, with my tea seeds, just one week after our landing at Hwuytow to explore the tea hills.—I have been more minute in my details of this little expedition, than may at first sight appear needful, with the view of showing the precise degree and kind of danger and difficulty attending such attempts. Our expectation was, at leaving the ship, that we should reach the head of the bay by nine or ten o'clock A. M. and attain a considerable distance from Hwuytow the same day, and thus have a chance of passing without attracting the notice of any of the kwangfoo or governmental officers. Had we waited to ask permission, it would of course have been refused, and we should have been directed in the most authoritative manner to return to the ship. We were not a little alarmed when aground in the morning, lest the old gentleman who measured our boat should have deemed it his duty to intercept our progress; but we took care to go on with preparations for our march, as if nothing of the kind



was apprehended. It is this sort of conduct alone that will succeed in China. Any sign of hesitation is fatal. Had we shown any marks of alarm, every one would have kept aloof for fear of being implicated in the danger which we seemed to dread; on the other hand, a confident bearing, and the testimony borne by the manner in which we were armed, that we would not passively allow ourselves to be plundered by authority, inspired the like confidence in all those with whom we had to do; for the rest of the narrative shows that from the people left to themselves we experienced nothing but marks of the utmost kindness and good nature, except indeed, where money was to be got: there the Chinese, like the people of other countries, were ready enough to take advantage of the ignorance of strangers, though with such a fluent command of the language as Mr. Gutzlaff possessed, he was able to save us from much fleecing in that way. I need scarcely add, that no good can result from an attempt to penetrate into the interior of China by a party of foreigners, unless some one of them has at least a moderate facility in expressing himself in conversation with the people."

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ART. IV. *Expedition to the Bohca (Wooc) hills: arrival in the river Min; passage of the capital, Fuhchow foo; communication with a military officer; approach to Mintsing heën; assailed from an ambush; return; distribution of books.* By the Rev. EDWIN STEVENS, seamen's chaplain at the port of Canton.

[Four years have elapsed since a single foreigner, on board a Chinese junk, visited the northeast coast of China. From that to the present time, foreign ships have been almost constantly on the coast. Accounts of several of these voyages have appeared in the Repository. What is to be the result of this intercourse it is difficult to conjecture: it seems to be steadily increasing, as is evidently also a desire for its extension on the part of the people, and as is likewise the professed opposition of the local authorities. That opposition, which is not to be disregarded, was never perhaps brought out more fully to view, than in Mr. Gordon's second expedition, which was undertaken for the purpose of gaining additional information respecting the culture and manufacture of tea, &c. The vessel employed on the occasion was the brig Governor Pindlay, commanded at the time by captain McKay, manned by Lascars. She left Lintin on the 14th of April, and beat her way up to the 'outer mouth' of the river Min, where she anchored May 6th, in lat. 26° 6' N., and long. 119° 53' E. At that time the following account commences.]

Though the present expedition must be regarded as a failure with respect to the main design of the enterprising mover, that of penetrating to the famous Wooc hills, yet it gave to the party at least a limited view of one province. My own design in accepting the invitation which was kindly given me to join the expedition, was chiefly

threefold; to learn the condition and disposition of the people in the interior, to test the feasibility of traversing the country, and to distribute religious books among the natives. The importance of these objects, seemed to myself and others sufficient to justify any risk or inconvenience which the most reasonable anticipated. With this view, and urged by the motives which are attached to an interesting but doubtful experiment, I committed myself to the gracious care of the Almighty, with full purpose to do all that might properly be done for the accomplishment of the objects. In order to the success of the proposed excursion, it was thought a point of prime importance to set out as early as possible, that no time might be given for spreading the news of our arrival, and for the interposition of any obstacles. All hands were accordingly employed in hoisting out and loading our boat, that advantage might be taken of the present flood tide; but before the utmost dispatch could effect this, the ebb begun and night set in, compelling us to wait another tide. The boat, which acted so conspicuous a part in this expedition, must not be passed over without a word. She was beautifully and strongly built, about twenty-six feet long and eight broad, rigged as a schooner, and fitted to be pulled with eight Chinese oars; quite open except towards the stern, which was covered with a tarpaulin, and formed a rude shelter that answered the double purpose of our eating and sleeping apartment. To avoid all delay and dependence on the Chinese, in case they should be reluctant to sell us supplies, we put into the boat several hundred pounds of rice, fish, flesh, bread, &c., besides all necessary cooking utensils. Several hundred volumes of books and tracts in Chinese were also put on board. Our crew consisted of ten men to manage the sails and oars, one of whom was an European, and the rest Lascars or Caffres and Malays; one servant, and three of us in the cabin; in all fourteen persons. Several guns, pistols, and cutlasses were also taken, with the design of protecting us from insult or preventing any attack from thieves and robbers. With this equipment, and without any pilot, we set out on our excursion, with the design of penetrating into the country more than 200 miles, and with the expectation, if successful, of spending at least one month in the boat.

*May 7th.* On the first making of the flood tide this morning, at one o'clock, A. M., we left the brig, and steering due west, with a light but fair wind, in one hour passed Wooahoo mun, the mouth of the river. Thick clouds and the overhanging hills encompassed us in deep darkness as we pursued our silent and solitary course. From the mouth we steered two points south of west, and in another hour and a half arrived at the fortress of Miungan, twelve or fourteen miles from the vessel, and about half-way up to the city of Fuhchow. Here there was visible only a long line of wall, running near the margin of the river, another rising above, and parallel with it, thus going up one platform over another, and the whole surmounted with trees. The stream here is contracted within very narrow limits by the high and bold hills on both sides. Four or five miles beyond

this fortress, we saw Pagoda island standing in the midst of the river and crowned with a pagoda. To this place it is said, the largest ships may come with safety, and smaller vessels pass ten miles further to the capital itself. Above this island, the river divides, or rather reunites with a branch that puts off from it several miles above the city. Having learned thus much from father Du Halde's map of Fuhkeen, we determined to take the left branch, with the hope, by avoiding the city, of escaping detention from the military stationed there. Leaving the proper Min therefore on our right, we entered the western river by a broad mouth, marked with extensive rice grounds. While sailing up this stream with fair wind and tide, the morning sun looked down upon us between the hills, and opened to us a most delightful prospect. A remarkable, serrated, and lofty ridge bounded our view on the west; on each hand high hills enclosed us, approached through groves of trees and various shrubbery; the hills themselves being no less verdant than all around them. On one of the highest hills under which we passed, was a small fort, which we scarcely noticed at the time, but had occasion to observe afterwards.

A village now appeared on the island upon the right hand, which we passed sufficiently near to see the ensigns of a custom-house, and the commotion excited among the common people. The boatman lay on his oar to gaze at the sudden apparition; the workman and the workwoman in the fields dropped their implements in surprise, and ran to see the strange sail so smoothly and rapidly gliding by. But not an unfriendly word or any mark of disapprobation was uttered: rather they were ready to give any information in their power, relative to the questions we proposed respecting the way. It was soon after passing this village, that we were called on to choose between two branches into which the stream divided. Much to our chagrin it was soon discovered that the branch which we had selected was at every turn sending off another branch and still another, till we were at last carried along by a rapid tide in a stream scarce thirty yards across. It was now nine o'clock A. M., and while the boat was delayed in preparing for breakfast, Mr. Gutzlaff and myself went ashore, with the double purpose of ascertaining whither the stream actually led, and of distributing books to the people who had already assembled in large numbers. The first point was soon settled by discovering that our promising stream lost itself in supplying water to the numerous ditches which served to irrigate the rice grounds. We found also that we had already ascended above the capital, and were distant from it but a short space, as the people were constantly going thither, and invited us to accompany them, not knowing that the city was just the place we wished to avoid. The books were gratefully received, and as usual in all cases of distribution among a crowd, some were so eager to possess themselves of a book that they scarcely waited for the slow process of distribution.

The falling tide effectually prevented our returning, and at two o'clock P. M. the boat was aground, there to lie during the next four or five hours. Mr. Gutzlaff and myself again took another excur-

sion on shore, having the same purposes as before, but a larger supply of books. Yet we found it impossible to keep any of them till we had reached the end of our walk. This was the more regretted, because we there entered a house to obtain some water, and found the whole family assembled, consisting of several gentlemen of respectable appearance, besides the females. The old gray-headed father said, "how could you give away all your books, and not leave even one for us?" These were intelligent persons, and from their directions, confirmed by that of others, we ascertained our proper course. It may be observed here, that the spoken dialect of the people differed so much from that of the province of Fuhkeên, as spoken abroad, that even Mr. Gutzlaff found it difficult to converse with them. Recourse was sometimes obliged to be had to writing. But after a short time, by attention to their peculiarities of tone and phraseology, he overcame the difficulty in a great measure. For example, Fuhchow foo was pronounced by them, Hochew hoo.

The people exhibited no hostility, but rather friendly feelings, and sold us geese, fowls, pork, eggs, and fruit. The only injury we suffered from them in this, or any other place, was the loss of a metal basin which a sly rogue contrived to take off unseen, though watched by a vigilant Caffre with a drawn cutlas. At seven in the evening, the tide had risen so as to float us, and after two hours' exertion in pulling and dragging the boat, we regained our lost way, and set forward again with a fresh breeze. This flattering prospect soon changed, and the frequent shoals rendering it difficult and dangerous to proceed, at 11 o'clock we anchored for the night, having advanced to-day, exclusive of all delays and retrogression, twenty-five or thirty miles.

*May 8th.* This morning our broad river had fallen with the tide so much that only sand banks appeared all around us, and no channel was visible by which we could hope to advance. Happily, a pilot offered himself, who assisted us to return and get into another branch; but becoming alarmed by the warnings of his friends, or moved by his own roguish disposition, he soon contrived to take off himself and a dollar of bargain money, leaving us in inextricable difficulty. Well convinced at last that we could not get through to the Min without a pilot, Mr. Gutzlaff went on shore to obtain a guide or some definite information. Much to our mutual disappointment, he soon returned with two clerks, and a military officer, who politely offered to act as pilot. He declared that he "was a man of generous feelings who understood the proprieties due to strangers, and was dispatched to aid us." Knowing that it would be impossible to procure any other guides, now that an officer was with us, we accepted his offer to take us into the Min *above the city*. It must not be supposed that we for a moment believed he would fulfill his promise; but preferring to be taken to Fuhchow, or to retrace our way, rather than to do nothing for any longer time, we condescended to let him gratify himself by conducting us out of his district. As we anticipated, he towed us back towards the pagoda, his clerks meanwhile

being busied in writing out, as we supposed, a proper description of our capture, our persons and boat, ready to be delivered at the first station to which we came, and which was just beneath the fort that crowned the hill before mentioned. But when he had landed for this purpose, and requested us to anchor, we, having no desire to do so, cast off the rope, and made our own way towards Pagoda island, entered the Min again, and ascended a short distance, when the night compelled us to anchor. Not long after, our old friend the officer came up and anchored near us. The discomforts of that tempestuous night were aggravated by discovering towards morning that the depth of water, which had been  $2\frac{1}{2}$  or 3 fathoms at the time of anchoring, was now less than three feet, and the boat in danger of capsizing entirely. By propping up one side, however, we succeeded in supporting her till the return of the tide again set us right.

*May 9th.* Notwithstanding the past untoward circumstances, all the party were quite unwilling to return to the vessel without at least making one fair trial of passing the city. Accordingly at six o'clock this morning, though the rain and strong gusts continued, yet with shortened sail and flood tide we drove on rapidly towards Fuhchow. In an hour we arrived among numerous junks, in sight of the great stone bridge. Here we anchored in three fathoms, to strike our masts that we might pass the bridge. During this time the junks were filled with people gazing at us, many boats came around, and some with the military came off to us, but no obstruction or dissatisfaction appeared. We then advanced with oars, choosing the left hand side of the river as least affected by the tide, and in a few minutes shot under the bridge safely, though a strong tide was rushing past at the time. A troop of soldiers which were drawn up on the left shore offered no opposition, though we passed them but a few yards distant. Four small boats with soldiers immediately put off after us, to whom Mr. Gutzlaff said that we had a document to deliver, and would communicate with them, if they pleased, as soon as we came to anchor. This course we had determined upon, not imagining that the passage of the great city of Fuhchow, in broad day, would be permitted without one word of remonstrance, or a command to return, or a call to stop. But so it was. In accordance with this expectation, and to suit the Chinese taste of *giving a reason for every act*, Mr. Gordon had drawn up a petition to the governor of Fuhkeën and Chêkeäng, 'praying for permission to import rice into the harbors of those provinces on the same terms as at Canton.' One copy of this petition had been left with captain McKay in the brig, to deliver to any officer who should demand the reason of the vessel's continuing to lie there; and another copy was taken with us, to be delivered in case it should seem expedient.

But having cleared the bridge without any obstruction we were encouraged to continue our course, which we did, till we had passed the whole city and the extensive suburbs. The boat was then anchored in four and a half fathoms to reshipe the masts, during which

time the four boats came up near us, but did not offer to communicate, though previously invited.

Almost immediately after we had made sail again, much to our surprise another bridge similar to the first was observed just before us, apparently forming another obstacle or creating delay; but the upper part in several places was so broken down that the columns only remained, between two of which we passed safely, though not without some reasonable alarm at sight of the fallen rocks which lay near the surface. From this place we advanced rapidly with a fair wind, leaving our pursuers and all others far astern. The appearance of the country soon after we left the city became uniformly hilly, the hills often rising quite from the river's bank, and occasionally retiring a little, formed vales and plains, covered with the orange or mulberry. On our right, the rugged bank exhibited a well formed footpath for the boatmen that drag the native boats against the current. This continued for several miles above the city, and drew my attention the more, from being the first specimen of made road which I had seen in China. After running by the most moderate estimation ten or twelve miles without interruption, we ran aground and hauling off with difficulty we came to on the right shore, about noon, to make preparation for breakfast.

The shore appeared precipitous and nearly destitute of cultivation or inhabitants, but everything on board being thoroughly saturated with rain, Mr. Gutzlaff volunteered his services to search for a house and procure us fire. He ascended the hill, and approached a house, but the poor people made fast the door and fled in terror, and could not be recalled by voice or gestures. I went over the first ridge of the bank, and saw immediately before me a rich and highly cultivated valley, laid out into rice grounds; but when I drew near to the cottages, the people all locked them up and fled, the dogs ran howling after them, leaving me undisputed master of the field. Wild strawberries were growing here, most tempting to the eye but of very indifferent flavor. After returning to the boat, it was not long before the ever prevalent curiosity of the people, emboldened by their own numbers or by our inoffensiveness, drew together a crowd of spectators on the hill over us. While they stood here under a heavy rain, I had the pleasure of distributing among them one by one a small tract, which was gratefully received by all, and which served to establish confidence between us. By this time the four military boats had come up, and taken position near us, but without in any way annoying us, and to several of their people who mingled with the crowd, I gave a share of the books.

The chief officer in command sent a clerk to our boat with a note on red paper, civilly inquiring who we were; satisfied with the reply that we were English, he then asked whither we were going, what was our object, and when we proposed to return; to which it was answered, that we wished to view the beautiful scenery of the Min and see the famous tea shrub, and that we should return in a few days, merely asking on our part a supply of provisions for which we would

give fair prices. To these he courteously replied that no provisions could be procured at this place, but that we should wait a little; he further intimated that the river was rapid and difficult of navigation, but spoke no word of returning back.

From this point onward the current was constantly against us, and in a few miles more we were wholly beyond the influence of any tides. When the wind returned in sufficient strength to enable the boat to stem the current, we again made sail, and the attendant military immediately followed us. By constant sounding, and by following any boat that happened to be before us, we did not often run aground. It was now quite time to stop for the night, and for this purpose we kept on the lookout to discover a temple or solitary house where we might disembark and dry and warm the wet and shivering crew, most of whom were now nearly useless through the cold and fatigue. But though we passed a large village, yet before finding any house to our purpose night closed in upon us, and we came to anchor as we best might. I walked a great distance on the shore to find some house near the river, but though the marks of cultivation were all around me, no human dwelling was visible. By this time our satellites had come up and taken their station at a short distance from us. It was a dismal night, while we lay there exposed to wind and rain, but the party were in high spirits on account of the unexpected success in passing the capital, and advancing so far without the least opposition.

*May 10th.* The morning opened with continued rain, and with a temperature of 57 degrees. Soon after making sail, the war boats, then increased to five, seemed for a few minutes inclined to bear down and intercept us; but it is probable we mistook their intention, as they did not indicate any desire that we should return, nor repeat the manœuvre. A few things only worthy of notice occurred to-day; the rapidity and force of the downward current was so great, running perhaps over a rocky bottom, that for miles the whole surface of the river was covered with foam and violently agitated; but we continued our course safely. Another circumstance was first observed to-day, that most of the people to whom we spoke, either made no answer other than the expressive one of laying their finger on their lips, or else merely said that we were in the right way, but that they could not speak more. As we had now far out-sailed our pursuers, this fact served to show that the news had preceded us, and that orders had been issued against holding intercourse with us. This morning also Messrs. Gordon and Gutzlaff first recognized the tea plant growing on many of the hills which we passed. It appeared to be small, scarcely exceeding one or two feet in height. In the afternoon the rain and wind ceased together, and left us to contend against the descending stream, which was so strong that oars were useless. Following the example of the native boats that were with us, we sent the men ashore with a rope, and by towing succeeded in ascending near to the town of Mintsing. Here so strong a current met us, that to relieve the crew we came to anchor

before night. The military boats on the other hand came up, and contrary to their custom, by hard labor pushed on past us to the distance of a mile, into the vicinity of the town. By estimation and by the map, we reckoned ourselves at least seventy miles from the mouth of the river.

At first, the people whom we saw on shore refused to answer any questions, or sell any provisions; but after observing that we did no injury, and hearing Mr. Gutzlaff speaking their language, and above all, after they saw us freely giving away good books, their manners were entirely changed, confidence was established, and they brought presents in return, or offered for sale such supplies as we desired. At evening, a small boat came to us with a gold buttoned officer, bearing an unsealed and unsigned note, as Mr. Gutzlaff informed me, which he desired to hand to us. He further stated that he came to protect us from the treacherous people, and that we ought to return. This being the first intimation which we had heard of such a desire, after we had been three full days in company with the military, and without being conveyed in an unofficial manner so that it could be denied at any convenient time, it was not deemed advisable to receive the paper. He accordingly returned with it. The bystanders relieved Mr. Gutzlaff from the necessity of conversation with the officer by asserting that he only knew two or three Chinese words, just enough to ask for fowls and ducks, which they declared were all we wanted,—carefully refraining from any mention of the books which they had just received.

*May 11th.* From the firing of crackers and guns not far before us, it seemed probable that we might meet with difficulty in passing the town. A little boy also handed us a paper which stated that "nine thousand officers and soldiers awaited us in front, and should we even pass them, there were ten thousand more in reserve." Regarding this as the offspring of a friendly fear for us, or more probably as a trick of intimidation from the military, we returned it without remark. It had been unanimously agreed, that any resort to force on our part in order to gain a passage, was in our circumstances both unjustifiable and preposterous. So little apprehension of any occasion for it existed, that not a gun in the boat was loaded. At half past eleven, a fair and fresh wind sprung up, when we immediately set forward, ploughing the stream in fine style, and leaving some hundreds of friendly natives waving their adieus to us. In fifteen minutes we were surprised by the sound of guns and the splash of balls near us. Perceiving the firing was from both banks, but not apprehending much more than an attempt to intimidate us, we merely put the boat in the middle of the river and kept on. The lulling of the breeze just at this moment, which we hoped would soon carry us past them, gave us unwillingly an opportunity of more minutely observing the assailants. On our right, stationed in a secure ravine, were about twenty soldiers with matchlocks. These took deliberate aim at us, lying down for the purpose; and when they perceived a shot take effect, raised a shout of triumph. Many of



their balls fell short. On our left, also in a deep passage, were stationed apparently a hundred men, with matchlocks and small cannon or swivels, mounted on a low, temporary breastwork. From this place of ambush, they fired rounds with some degree of regularity, sending the balls quite across the river. When danger was seriously apprehended, we had already gone so far past the direct line of the fire, that it seemed doubtful whether it were not as safe to keep on as to return. But after we had gotten almost behind their fire, and perceived them leaving their stations to pursue us, we determined to return, well assured that it was vain to think of advancing against hostility so determined, to a recurrence of which we must be constantly liable.

The firing continued some time *after* we put about the boat; yet it is but just to say, that this may be accounted for as well by supposing them to have mistaken our intention in putting about, for a design to land and attack the party on one shore, as by any other supposition. This is the more plausible explanation from the fact, that the firing did eventually cease while we were yet directly opposite to the stations, and consequently within the range of their shot. Nineteen balls in all struck the boat and sails, yet through the overruling and gracious hand of God, no one was killed, and but two men wounded. Two shots passed through the frail cabin where Messrs. Gordon and Gutzlaff were sitting at the time; several shivered the gunwale of the boat, and many hit the oars and sides. Very providentially we had just been clearing out the boat, so that most of the crew by lying down were in a measure protected, whereas had they been sitting up as usual, several of them must have been shot by the balls which passed through the lower part of the sails. It was not through any foresight of ours that this salutary precaution had been taken. On our part not a shot was fired from first to last, but we left them, as we desired, to bear alone any imputation of barbarism which might attach to the infliction of violence on the unresisting.

*May 12th.* Having relinquished all thought of advancing further, it only remained to secure a safe retreat. During all of yesterday, therefore we beat down stream, till we were again near the capital, where we could not be quite certain of a friendly reception after the rude sort of greeting which had been given us at Mintsing heen. But happily, though unfortunately as we then esteemed it, this question was put beyond our reach, by the boat running aground in the night, and remaining immovable. On awaking this morning, we found ourselves high in a field, and no water within many yards of us. Compelled to await the return of the tide, we bought of the friendly people, kids, fish, and fowls, in plenty; and though they saw the shattered condition of the boat with shot still adhering to the sides, they were no less ready to oblige us, and to traffic, than they had been three days ago. In the midst of this pleasant intercourse, we were rudely interrupted by the arrival of two boats filled with military, one party of whom drew up on the shore at a little distance, and

the other approached us. The people were speedily but reluctantly dispersed, some exclaiming, "we shall now get no books." By some means or other a soldier and an officer stepped into our boat, from which the former was speedily ejected, and the latter was about to be handed down noways gently, when Mr. Gutzlaff begged that a parley might be allowed.

Another officer also was permitted to come on board, and they commenced in an angry and rude manner, demanding who we were, &c. Mr. Gutzlaff told them that we had come on important business, that we now wished to return, and were willing to receive their assistance, but to submit to no mark of submission or insult whatever. Mr. Gordon then handed to one of them the sealed petition to the governor, and requested him to deliver it. He looked on it with evident surprize, observing "the superscription is quite right," and promised to forward it accordingly. When Mr. Gutzlaff charged them with cowardice and treachery in employing such deadly force on a few unresisting men, and showed them the means of defense which we possessed, they were greatly crestfallen: at first knew nothing of the occurrence, and finally denied having any share in the transaction themselves. Nor did these poor lieutenants, nor any other officer whom we afterwards met, attempt to utter one justifying word; nay, they allowed and regretted its impropriety.

It was evidently the business of these officers to see that we were safely beyond their jurisdiction, and we therefore accepted their doubtful aid in towing our boat, being always ready to cast off the rope when we pleased. They took us by the same unfortunate western branch, which we had so long vainly sought to ascend, by which means we did not repossess the capital. It was not long before the officers were on good terms with us, and were particularly confidential in their intercourse with Mr. Gutzlaff. One of the soldiers even ventured on board and submitted himself to Mr. G.'s medical skill. The elder officer had seen service in the Formosan rebellion of 1832, and there had won laurels. He stated of his own accord, that his son was now an officer on the Tsungngan station, that he himself had been there; and that it would have been quite impossible for our boat to ascend the river so high. The wind and rain increasing, they were desirous to stop at the village which we had noticed on the first morning; but at our remonstrance took us to another convenient anchorage for the night. Here Mr. Gordon respectfully but firmly demanded that they should leave our boat, to which they consented with evident reluctance; and in consequence of their courteous behavior in general, he sent them a present of printed handkerchiefs. They also purchased some provisions for us, at double price however.

*May 13th.* At one o'clock this morning, we weighed anchor, at the first ebb, and proceeded down the river to Mingau, towed by our friend of yesterday. The fleet of war boats, which now amounted to about a dozen, each bearing a lantern over the stern, and the commodore's junk carrying three, formed a beautiful sight as they

beat down the narrow stream with such unfailing order and precision that no difficulty once occurred. Arrived at Minngan about two o'clock, the officer landed, bid us anchor under the fortress, and determined to come into our boat; but when he sent soldiers to enforce the order, Mr. Gordon firmly declared that he would shoot the first man that stepped on board the boat. All was now chauged at once, and the same officer said aloud, "Why do you stop these men? Let them proceed by all means." Casting off the rope therefore, we continued our course alone, which was occasionally illuminated by rockets thrown from Minngan, and answered by similar signals from war boats before us. As though destined to try all wrong ways, in the darkness of night we mistook the river and passed quite out to sea by the western entrance; and in beating back into the Min, encountered such a storm as nearly filled our boat, and compelled us to anchor. But a war junk which was near, was hired by Mr. Gutzlaff to pilot us down to the brig; they also readily admitted our men to come on board their boat and prepare our breakfast, which it was quite impossible to do in our half-swamped boat. When we came in sight of the vessel, however, our pilots influenced probably by fear refused to take us any further, and left us to pass the Woohoo mun alone. At two P. M. we arrived at the Governor Findlay, amidst grand salutes from the fort at the Bogue, the war junks, and from everything else that could burn powder. Grateful to God for his protection amidst all dangers, we were also happy to find all on board very well.

The tract of country through which this excursion led us, independent of all other considerations, is one of great interest and beauty. "The river Min, though in magnitude it may seem but insignificant in comparison with several of the vast rivers of Asia and China, yet in real utility and commercial importance will contest the palm with any of them." It drains the waters of the province from the parallel of 28° to 25° 30' north; and in longitude extends through the whole breadth of Fuhkeén. Its northern branch rising in the province of Chêkeäng, passes southward through the very centre of the Wooc hills, joins the two western branches at the city of Yenping foo, from whence pursuing a southeast direction it reaches the ocean, after a course of above 300 miles. Besides the capital, Fuhchow, there stand on this river and its branches three cities of the foo order, and twenty-two of the heén, in all, twenty-six walled towns. Bold, high and romantic hills give a uniform, yet ever varying, aspect to the country; but it partakes so much of the mountainous character that it may be truly said, beyond the capital we saw not one plain, even of small extent. But every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other, sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads; here and there a laborer, with a bundle of the grain which he had reaped on his shoulder, was bringing it down the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees,

sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants. Rarely have my eyes seen so varied and lovely, and at the same time so extensive, a tract, as the valley of the Min. Neither did we in any instance receive unkind treatment from the people, nor except in the attack at Mintsing, from the military. The interesting events of that week will not be easily forgotten by those who passed so rapidly through them. And as the result is, it is peculiarly gratifying to know that among the friendly people, were left several hundred volumes of books, which may teach the way of salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away.

The result of this expedition, taken in connection with the transactions of last summer in the river of Canton, will go to prove that the interior of China cannot be traversed with impunity by foreigners. The erection of new, and the repairing of old, forts, and the garrisoning of deserted military stations, all indicate a sort of indefinite apprehension of danger from abroad. The vigilance of the imperial officers in the interior forbids the hope that a foreigner can penetrate far without detection; and their adhesiveness when once attached to the intruder equally allows no hope of escaping from them. If the Chinese costume were adopted, this might prolong the time of detection, but would much more diminish personal safety after such a discovery. But this prevalent feeling of suspicion is not of much consequence to the merchant, who only proposes to send his vessels into the outer harbors for the sake of trade. The disposition of the people was sufficiently manifested by their readiness to seize opportunities of intercourse, and especially of trade, with us. More than once were we importuned by the villagers among whom we went on shore after our return, to drive away the fleet that was stationed to guard us. Nor need this feeling retard the zeal of the missionary, before whom lies a well inhabited seacoast of many hundred miles, to much of which access may be had in the way of transient visits at least, and where live a numerous body of our fellow-men, ready to receive from our hands religious books. The evidences of this readiness we constantly found in this short excursion.

The books which were taken on the expedition were an Address to the Chinese nation, inculcating kindness towards all men on the principles of the gospel, the Life of Christ, and a Commentary on the ten commandments. The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude that the poor man was thrown down by the contending bystanders. Twice during the same day, having lost our way, Mr. Gutzlaff and myself took long walks on shore with books, which were gratefully received by the peasantry. There was no need to ask them to receive a book, for they in one instance actually took them from us by force. During all that afternoon we continued to distribute from the boat to the poor, who waded into the water and came to us, and to the richer, who stood on the bank

and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money, only give me a book." On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighborhood, but nobody would have any communication with us. Yet after distributing among them some copies of the Address to the Chinese nation, they became friendly and ready to render any service. Next morning they assembled in greater numbers, with more earnest expressions of good-will; but it was not thought proper to attract a greater concourse by distributing tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books, and the persons who agreed to aid in getting off the boat did it on the express stipulation of a book for each one, besides the promised reward. The arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various books. Through the kindness of captain McKay, during three successive days we landed and distributed them without any restraint, and to the extent which our strength permitted. On the first morning, I landed with a good supply, and with a seaman to assist in carrying them to a village one or two miles distant. As we approached, many inhabitants assembled in front of an idol temple to receive them from my hand. They then led the way through their village, and as I passed through the narrow streets, I left a book at each door. They were eagerly but properly received, and when all were gone, I was invited to enter a house and take some refreshment. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books, and distributed them in the same village, and in another beyond. They were eagerly received, and the only complaint was that they were angry with Mr. Gutzlaff for taking any to the other village. On our return most of the people were in their houses reading the books. A teacher was explaining one of the hymns of Dr. Morrison's sheet tracts to the bystanders. The beautiful island of Hookeäng we visited on the third day, with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it, but had scarcely entered it before the people became so pressing that to prevent being quite plundered, I was obliged to climb a wall above their reach. This did not prevent their tearing the books from each other's hands, and occasionally injuring the book by that means. Mr. Gutzlaff went through a street and distributed them as regularly as a boisterous crowd permitted. But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desire of the people. More than once when giving away the sacred word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favorite narcotic; and when they ascertained that the ship actually carried it for sale, it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing intreaties.

These examples are sufficient, if need be, to show the willingness of the people to receive and read foreign religious books. In ordinary cases it is not possible to distribute regularly in a town or a large village; the eagerness of the crowd is so great that no man can withstand the forcible application of the people for books. But this disposition will be misunderstood, if any one attributes it in general to any extraordinary interest in religion. It seems to me neither a new nor a local feeling; but but from Kwangtung to Shantung the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is owing to the religious sensibilities of the nation being particularly excited at the present time; but rather to the national curiosity being awakened, and finding an opportunity of being cheaply gratified. This excitement of curiosity must be chiefly attributable to the exertions which have been made upon the maritime parts of China during the last three years; and among the thousands and even millions who during that time have heard or read of the gospel, it would indeed be strange that not one inquirer should be found, who was moved by better motives, and by truly religious feelings. I do not therefore mean to exclude the opinion that there may be frequent instances of this sort; but only to say that the same eagerness exists where neither missionaries nor their books have been known.

To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the Christian religion. While the coast is accessible to them who minister to their *depraved appetites*, it is not right that the field should be given up to that traffic. Nor is it to be supposed that a scrupulous adherence on our part to mild and equitable measures will fail of producing some good effect on the people and on the government. When the people see that we are their friends, that we do them no injury, that we heal their sick without reward, that we give them religious books and instruction without money and price, that we seek not so much "theirs as them," and that this course of benevolent action is persevered in amidst all inconveniences, there must be a sensible effect produced. The inquiry will be made, what do these things mean? As to the law against intercourse with foreigners, I acknowledge no allegiance to such law, *so far as the legitimate means of preaching the gospel are concerned*. We have a more sure mandate to preach the gospel *in all the world*, than the monarch of China can plead for his title to the throne. By what right are the millions of China excluded from the knowledge of Christianity? They are most unjustly deprived of even an opportunity to make themselves happy for time and for eternity, by an authority which is usurped, but which they cannot resist; and there they have been from age to age idolaters, and are so still, cut off without their own consent from that which makes life a blessing. Against such spiritual tyranny over men's consciences, and rebellion against high Heaven, I protest; and if we take upon ourselves the consequences of governmental ven-

geance, who will say that we do wrong to any man? It is not to the government of my own beloved country that I look for protection from danger, or redress of *such* wrongs; nor do I ask the bloody hand of war to prepare the way for the heralds of the Prince of Peace. As our commission rests on these words of our Lord, "go ye and teach all nations," so is our confidence founded on his accompanying assurance "all power is given unto me in heaven and in earth," and "lo, I am with you alway, even unto the end of the world."

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ART. V. *Literary notices.* 1. *Dissolution of the library of the British factory in China*; 2. *Books presented to the Morrison Education Society*; 3. *Report of the Anglochinese college, Malacca*; 4. *Journal of the Royal Asiatic Society of Great Britain and Ireland.*

1. FROM "a catalogue of the library belonging to the English factory at Canton," it appears that the foundation of that library was laid in 1806, in consequence of the unanimous adoption by the members of the factory, of the plan contained in the following paragraph. "The utility and advantages of establishing at Canton, by subscription, a library comprising a moderate collection of works of acknowledged value and respectability; together with an annual contribution of all the most desirable new publication, which are at present, generally either not imported at all, or multiplied by unnecessary repetitions, must be obvious to most of the English residents in China. The number of private collections already made by individuals, not only affords a satisfactory ground for supposing that their respective engagements are favorable to a disposition for reading, and admit the leisure it requires, but also renders it probable, that they would be inclined to concur in laying the foundation of a library, which being accomplished by united efforts and general consent must shortly far surpass in extent, variety, and adaptation to general use, any collection that has hitherto been in possession of, or attempted to be formed by, any European in this country. The president of the select committee having been pleased to grant a very commodious room to serve as a repository for the books, in the event of the plan being carried into effect; those gentlemen who are inclined to give their sanction and support to this useful and laudable undertaking, are requested to sign their names, and state the contributions they may be pleased to make in money or in books, in order to lay a foundation for the library, exclusive of their annual subscriptions; the amount of which it is proposed to regulate and determine at the first general meeting of the subscribers, who will be invited to

attend as soon as the list is completed, for the purpose of electing a committee of managers, and decide on such other measures for the benefit of the institution, as may be then recommended to their consideration."

The catalogue before us was published in 1832, and contains the names of about sixteen hundred different works, most of them comprising two, four, five, or more volumes each, amounting probably to a total of about four thousand. Many, if not most, of these were choice, select books; and were conveniently arranged under the following subjects: 1. divinity, law, and philosophy; 2. biography, history, travels, and voyages; 3. arts, sciences, commerce, and politics; 4. classics, antiquities, translations, and philology; 5. poetry, drama, and novels; and 6. miscellanies. Such a library, if well managed and made accessible to the public, in such a place as this, must ever be regarded as of great value. Hence, we were not surprised, on the breaking up of the factory last year, when the library came into the hands of a few individuals, that efforts were made to perpetuate the institution, and to render it available to all the foreign residents in China. We regret exceedingly, as many others do, that these efforts were not successful. But 'the deed is done;' and the valuable collection is scattered, not so widely, however, we trust as to be beyond the hope of at least a partial recovery. In this hope, we are encouraged by what has already been done.

2. It is known to many of our readers that, not long after the death of the late venerable Dr. Morrison, suggestions relative to the formation of an institution, to be called the 'Morrison Education Society,' were circulated in Canton and Macao: between twenty and thirty signatures were immediately obtained, and a subscription of about five thousand dollars collected. With a view to promote the object in question, by increasing the subscription and making inquiries as to the best method of carrying into effect the proposed plan of education, a provisional committee was formed who engaged to act, until a general meeting of the subscribers in China shall be convened to form a board of trustees, "which meeting shall be held on or before the first Wednesday in March, 1836." We have been led to make these remarks by a desire to suggest to the friends of education the expediency of establishing a public library in China. This plan was brought to our notice by the following letter, (which we publish with Mr. C.'s permission,) addressed—

"To the Rev. E. C. Bridgman, corresponding secretary to the provisional committee of the Morrison Education Society.

"My dear sir,—On the dissolution of the British factory, it became necessary to make some disposition of the library belonging to the members of that establishment; and it was proposed to give the whole collection to the Morrison Education Society. The arrangement, however, not meeting with the concurrence of all the proprietors, a division of the books was determined on; and while I regret that so excellent a suggestion should not have been adopted, I am still



I am happy in performing with my share, what it was my anxious wish should have been done with the whole, by presenting it to that admirable institution. The very injudicious method pursued in the division of the works, has allotted to me volumes of comparatively little value. Such as they are, I present them to the Morrison Education Society; with an ardent hope that I may live to see an institution, which so distinctly marks this enlightened age, attain, under your fostering care, the full realization of its philanthropic intentions, by promoting virtue and happiness through the blessings of education. I am, My dear sir,

“ Respectfully and faithfully your’s,

“ Macao, May 21st, 1835.

T. R. Colledge.”

3. *The Report of the Anglochinese college* for the year 1834, came to hand too late to be noticed in our last number. The first pages of the Report are very appropriately occupied, in giving a brief view of the life of the founder and late president of the college. By the death of Dr. Morrison, the Anglochinese college has been bereaved of its chief supporter, and an increased weight of responsibility has devolved on its surviving friends and guardians. The patrons of the college are: sir George Thomas Staunton; bart. &c. &c.; colonel Farquhar, late resident of Singapore; the hon. E. Phillips, late governor of Penang; and the hon. J. Erskine, late member of council, Penang. The trustees are: Rev. R. Morrison, D.D. (deceased); Rev. J. Clunie, L.L. D.; Rev. J. Bennett, D.D.; Rev. H. F. Burder, D.D.; Rev. J. Fletcher, D.D.; Rev. J. Morrison, D.D.; W. A. Hankey, esquire; Joshua Wilson, esquire; John Robert Morrison, esquire; and the treasurer and secretaries of the London Missionary Society, for the time being. The officers of the college are; Rev. Dr. Morrison (deceased), president; Rev. John Evans, principal; Yaou, seën säng, Chinese native teacher; Rev. John Evans, treasurer; Master Edwin Evans, librarian: the duties of professor of Chinese, which office is now vacant, are discharged by the principal, pro tempore.

“ Since the publication of the last Report,” say the writers of the one before us, “ another change has taken place in the officers of the college. The Rev. S. Kidd left in the beginning of 1832, for the purpose of returning to England in consequence of ill health. After Mr. Kidd’s removal, the Rev. J. Tomlin, then in Siam, was solicited by the president to come to Malacca, to superintend and attend to the duties of the college until, as was supposed, Mr. Kidd’s return. During the intervening time of Mr. Kidd’s removal and Mr. Tomlin’s arrival, the Rev. J. Hughes, Malay missionary, kindly volunteered to discharge the duties in the English department, and to superintend the college. The present principal was appointed to the situation by the trustees in England, November, 1832; he arrived at his station August, 1833, and on the 1st of May, 1834, his predecessor resigned the charge into his hands. Had the Lord been pleased to spare the life of our late president a few months longer, it was his intention to lay before its friends and supporters a retrospect of the

Anglochinese college. This can be done now but in a very limited degree, not only because the present principal has not superintended the college a sufficient length of time to be acquainted with all its movements since the commencement, but because no person could be so well suited for performing such a task, as the late president and founder.

“The Anglochinese college was established in the year of our Lord, 1818, with the praiseworthy design of disseminating religious and scientific knowledge among a dark, bigoted, superstitious, but very intelligent, race of people. The college has met with considerable patronage, and with many warm supporters from the friends of religion and literature in various parts of the world. The late president and founder, was, during his lifetime, its chief supporter. The Lord has been pleased, however, to call him to himself to receive his everlasting reward. The loss which the college has sustained by his removal is irreparable. Its chief pillar has fallen, and unless some of those friends who have the rising glories of the Redeemer's kingdom at heart step forward to its support, the whole fabric must necessarily give way. An appeal is made, therefore, to Christian friends, and to the friends of literature in general, for the support of an institution which has already been, and is still calculated and likely to be, under the divine auspices, the medium of so much beneficial good to more than a third part of the human race. Such an institution established in the midst of idolaters, which has already sent forth from its nursery many accomplished youths and some *Christians*, may be truly called, the *alma mater* of China. It has been the instrument, either directly or indirectly, of converting every Chinese who has embraced the Christian faith. Not all the students sent from colleges in England are men of genuine piety,—thus it is with respect to the students of the Anglochinese college; at the same time it is pleasing to add that those youths who have not been baptized are good moral characters, and are filling respectable situations; they have renounced idolatry, and laugh at the stupidity and reprove the idolatrous superstitions of their dark, bigoted countrymen. May He, who has all the wealth of the world at his command, hear our prayers and answer them, by raising up for us a few such supporters, as the *Anglochinese college founder*.

“The total number of students that have finished their education and gone forth into public life since the commencement of the college is 40. We are often receiving reports of their conduct and it is pleasing to say, that, without exception, it is truly consistent. Part of them are sincere Christians and are active in distributing tracts, and making known the everlasting gospel to the idolatrous Chinese around them, and all are useful and respectable members of society. The education they have received has raised them far above their countrymen. It is very gratifying to know that several are employed as clerks in merchants' offices, and are said to discharge their duties in the most satisfactory manner. They are exceedingly clever in transacting commercial affairs, and are generally preferred by the merchants to fill

such situations. In consequence of most of the senior students having left the college at the termination of the last Chinese year, and those remaining being for the most part very young, and lately entered, little can be said in praise of their attainments; it is however satisfactory to say that they have made some progress.

“The number of students at present receiving instruction is thirty-five, and the routine of education pursued is in accordance with the statement given in ‘the general plan of the institution.’ In addition to this, the boys of the senior class daily translate portions of Chinese into English and *vice versa*, and in order to assist them in English composition, they are requested to write a theme on a subject given by the principal. The two junior classes are employed in acquiring a knowledge of Chinese and English, and arithmetic, and in furnishing their minds with divine truth. Part of them also write in English, translate Chinese into English, learn geography, English grammar, &c. Thus the principal is happy to state that something has been done during the present year; and that a considerable portion of that information, which of all others is most important, has evidently been acquired, and the young mind has been stored with those essential truths which are able to make man wise unto salvation through faith in Jesus Christ. Divine service continues to be performed morning and evening in the college hall, at which all the students with their teachers, and the whole of the Chinese printers and type-cutters attend. A Chinese Bible class composed of the teachers, senior students, printers, type-cutters, &c., meets every Tuesday and Friday evening in the college hall, from seven till eight o’clock. Preaching is performed in Chinese on the Sabbath day to a very encouraging congregation: there are also other services on the Sabbath of a religious nature, all calculated to acquaint the mind with divine truth and to impress it upon the conscience.

“It is truly pleasing to see several Chinese youths, all understanding the English language, uniting with an English congregation in divine worship in the house of God, and bowing the knee with them in prayer to the same exalted Jehovah. Among the students there are at present some very promising characters in the college, and a few candidates for baptism. Thus does the Lord continue to water the instruction given here with the dewy influence of the Spirit of his grace, and to stir up these youths while perusing his word, to inquire, ‘what must I do to be saved?’ Although the principal object of the Anglo-Chinese college, in diffusing knowledge, and in making known the Savior of mankind to so great a part of the heathen world, is the instruction of the Chinese youth, it is not confined to this: there have issued from its press, since its commencement, nearly 500,000 volumes of tracts, several thousand copies of the gospels, and a few hundred copies of the Scriptures complete. These have all been distributed by different missionaries among the Chinese in various parts. Thus may we hope to meet at the right hand of the throne in glory, not only a part of those who have been, still are, and yet may be, under our own immediate care and personal instruction,

but thousands more, who, by the instruction, advice, and direction, of the silent monitors sent forth from the Anglochinese college, have learned their dangerous state as sinners, forsaken their idolatrous and evil ways, and have fled to the sinner's Friend for refuge and salvation.

"The number of Chinese who have received Christian baptism is fifteen. The greater part of these attribute the instruction they have received at the college, or from some of those who have left the college, as the means of their conversion. What greater encouragement can the supporters of this establishment expect, or have? This is sufficient to cheer their hearts, and to induce them to praise God and be thankful that their endeavors in the best and noblest causes, have been so abundantly blessed, and to stimulate them to double their efforts in aiding this glorious work.

"Our grateful thanks are presented to those kind friends who have hitherto honored the college with their patronage, and assisted its benevolent designs with their support. At the same time the principal feels necessitated, as well to remind them of his continued dependence on their liberality, (and the public in general,) as to appeal for renewed efforts, that he may not only be enabled to carry on those measures already adopted for the prosperity of the institution, but may greatly extend its usefulness, so that the original design entertained in the comprehensive mind of its benevolent founder may be fully answered, by its ultimately proving a general beneficial good, (spiritual and temporal,) to 350,000,000.

4. "The Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 1, for July, 1834," has reached China. The fifth article of the number is a 'description of ancient Chinese vases, with inscriptions illustrative of the history of the Shang dynasty of Chinese sovereigns, who reigned from about 1766 to 1123, B. C.; translated from the original work, entitled *Pòkootoo*, by P. P. Thoms, esquire.' The seventh article is 'a transcript in Roman characters, with a translation, of a manifest in the Chinese language, issued by the Triad Society: by the Rev. Robert Morrison, D.D., F.R.S., M.R.A.S., &c.' The number contains also an account of the anniversary meeting of the Society, held May 10th, 1834; from which it appears that "it had been resolved to request lord Napier to establish an auxiliary society at Canton."

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ART. VI. *Walks about Canton: rats; an outcast child; the con-soo house; the factory street; archery among the Chinese.*  
Extracts from a private journal.

RATS. *Non est disputandum de gustibus*, surely, thought I, when I saw an old man approaching me in the street, carrying on his shoulder

a long pole or bamboo, loaded with rats. My attention was attracted to him by the tinkling of little bells which he carried in his hand fastened to the end of a short stick. There were about a dozen and a half of rats; and they were suspended from the pole, which lay across the man's shoulder, precisely in the manner described in some of the old European books about China. On inquiry, I ascertained that the rats were not for sale; this indeed I suspected when the man passed me, for the animals seemed to be nothing more than rats' skins stuffed: and such I understand is the fact. The man was by profession, if I was correctly informed, a rat-catcher; and those which he carried on his shoulder were designed to point out his occupation. He and his fraternity have various methods of destroying rats, but the most usual is by poison. *May 2d, 1835.*

*An outcast.* Parts of the suburbs of Canton, which border on the open country, are inhabited by rich and opulent people. The houses are spacious, and the streets unfrequented by travelers. A little before sunset this evening, I passed through one of those streets into the fields beyond the suburbs. After a short excursion among the gardens, fish-ponds, &c., I turned my course homeward; and on entering another of the private streets saw a poor child which had been cast out among the rubbish from the houses of the rich men. The child was in a basket, and appeared to be about a year old. The way which I had to pass in order to reach the entrance of the street was very narrow; and the basket was so placed that I was obliged to step over it. Several individuals (natives,) had passed along just before me, and seemed not to notice the child at all; nor did I, till I was actually raising my foot over the basket. The sight shocked me, and gave me a sensation which I shall never forget. I gazed a moment at the pitiful object, and the Chinese gazed at me. They seemed as much amazed at the fan kwei, as he was at the dead child. The basket was quite small, and the child was doubled up and crowded into it, so that its head hung out over one side: the face was fair and only a little swollen. *Saturday, June 6th.*

*Consoo house.* At the north end of old China street stands the public hall of the hong merchants, called by foreigners the consoo house. It is not built on a very large or magnificent scale; it seems, however, to be sufficiently spacious for all the public business of the cohong, and also, occasionally, to serve for other purposes. It was here that the murderers of the crew of the *Navigateur* were tried in 1827. Here too on every eighth day may be seen a group of children and others assembled to be vaccinated. Such an assembly I witnessed this morning. *Tuesday, June 9th.*

*The factory street,* called by the Chinese *Sheih-san keac*, the 'thirteen (factory) street,' is so named because it is adjacent to the 'thirteen foreign factories,' several of them opening into the street on the north. It runs parallel to the front of the factories, but extends far beyond them towards the east and west, forming one of the longest streets, and exhibiting perhaps the greatest variety of shops, that can be found in the suburbs of the city. The traveler about

Canton will often find it convenient to take his departure from this street, and should therefore know its bearings in the outset.

*Archery* is inculcated by the classics, and required by the laws, of China, as a fit exercise for the soldiers of the celestial empire. This afternoon, walking across the 'sandy ground' near the river and just beyond the western suburbs of the city, I met a small party engaged in this exercise. They were Tartars, a corporal and four privates, who had been sent out on a drill. The target was placed about eight rods distant from them. They had each a bow, strong and neatly made; and their arrows were pointed with iron and feathered. The corporal was an adept; every time he drew the bow, an arrow hit the mark. The bow and arrow were grasped at the same instant *à la Tartare*; the heels were placed together, with the body erect, the mark being off on the left. As the archer drew the bowstring, he poised on his right foot, throwing the left a little out, bending the body forward, swelling the breast, and extending the arms at full length, with the hands elevated to the level of his eyes, gave a savage grin, and let fly the arrow. *June 16th.*

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**ART. VII. *Journal of occurrences. Volcano; Siamese tribute-bearers; opium brokers; military reviews; public executions; disturbance in Shanse; Szechuen; local officers; Peking; sodomy.***

*June 1st. Volcano.* THERE is a report abroad here that a shower of sand, or ashes, or both, and accompanied with darkness, has fallen in Fuhkeñ. We give publicity to this report, only to elicit further information, should any come to the notice of our readers.

*Thursday, 4th. The Siamese tribute-bearers* reached Canton to-day, after an absence of six or eight months. They have been graciously permitted to ascend to the capital, to see the dragon's face, and to receive imperial favors with permission to return to their own country. The tribute-bearers have taken up their residence at their 'palace' in the western suburbs of the provincial city. Those who wish for an exhibition of eastern splendor, may find their curiosity gratified by a visit to the palace: the buildings are in truth a good emblem of the occupants; they are little less than a pile of ruins, and in Europe would scarcely be deemed fit to give shelter to a herd of cattle.

*Saturday, 6th. Opium brokers.* The property of the two opium brokers who were seized last year, (see Repository, vol. 3, p. 142,) was confiscated, and is soon to be sold. An order was issued on the 29th ult. by the cheheñ of Nanhae, calling on all those who had sold goods or anything else to them, to appear with proper vouchers, prove property, and take it away. Those articles which are not reclaimed speedily are to be sold.

*Monday, 8th. Military reviews.* Governor Loo returned yesterday morning from his tour in Kwangse, and made his entrance without any parade at a very late hour of the day. It is affirmed that his excellency has been enriched more than \$50,000 by the excursion. But he has also been the dispenser of favors. At several places he caused cash, pigs, cloth, purses, short swords, &c., to be bestowed on the veteran troops; buttons were also granted to several of the military officers. Governor Loo is now 64 years of age; his health seems to have considerably improved by his excursion into the country.

**Tuesday, 16th. Public executions.** At a very early hour this morning, two malefactors were conducted by a guard of soldiers to the hall of judgment, and from thence to the place of execution just without the southern gate of the city, where they expired surrounded by crowds of spectators. The first was Chin Sanjun, a native of Shunth, the district south of Canton; he was condemned for robbery, and decapitated. The second malefactor was a female, named Leau Tsangshe; she was condemned for poisoning her husband's parents, and suffered death by the slow and painful process of being cut into pieces.

**Saturday, 20th. The disturbances in Shansu,** by latest accounts from Peking, were not settled. It was reported in Canton early this month, that in the district of Chaouching more than 3000 banditti surrounded the chief city of the district by night, and commenced an assault in which the cheheën was killed. The fooyuen of the province immediately dispatched soldiers to that place, and also a flying messenger to inform the great emperor; who instantly sent general Saeshangah, with 2000 troops to put down the insurrection. The Peking gazettes for the 5th and 10th ultimo, or rather extracts from them, state that the cheheën and all his family, thirteen in number, were killed, and his house and the prison of the district were burned. The magistrate was Chang Yenleäng; the leader of the malcontents was Tsaou Shun, a man who 'practiced and promulgated wicked doctrines.' The magistrate hearing of Tsaou's conduct took measures to arrest him, when Tsaou with his numerous accomplices arose and made their assault. Orders are issued to seize the rebels; and the heart of the leader is to be torn out and offered in sacrifice to appease the manes of the cheheën. The extracts before us are very unsatisfactory; they do not specify the time of the insurrection, the false doctrines which were being promulgated, the number of insurgents, or the measures taken to suppress them; we conclude therefore that 'the affair' is unsettled. A temple is to be erected to the unfortunate but faithful Chang Yenleäng, and he and his family are to be rewarded for his zeal in endeavoring to exterminate those who dared to disseminate heterodoxy.

**Szechuen.** It is rumored that the disturbances in that quarter have been quelled. Some notices of disturbances in the western part of the Chinese empire have reached us by the way of Bengal, but they are unsatisfactory. In one of the notices, it is stated that the leader of the insurgents is a son of the famous chief Changkiuhur, or more properly, Jehanguir.

**Saturday, 27th. Local officers.** Governor Loo, having recently sent his triennial report to the capital giving an account of himself and those under his authority, has received the imperial will, giving him permission to continue in his present station at Canton. His excellency is taking great care to watch and guard against 'crafty barbarians,' is sending out his spies to detect 'traitors' and to give notice of the approaching 'enemy,' and is pushing on with all convenient dispatch the repair of forts at the Tiger's Mouth.

**Peking.** The Chinese officers, Wang and Le, who conducted the Siamese tribute-bearers to Canton, and others, report that the capital was quiet when they left; and that the literary examinations had gone off with great eclat. The chief among the *tsin szs*, or 'promoted scholars,' was Chang Kingsing, a native of Chêkeäng. The whole number of promoted scholars was 264, only ten of whom belong to the province of Canton.

**Sodomy.** Nine full pages of the gazette for the 26th day of the 2d moon, of the current year, (March 24th,) are filled with details of a case of this abominable practice, which exists to a great extent, in almost every part of the empire, and particularly in the very officers of the 'shepherds of the people,' the guardians of the morals of the celestial empire. The sodomite was Woopaou, formerly a soldier under the Tartar banners, aged thirty-four years. "In the 12th year, 8th moon, 27th day of the reign of Taoukwang (Sept 21st. 1832), Woopaou being at the house of Mrs. Wei, where her grandson was at play, seized the lad, and binding him in a blanket (to prevent him from alarming the neighbors,) committed violence on his person. The boy then ran home crying, followed by the villain; but his grandmother was enraged, and would listen to no overtures; Woopaou therefore fled, and after an absence of two years returned, was seized, and delivered over to the criminal court for trial." What is to be the result, we have not yet learned. The boy was only eleven years old.

THE

# CHINESE REPOSITORY.

VOL. IV. — JULY, 1835. — No. 3.

**ART. I.** *Santsze King, or Trimetrical Classic; its form, size, author, object, and style; a translation with notes; the work ill adapted to the purposes of primary education.*

STANDARD and popular works in China, as in countries of the west, are published in a great variety of forms and sizes. We have before us three different editions of the Trimetrical Classic. The first is called *Keae yuen Santsze King*, "Trimetrical Classic, by a senior graduate." The second is, *Santsze King choo sheih*, "Notes and explanations of the Trimetrical Classic." The third is, *Santsze King heun koo*, "Trimetrical Classic, elucidated and explained." The first of these three contains simply the text, which is written in large characters, thirty of which fill a page. The books of the Chinese, like those of the Hebrews, commence on the right: they are not, however, read horizontally from the right to the left hand, but from the top downwards; in the *Santsze King*, thus:—

<i>Fifth.</i>	<i>Fourth.</i>	<i>Third.</i>	<i>Second.</i>	<i>First.</i>
SEIH	KEAOU	KOW	SING	JIN
MANG	CHE	PUH	SEANG	CHE
MOO	TAOU	KEAOU	KIN	TSOO
TSIH	KWEI	SING	SEIH	SING
LIN	E	NAE	SEANG	PUN
CHOO	CHUEN	TSEEN	YUEN	SHEN



Each of these columns, it should be observed, contains two lines, each composed of three characters, and hence the name, Three Character, or Trimetrical, Classic. In quoting from Chinese books and giving the sounds of the Chinese characters, it is unnecessary and inconvenient to follow their order of arrangement; it being more easy and natural to conform to the European method. The five columns quoted above, with the accents and diacritical marks, will then appear in five double lines, thus:

1. Jin ché 'tsōó, sing pún shen;
2. Sing soang kin, seih sēang yuen.
3. Kow puh keaou, sing naé 'tsen;
4. Keaou ché taou, kwel é chuen.
5. Seih Má'ng wóó, tsih lin choo.

The Trimetrical Classic contains 178 of these double lines, making 1068 characters. Several of these characters, however, are repeated, and some of them more than once. For example, *ju*, the first character in the first line, occurs twelve times; *chē*, the second, nine times; *'tsōó*, the third, twice: so that the whole number of different characters is only about 510. With a few exceptions the text in the three editions, which we have noticed above, is the same. The edition with notes and explanations, and that with the elucidations, are very similar in their character and plan. The commentators take up one, two, or more lines separately, and by explanations and illustrations endeavor to make them intelligible to the young learners: but in this, however, they have not always succeeded; for not unfrequently the notes are as obscure and as hard to be understood as the text itself. Of these two editions, the one containing the elucidations is the most extensively used, and is the one which we shall follow, in the notes appended to the text. These elucidations were written by a man of the same family name with the author of the work, and their names are placed together on the title page, thus:

*Wang Pihhow, se'nsāng tswan;*

*Wang Tsinshing, se'nsāng choo.*

Written by doctor Wang Pihhow;

Notes by doctor Wang 'Tsinshing.

The latter prefaces his work with the following remarks: "In the time of the Sung dynasty, a scholar of the Confucian sect, doctor Wang Pihhow, wrote the Trimetrical Classic for the use of his domestic school. The language is simple, the principles important, the style perspicuous, and the reasoning clear. It embraces and combines the three great powers [celestial, terrestrial, and human, or the elements of the whole circle of knowledge]; and forms a passport into the regions of classical and historical literature. It is in truth a ford, which the youthful inquirer may readily pass, and thereby reach the fountain-head of the higher courses of learning.—Forgetting the barrenness and obtuseness of my own intellectual faculties, I have rashly attempted an elucidation of this book. This, I cannot but be

aware, will draw upon me the censures of the learned; yet, as an assistant in forming the habits of the young, it may be found perhaps in some small degree useful."

The grand object of this little hornbook is to make the youth who study it acquainted with the language of the country, and the first principles of those subjects which are afterwards to occupy their attention, by impressing them on their memory through the medium of versification. It is used in all the provinces of China Proper; and is generally the first work which is put into the hands of children when they begin to learn to read. How well, both in regard to its matter and style, it is fitted for this purpose will be better understood by the reader when he has perused the translation which we here introduce. We retain the double lines, but without any attempt to render the version metrical. The poetry of the Chinese must be reserved for a series of separate papers. The following is a translation of the Trimetrical Classic. The argument is not in the original; it contains the leading topics of the piece.

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#### THE ARGUMENT.

The nature of man; necessity and modes of education. The importance of filial and fraternal duties. Numbers; the three great powers; the four seasons; the cardinal points; the five elements; the five constant virtues; the six kinds of grain; the six classes of domestic animals; the seven passions; the eight notes of music; the nine degrees of kindred; the ten relative duties. Course of academical studies, with a list of the books to be used. General history, with an enumeration of the successive dynasties, &c. Incitements and motives to learning drawn from the conduct of ancient sages, statesmen, and from considerations of interest and glory

- Men, at their birth, are by nature radically good;  
 In this, all approximate, but in practice widely diverge.  
 If not educated, the natural character is changed;  
 A course of education, is made valuable by close attention.
- 5 Of old, Mäng's mother selected a residence,  
 And when her son did not learn, cut out the [half-wove] web.  
 Tow of Yenshan, having adopted good regulations,  
 Educated five sons, who all became renowned.  
 To bring up and not educate, is a father's error;
- 10 To educate without rigor, shows a teacher's indolence.  
 That boys should not learn, is an improper thing;  
 For if they do not learn in youth, what will they do when old?  
 Gems unwrought, can form nothing useful;  
 So men untaught, can never know the proprieties.
- 15 Let the sons of men, while yet in early life,  
 With teachers and friends learn proper and decorous conduct.  
 Heäng in his ninth year, could warm [his parents'] bed;  
 Duty to parents, ought carefully to be maintained.  
 Yung in his fourth year, could give up his pear;
- 20 Duty to elders, ought early to be understood.

First, practice filial and fraternal duties ; next, see and hear ;  
Understand certain numerical classifications, and certain branches  
of science.

- Units advance to tens, tens ascend to hundreds ;  
Hundreds to thousands, and thousands to myriads.
- 25 There are three powers,—heaven, earth, and man.  
There are three lights,—the sun, moon, and stars.  
There are three bonds,—between prince and minister, justice ;  
Between father and son, affection ; between man and wife, con-  
We speak of spring and summer, of autumn and winter ; [cord.
- 30 These are four seasons, which incessantly revolve.  
We speak of south and north, also of west and east ;  
These are four points, which tend towards the centre.  
We speak of water, fire, wood, metal, and earth ;  
These five elements, are the sources of all classification.
- 35 Humanity, justice, propriety, wisdom, and truth,—  
These five cardinal virtues are not to be confused.  
Rice, millet, pulse, wheat, rye, and barley,  
Are six kinds of grain on which men subsist.  
The horse, cow, sheep, fowl, dog, and swine,
- 40 Are the six domestic animals which men breed.  
We speak of joy and anger, of sorrow and of fear,  
Of love, hatred, and desire,—these are the seven passions.  
The gourd, earth, skin, wood, stone, and metal,  
Silk, and bamboo, form [materials for] the eight kinds of music.
- 45 Great-grand sire's sire, great-grand sire, grandsire, sire, and myself,  
My own son, together with my grandson,  
Great-grandson, and great-grandson's son,  
Are nine degrees of kindred, comprising the human relations.  
Mutual affection of father and son, concord of man and wife,
- 50 The older brother's kindness, and the younger one's respect,  
Order between seniors and juniors, friendship among associates,  
On the prince's part regard, and on the minister's fidelity,—  
These ten moral duties are invariably binding among men.  
All teachers of youth, should give lucid explanations,
- 55 Adduce illustrations and proofs, and clearly mark the periods.  
Every scholar must make a suitable beginning.  
The Easy Lessons being finished, then take up the Four Books.  
The Dialogues are contained in twenty sections,  
In which his disciples have recorded the sage's (Confucius) words.
- 60 Māngtsze's sayings are comprised in seven sections ;  
He discourses on reason, virtue, benevolence, and justice.  
The compiler of the Constant Medium was Tszesze :  
'Medium' means not distorted ; 'constant,' immutability.  
The compiler of the Superior Lessons was Tsāngtsze : [ment.
- 65 From personal and domestic, he proceeds to national, govern-  
When Filial Duty, and the Four Books are made familiar,  
Then the six classics may be forthwith commenced.  
The Odes, Records, Changes, Ritual, Spring and Autumn annals,

- Are called the six classics, and should be thoroughly studied.
- 70 Fuhhe's system of changes, together with that of Yente,  
And that of the Chōw dynasty, form three treatises complete.  
The royal and ministerial canons, the instructions & injunctions,  
The solemn vows and commands, are profound portions of the  
Our princely lord of Chōw first framed the Chōw Ritual, [Record.
- 75 And established six offices for maintaining rule in the empire.  
The elder and younger Tae commented on the Ritual,  
Transmitted the sage's words, and the Ritual and Music became  
complete. [praises,  
The national airs, the [two books of] eulogies, and the songs of  
Are four sections of the Odes, which ought to be rehearsed.
- 80 The Odes having ceased, the Spring and Autumn annals were  
compiled, [and bad.  
Which, by awarding praise and blame, marked out the good  
On these annals there are three comments, that of Kungyang,  
That of the Tso family, and that of Kuh Leäng.  
The classics being understood, read the [works of the] wise men ;
- 85 Select the most important parts, and commit them to memory.  
Of these are the five wise men, to wit, Seun, and Yang,  
The worthy Wānchung, with the venerable Laou, and Chwang.  
When the classics and wise men are understood, commence  
the general history [of the nation], [ties.  
Investigate the succession of ages, and the rise and fall of dynas-
- 90 Fuhhe and Shinnung, together with Hwangte,  
Were the three monarchs of remote antiquity.  
Tang and Yu (Yaou and Shun) were styled the two rulers ;  
Each meekly resigned the throne : theirs was a prosperous age.  
Yu of the Heä, and Tang of the Shang dynasty, [three kings.
- 95 With Woo [Wang] son of Wän of the Chōw, are called the  
The Heä family continued in the government of the empire  
Four hundred years ; then its altars were overthrown.  
Tang having destroyed the Heä, named the dynasty Shang,  
Which, after six hundred years, was ruined by the tyrant Chōw.
- 100 Woowang of the Chōw dynasty, destroyed the [tyrant] Chōw,  
His family ruled an unequalled period—eight hundred years :  
When the court moved westward, the royal authority tottered,  
The lance and spear were upraised, and demagogues stalked  
abroad. [contending states,  
From the period of the Spring and Autumn annals to that of the
- 105 There were five powerful princes, and seven mighty warriors.  
When victory declared on the side of Tsin, all began to unite ;  
But after two reigns, Tsoo and Han again strove [for supremacy] ;  
Kaoutsoo was victorious, and established the line of Han,  
Which continued to Heaouping, when Wangmung usurped the
- 110 Kwangwoo then arose, and founded the eastern dynasty, [throne.  
Which, after four hundred years, ended with the emperor Heän.  
Wei, Shuh, and Woo, then strove for the imperial crown ;  
These ' Three States ' were succeeded by the two Tsin.

- Sung and Tse came next, followed by Leäng and Clin ;  
 115 These four southern dynasties held their court at Kinling [Nan-  
 king]. [westward,  
 In the north were the Yuen of Wei, who separated eastward and  
 Together with Yuwän of Chöw, and Kaou of Tse :  
 These continued till Suy joined the land in one.  
 In the second generation, however, the new line failed, [right,  
 120 And Kaoutsoo, founder of Tang, raised up forces in defense of  
 Suppressed the disorders of Suy, and founded a new dynasty.  
 After twenty reigns, during three hundred years,  
 Leäng destroyed the race of Tang, and changed the dynasty.  
 The [latter] Leäng, Tang, Tsin, with Han, and Chöw,  
 125 Called the five dynasties, followed in regular succession. [throne ;  
 The illustrious Sung next arose, and occupied Chöw's vacant  
 But after eighteen reigns, the north and south fell into disorder.  
 Seventeen histories of these various periods are extant,  
 Treating of rule and misrule, and of the rise and fall of dynasties.  
 130 Let him who reads history, examine these faithful records,  
 Till he understands ancient and modern things as if before his  
 Let his lips rehearse them, and his heart ponder upon them ; [eyes ;  
 Be this his morning study, and this his evening task.  
 Formerly Chungne had the young Heängtö for his teacher ;  
 135 Even the sages of antiquity studied with diligence.  
 Chaou, a minister of state, read the Confucian dialogues,  
 And he too, though high in office, studied assiduously.  
 One copied lessons on reeds, another on slips of bamboo ;  
 These though destitute of books eagerly sought knowledge.  
 140 [To vanquish sleep] one suspended his head [by the hair] from  
 a beam, and another pierced his thigh with an awl ;  
 Though destitute of instruction, these were laborious in study.  
 One read by light of glowworms, another by reflection of snow ;  
 These, though their families were poor, did not omit to study.  
 One carrying faggots, and another with his book tied to a cow's  
 145 And while thus engaged in labor, studied with intensity. [horn,  
 Soo Laoutseuen, when he was twenty-seven years of age,  
 Commenced assiduous study, and applied his mind to books.  
 This man when old, grieved that he commenced so late ;  
 You, who are young, ought early to think of these things.  
 150 Behold Leäng Haou, at the advanced age of eighty-two,  
 In the imperial hall among many scholars, gains the first rank ;  
 This he accomplished, and was by all regarded as a prodigy :  
 You, youthful readers, should now resolve to be diligent.  
 Yung when only eight years old, could recite the Odes ;  
 155 And Pe at the age of seven, understood the game of chess :  
 These displayed ability, and were by men deemed extraordinary ;  
 And you, my youthful scholars, ought to imitate them.  
 Tsae Wänke could play upon stringed instruments ;  
 Seay Taouwän, likewise, could sing and chant :  
 160 These two, though girls, were intelligent and well informed ;

- You, then, my lads, should surely rouse to diligence.  
 Lew Ngan of Tang, when only seven years old,  
 Showing himself a noble lad, was employed to correct writing :  
 He though very young, was thus highly promoted ;
- 165 You, young learners, should strive to follow his example ;  
 And he who does so, will acquire similar honors.  
 Dogs watch by night ; the cock announces the morning.  
 If any refuse to learn, how can they be esteemed men ?  
 The silkworm spins silk ; the bee gathers honey ;
- 170 If men neglect to learn, they are inferior to the brutes.  
 He who learns in youth, and acts when of mature age,  
 Extends his influence to the prince, benefits the people,  
 Makes his name renowned, renders illustrious his parents,  
 Reflects glory on his uncestors, and enriches his posterity.
- 175 Some for their offspring, leave coffers filled with gold ;  
 While I to teach children, leave but one little book.  
 Diligence has merit ; play yields no profit ;  
 Be ever on your guard ! Rouse all your energies !

Such is the translation of the *Santsze King*. Most of it is intelligible without a commentary ; parts of it, however, require notes and explanations. And indeed there is much more that is interesting, and that exhibits the genius of the Chinese, in the commentary than in the text. With a view to make the subject more plain, we now proceed to give a paraphrase of a few of the most important parts of the text, and will add, as we pass on from topic to topic, copious extracts from the elucidations of Wang Tsinshing. The lines have been numbered for convenience of reference in the notes : we commence with the first line.

1. 'Men, at their birth, are by nature radically good ; that is, every man, at the time when he comes into the world, possesses a nature which is radically pure, excellent, and good.' On this passage the commentator thus remarks, "This is the commencement of a course of education, and explains first principles ; therefore it speaks of the original nature of man at his birth. That which heaven produces is called 'man ;' that which it confers, is called 'nature ;' the possession of correct moral principle is called 'goodness.' After birth, when the child begins to acquire knowledge, it first knows its mother ; when learning to speak, it first calls its parents. Thus it is said by Mángtsze (Mencius), 'there is no young child who does not know that he ought to love his parents ; and when grown up, there is no one who is ignorant that he ought to respect his elder brothers.' Again, Chootsze has said, 'the nature of all men is good.' Is it not even so !" The doctrine here advanced concerning the natural character of man, has been found to be so inconsistent with his general conduct, that some Chinese moralists have denied its correctness, in its full extent, maintaining 'that there are people whose natural characters are radically good, and others whose natural characters are radically bad.' Some, however, have taken a middle

ground, affirming 'that human nature is originally neither virtuous nor vicious,' i. e. neither good nor bad! See Collie's translation of *Heä Mäng*, page 143.

2. 'In this, their natural character, all men approximate to or nearly resemble each other; but in their habitual practice and conduct, they all diverge or differ from one another.' "This sentence," remarks the commentator, "is connected with the preceding line, and explains it. It has been said by Kungtsze (Confucius) that, 'by nature all are alike, but in habitual practice the differences are great.' This refers to man at his birth: then the wise and the simple, the upright and the vicious, all agree in their nature,—radically resembling each other, without any difference. But when their knowledge has expanded, their dispositions and endowments all vary. Those who possess genius (or quick parts), are wise; those whose understandings are dull, are simple; those who obey the dictates of reason, are good (or upright); and those who yield to passion, are vicious. Thus perverting the correct principles of their virtuous nature, do they not become wholly unlike each other! All this is in consequence of their habits and dispositions. The superior man alone has the merit of supporting rectitude; he does not allow the youthful buddings of his natural character to become vitiated."

3, 4. 'If children are not educated, their natural characters will become changed and debased; a course of education derives its chief value from close, constant, and unwearied attention to everything that can in any way affect the body or the mind of the child.' The commentary on this passage is curious, and runs thus: "Supporting rectitude—what is thus designated? It denotes the ability to educate. How can those who are not sages possess knowledge when they come into the world? Children without parents are not brought up, and without education they can never become accomplished men. If those who have children fail to educate them, then their good nature which heaven conferred on them is darkened, reason opposed, passion obeyed, and they daily advance in wickedness. What is education? In ancient times, women who were pregnant, would not, when sitting down, incline to either side; nor when sleeping would they lie on one side; when standing up, they would not rest on one foot; nor when walking, would they take irregular steps; their eyes they never fixed on any ugly or base object; they would never listen to lewd songs; would never utter improper words; nor eat things that had a noxious taste. They constantly performed the duties of fidelity, filial piety, friendship, love, kindness, and good-will. In consequence of this they always bore children of superior intelligence, surpassing the rest of mankind in their natural abilities, knowledge, goodness, and virtue. This was education given in the womb, before birth. When their children were able to eat, they taught them to use the right hand; when able to speak, they would not allow them to utter unnatural sounds; when able to walk, they made them acquainted with the four cardinal points, and with heights and depths; and when able to make a bow, they taught them politeness, and obedience to

parents. This was maternal education of the nursing. With respect to dusting and sweeping, answering and replying, advancing and retiring, together with decorum, music, archery, chariotceering, writing, and arithmetic, these must be taught by the father and schoolmaster. Such are the rules for educating children; and they are rendered valuable by close and untiring attention. For if close attention is wanting, the progress of the student is difficult; or if the education is conducted in a careless manner, the pupil will receive little advantage. Such is not a good way to educate children."

5. 'In ancient times the mother of Mängtsze (Mencius) selected for her residence a place where her son would be free from the influence of bad examples.' On this passage the commentator has the following remarks: "Maternal education is characterized by affection. It is mild and winning, and ought to be first in order of time. Of all the mothers of antiquity who were able so to educate their children that they became renowned, the mother of Mängtsze was the most distinguished. Mäng's name was Ko, and his literary name was Tszeyu. He was a native of Tsow, one of the contending states. He was early bereft of his father. Chang his mother lived near a butcher's stall; and her son in his youthful sports learned the cruel practice of slaughtering animals. 'It will never do for my son to live in this place,' said his mother; and she immediately removed into the country, and resided near a burying ground. But there her son learned to play bury the dead, to mourn and weep. 'This,' said his mother, 'is not a good residence for my son.' Again she removed, and dwelt near an academy. There, morning and evening, her son learned to bow, and in all his deportment in advancing and retiring to move politely. 'This,' said his mother, 'is the place for the education of my boy;' accordingly she remained there. The ancients said, 'For associates carefully select friends; and for a residence, choose a good neighborhood.' Confucius said, 'Benevolence is the most excellent thing for a neighborhood, and how can those he esteemed wise who do not select a place where it is to be found!' This is what is meant by selecting a good neighborhood."

6. 'When the boy did not learn, his mother cut from the loom the half-wove web, in order to show her son the folly of his conduct.' After giving a description of some of the parts of a loom, the commentator proceeds: "Mäng's mother lived in ordinary circumstances, and gained a livelihood by spinning and weaving silk. When her son had grown to a proper age, he was sent out to follow a teacher (according to the custom of that period, in which a few celebrated individuals, traveling from place to place, led after them all those who were in search of knowledge); but becoming weary, he returned; and his mother seized her scissors and cut out the web which she was weaving. Mängtsze was frightened, and kneeling, begged to ask why she did this. His mother replied, 'My boy's learning is like my web. By an accumulation of single threads an inch is completed; by an accumulation of inches a foot is made; and inches and feet continually progressing, soon a whole piece is completed. Now my son is learn-



ing to be a philosopher; but disliking fatigue and wishing to return home, he is like my web, which while yet unfinished, I have cut from the loom.' Mäng was roused at this, and went and pursued his studies in the school of Tszesze (grandson of Confucius); and thus transmitted the learning of the sage. All this was the result of maternal instruction."

7, 8. On these two lines the commentator remarks: "Paternal education is characterized by strictness. That instruction which is given in a proper manner, will not allow the slightest inattention or remissness. Of all those rigid fathers in modern times who have been able to educate their children so that they became distinguished, Tow is the most illustrious. Tow Yukeun was a native of Yewchow, which belonged to Yen; therefore he was called Yenshan, which was the designation of his school. The etiquette maintained in his house was more rigid than that in the imperial courts. The limits between the inner and outer apartments (i. e. the male and female) were guarded by regulations which were more strict than the prohibitions of the palace. The instructions which he gave his sons were more imperative than those of the magistracy. Sheih Tsö, in his work called Tsöchuen says, 'Parental love requires that children should be educated on a good system, and that they should have no access to what is pernicious.' Education like that of Yenshan may be considered as conducted on a good system. The five sons of Yenshan were E, Yen, Kan, Ching, and He; they flourished early in the time of the Sung dynasty, and were all great and distinguished statesmen. Generation after generation their posterity preserved their father's regulations, and maintained the honor and reputation of the family. Such is the merit of following a rigid course of paternal instruction."

9—12. We pass by the commentary on the first and second of these lines, and quote that on the other two: "There is an ancient proverb which says, 'If children are brought up without education, it is the father's fault; and if they are instructed without severity, it is because the teacher is indolent.' And again, 'say not, to-day I will not learn, another day is coming; this year I will not learn, another year is coming: thus while day follows day, and year succeeds to year, old age, alas! will soon overtake you, and who will then be found in the wrong?' This proverb shows the danger of delaying repentance till it is too late."

17, 18. The four lines immediately preceding these need no explanation. The remarks on these two will illustrate in some degree the domestic manners of the Chinese. "The first and chief of all duties," says the commentator, "is filial piety. At the commencement of his studies the scholar cannot but know this. Formerly, in the time of the Han dynasty, there lived in Keängheä one Hwaug Heäng, who when only nine years old knew how to perform the duties which he owed to his parents. Always on the recurrence of a hot day in summer, he would fan his parents' bed-curtains, air and cool the pillow and mat, and drive away the musquetoës and gnats,

that they might rest and sleep quietly. And when the cold days of winter came he would then with his own body warm his parents' coverlet, pillow, and mat, that they might sleep warm. Although the child who performed the duties of a son in this manner, may be said to have a heavenly nature, yet this is the way in which all children ought to act. In the evening to wish his parents repose, in the morning to inquire after their health, in winter to warm their bed, and in summer to cool it, are what propriety requires." The curtains, which are indispensable for a guard against musquitoes; a mat, made of thin strips of bamboo; and a pillow, also made of bamboo, though sometimes covered with cloth; and a coverlet, which is usually very thick;—constitute the whole bedding of the Chinese. The bedstead is constructed on the same economical scale, and generally consists of two or three boards elevated a little above the floor; but that in use among the opulent resembles a couch or sofa.

19, 20. On these lines the commentary runs thus: "In order to give due weight to the (five) relationships, friendly offices must be highly esteemed, and the fraternal duties carefully observed. This ought to be fully understood by the youthful student. In the time of the Han dynasty, Kung Yuung of Loo, when only four years old, knew how to exercise brotherly love, and to exhibit a polite and respectful deportment. On a certain occasion a basket of pears was presented to his family. His brothers all strove to obtain them. Yung alone waited (for the others); and then selecting the very smallest, took that for his part. A person asked him why he took the smallest? He replied, 'I am a little child, and therefore ought to take the smallest.' This is an example of his modest, respectful, and yielding deportment. Afterwards, when involved in the calamities of national revolution, all the brothers sought to die (or hazard their own lives), one for the other. The fame of their fraternal affection has shed forth a brilliancy of light that will illumine myriads of generations."

21, 22. To explain the meaning of these two lines the commentator remarks: "Of the duties of relationship, the filial and fraternal ones should be carried to the very utmost extent; and then the principles of all that he sees and hears should be learned by the youthful scholar. It was a saying of Confucius, 'that when one has performed his duties and still has strength left, he should employ it in study.' He should understand the classification of things, which constitutes numerical (or general) knowledge; and he should know their principles, which is scientific knowledge. In the Book of Changes it is written, 'The superior man, possessing an extensive knowledge of the sayings and conduct of the ancients, daily renews his virtue.' Again it has been said by Confucius, 'To hear about many things diminishes doubt; but if anything still remains uncertain speak of it cautiously: to see many things diminishes error, but when the consequences are yet uncertain, act cautiously.' Those who have heard much and seen many things, and whose knowledge has become pro-

found, will rarely in their discourse be guilty of error; or in their conduct, make work for repentance.”

According to the division of knowledge given above, into numerical classifications or general knowledge, and into scientific investigation of principles, the author of the *Trimetrical Classic* now proceeds to specify the ‘certain numerical classifications,’ and commences with numbers themselves. See the 23d and 24th lines. The subject is carried on to the 53d. It would require many pages to elucidate all the knowledge which is ‘wrapped up’ in these few lines. But we must pass them at present, not however without the hope of reverting to them hereafter. The subjects are in themselves simple; but as they are treated by the Chinese, they are involved in obscurity, and closely interwoven, not only with many of the common maxims and rules of life, but also with many of their most abstruse speculations and wildest vagaries. The nine degrees of kindred or relations by blood will come under consideration when we notice the work called the *Hundred Family Names*. We may, however, remark here, that out of these nine degrees of consanguinity there spring ‘the five relations,’ and the ‘ten moral duties.’ The relations are those between; 1, father and son; 2, husband and wife; 3, elder and younger brother; 4, friends and associates; and, 5, prince and minister. The ten duties are; 1, paternal affection; 2, filial obedience; 3, mildness on the part of the husband; 4, submissiveness from the wife; 5, love from the elder, and 6, respect from the younger, brother; 7, kindness amongst friends, and 8, fidelity amid associates; 9, dignity on the part of a prince, and 10, constancy or uprightness on that of a minister.

54. With this line commences a summary of the second division of knowledge—the scientific investigation of principles, grounded as is all the knowledge which the Chinese possess on the moral, political, and historical writings of the ancients. The summary occupies thirty lines, in which our author marks out the ‘scientific course’ which he regards as most fit for the student and his teacher, and gives at the same time a succinct account of those works which ought to be studied. We need not stop to notice them particularly, for they will hereafter come under review. On some of them, however, a few remarks are necessary to render the text intelligible.

67. It will be perceived that while ‘six classics’ are spoken of in this line, only *five* are enumerated, namely, the Odes, Records, Changes, Ritual, together with the Spring and Autumn annals. These are the *Woo King*, the *Five Classics*, which are now extant; but when our author wrote, the *Ritual* occupied two distinct works, one called the *Chow Le*, the other the *Le Ke*; the former is now merged in the latter.

80. ‘The national odes having ceased, the *Chun Tsew*, Spring and Autumn annals, were compiled.’ In the feudal period of Chinese history, it was customary for the nobles to collect the popular airs of their several territories, and present them to their lord paramount, as illustrative of the prevailing character of their people; it

was also customary for the lord paramount and his nobles, at their annual assemblies, to eulogize each other in verse, and to unite in sacrificial songs of praises. A collection of these various airs, eulogies, and songs, forms the book of odes. When the paramount authority began to be disregarded, the odes also ceased to be collected. It was at this juncture that Confucius commenced his annals, which have come down to our time under the title of Chun Tsew.

84—87. These lines refer the student to a class of writings which our author thinks should immediately succeed the study of the classics, preparatory to a course in history. These are the writings of the ancient 'wise men,' and are occupied chiefly with ethical and political subjects. The original of what we have translated 'wise men' is *tsze*. Ten of these are mentioned in connection, and are called the 'sheih tsze.' They were eminent writers and teachers of antiquity. Their names are; 1, Laou, founder of the Taou sect; 2, Chwang, a writer of the same school; 3, Seun, a follower of Confucius; 4, Lee, of the Taou sect; 5, Kwan, of the 'military school,' who wrote 389 essays, chiefly on tactics; 6, Hanfei, who wrote on jurisprudence; 7, Hwaenan, a miscellaneous writer; 8, Yang, a Confucianist; 9, Wanchung, of the same school; 10, Hókwan, a writer of the Taou sect. For further particulars concerning these ten writers, the reader is referred to Morrison's Dictionary, vol. 1st, part 1st, page 707.

88. This and the lines which follow it to the 133d, present to the tyro a synopsis of Chinese history, but in a style which is poorly calculated to win his attention; moreover, the subject treated of is quite beyond the comprehension of those for whom the work is intended.

128. The seventeen histories spoken of in this line have been increased to twenty-one. Szema Tseën, 'the Herodotus of China,' flourished under the Han dynasty, not long after the burning of the books by the first monarch of Tsin; he wrote the She Ke, 'Historical Records,' embracing the whole of Chinese history, both written and traditional, down to his own time. Histories of the several following dynasties were successively written by various individuals. These were afterwards collected into one work and called the Seventeen Histories. Since that period other additions have increased the number to twenty-one, though the name of the Seventeen Histories is still frequently retained.

134. This and the following lines are designed to direct and encourage *boys* in their course of study. "All those who read the classics, history, and the commentaries," says doctor Wang Pihhow, "must have both the heart and the mouth reciprocally engaged. If the mouth is employed while the heart is listless, then thought will be impeded and nothing enter the mind. And if the heart is engaged while the mouth is unemployed, the attention will not be kept intently fixed. If the subject occupies the thoughts in the morning, but not in the evening, then a part of the proper time for study will be lost, and that which is learned will be forgotten. Such a course

is not to be approved." In carrying out his plan, our author introduces a variety of examples for the imitation and encouragement of his young readers. The first of the examples is Chungne or Confucius. Although the sage possessed intuitive knowledge, yet he delighted in laborious study; and he even condescended to receive instruction from the young Heängtö, who was only seven years old.

In concluding our remarks on the book before us, we must express our surprise and regret that a better work has never been prepared for the children of the 'celestial empire.' A series of lessons adapted to the capacities of youthful minds would possess great advantages over the Santsze King, which from beginning to end is quite unintelligible to all except those who have made considerable proficiency in the knowledge of the language. The style is indeed perspicuous, and the language pure and chaste; but in moral sentiment and religious principles, it is sadly deficient, containing not one word to direct the child's thoughts beyond the things of time and sense. His heavenly Father, the Creator and Judge of all, together with man's immortality, are kept wholly out of view; and the student is left to grope in thick darkness as he travels onwards to eternity. 'Such surely is not a good way to educate children.' An ancient wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it." 'And is it not even so!'

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**ART. II. *Notices of modern China: literary examinations considered as a proof of ability to serve in the magistracy; manner in which the examinations are conducted.* By R. I.**

LITERARY acquirement is, it is well known, the path to dignity and employment in the theory of the Chinese government. There are four degrees of literary rank called, beginning with the lowest, *sewtsae*, *keujin*, *tsinsze*, and *hanlin*, which must be passed through successively by Chinese, to arrive at the highest dignities in the state. Examinations for the first two degrees are held in the capitals of the several provinces, and for the others in Peking. The mode of conducting the examinations is already given in the Repository, vol. I, p. 482, and vol. II, p. 243. An instance is recorded of a student taking all the four degrees within nine months; and of another, Le,\* afterwards governor of Kwangtung, who took them all before he entered on office. All who choose may be candidates at these exhibitions, excepting menials, their children, and grandchildren, police-officers, and stage-players.† This republican license seems to be

\* Canton Register, June 15th, 1832.

† Morrison's View of China for Philological purposes, page 101.

attended with more than democratic licentiousness. The literary chancellor of Canton published a small pamphlet,\* about 1827, containing precepts hortative and prohibitory, for the benefit of the junior students. The first class of precepts enjoined on them, amongst other things, 'To establish the chief radical virtues, filial piety, paternal affection, and truth; to discriminate accurately between righteous feeling, and a money-loving spirit; and to be tranquil in poverty.' The second class cautions them against laziness, craftiness, litigation, fighting, gambling, opium smoking, and other crimes, natural and unnatural, which are said to be unusually prevalent in Canton. These caveats induce the hope that by 'junior students' we are to understand a *lower class* of students as the class of persons who are addressed.

What becomes of the rejected candidates for any of the degrees may be learned in a former paper of the Repository.† Many of them persevere, however, in trying until they attain the degree. "One of my domestics," says a writer in the *Indochinese Gleaner*,‡ "is this morning called away by the sudden death of his grandfather, an old man near eighty. The immediate occasion of his death was a journey of an hundred miles in order to attend a literary examination. That such a man should attend as a candidate for literary honors, after perhaps nearly sixty years of unsuccessful application, shows at least ardor in the pursuit of his object. The present case of perseverance which proved fatal, and similar attempts, are caused by a good-natured law made by the emperor Keenlung, who was a great patron of old people. He decreed that all *sewtsae* graduates of seventy, who would attend but once and go through the exercises after that age, should receive the next degree, called *keujin*, by a special act of imperial favor, without any regard to the merit of their essays. But this law, which originated in the most gracious intentions, causes annually in different parts of the country the death of several persons. The candidates at these examinations have to sit, whilst composing their essays, two days and two nights at a time, in little sentry boxes where they cannot lie down, and surrounded by the smoke caused in cooking for them; and this is repeated thrice, so that altogether they often sit up, in extremely hot weather six nights! This toil and inconvenience, not at all pleasant to young men, is frequently fatal to the old persons who attempt it. And there is another circumstance which is far from being pleasant to a Chinese mind. No dead body can be carried out at the gate of a place dedicated to the emperor, as these places and all public offices are. To do so is deemed unlucky. The only course therefore to be pursued with those who die over night in the midst of the examination, is to dig a hole in the wall and drag the corpse through it, when it is laid down outside the wall with a mat over it, till the relations come and take it away."

\* Malacca Observer, July 1st, 1828.

† Chinese Repository, vol. 3, page 118

‡ Indochinese Gleaner Oct 1830, page 407

One inducement to acquire even the lowest degree of literary rank is, that it exempts the graduate from the bamboo; but it does not appear to save them from a worse fate. The governor of the province of Chékeäng reported to the emperor in 1820,\* “an occurrence in which an officer in the situation of taouke, whilst publicly interrogating a sewtsae, inflicted torture on him, which conduct the candidate for literary honors could not submit to.” The governor then enters upon a very long story by which it appears, that the sewtsae, along with two others had invented a calumny against a person with a view to extort money from him, “by accusing him of singing songs during the period he was in mourning for his parents.” The libeled party laid his complaints before the magistrate, who summoned the offending sewtsae, and punished one of them by forty blows on the palm of his hand, and sending him back to the college tutors to be disgraced. The next day, however, he had them up again for further examination, when one of the three, presuming upon his literary rank, became insolent, upon which he was tortured by twisting his ears. The same magistrate had to preside shortly after at the examination of the graduates, when some ten of the latter, in resentment at the affair of the twisted ears, would not appear, and then those who did attend, seeing the example set them and who was to preside, dispersed again immediately.

A very long story ensues, which involves the truth of the allegation against the singer of songs, the twister of ears, the absentees from school, and lastly, a new party, an officer of the court, “who had not good sense enough to be guarded in his conduct, and avoid exciting contentions, but was constantly going in and out; and in consequence people talked much about him, and he produced a *great effect on the public mind.*” The governor recommended that the taouke and the other officer be degraded from their offices, and the sewtsae stripped of their academical honors. The danger of arousing the passions of the students seems to have been the topic of leading importance in the governor’s mind; for the Chinese students appear to possess something of the combustibility of the German bürschen. A serious exhibition of this took place among the sewtsae of Honan province in 1821.† In consequence of one of their number having been subjected illegally to twenty blows by a magistrate, they rose in a body in open court, dashed their buttons (the marks of rank) on the ground and walked off, leaving the examiner alone.

The examination for the degree of keujin occurs at the capital of the provinces, once only in every three years. Four thousand eight hundred candidates appeared for this degree in Canton at the season in September, 1828;‡ and six thousand, in 1832.§ There is besides, an extra examination every decade, and on anniversaries, jubilees, and other extraordinary occasions.|| Four thousand eight hundred candidates offered themselves on the fiftieth anniversary of the em-

\* Indo-Gleaner, July, 1820, page 355. † Indo-Gleaner, vol. 3, page 275.

‡ Canton Register, Oct. 18th, 1828. § Chinese Repository, vol. 1, page 160.

|| Canton Register, Oct. 15th, 1831.

peror's birthday, in 1831. An extraordinary examination is ordered this year on occasion of the empress mother attaining her 60th year.\* The present emperor on his accession enacted, amongst other coronation promotions and acts of grace, that "the candidates to be accepted at the literary examinations in each province be increased from ten to thirty;" and also, that the keujin graduates be permitted as a mark of honor to wear a lutton of the sixth degree of rank (transparent white).† But the number of successful candidates in Canton at the session of 1828 is stated at 75;‡ and in 1832, it is said to be 'as usual 72.'§

The examination occasions in general great interest and excitement in this city;|| and lists of the keujin elect are sold to the public on the morning after the examination which consists of three sessions. A few of the principal essays are published too in one or more volumes. Seven themes are given to the students; four from the last books of Confucius, and three from some one of the *king* or classics. One theme in 1828 was,¶ "Tsängsze said, 'to possess ability, and yet ask of those who do not; to know much, and yet inquire of those who know little; to possess, and yet appear not to possess; to be full, and yet appear empty.'""\*\* A second was, "he took hold of things by the two extremes, and in his treatment of the people maintained the golden medium."†† A third theme in the first examination was taken from Mencius: "a man from his youth studies eight principles, and when he arrives at manhood, he wishes to reduce them to practice."‡‡ A theme for verses of five syllables in each line was, "the sound of the oar, and the green of the hills and water." These were all for the first session, and the first theme was considered the most important of all. On the last day, interrogations were put concerning the ancient classics, interpretations of obscure passages, the history and geography of China, biography of statesmen, and of eminent men of Canton. Besides the matter of the essays, correctness and elegance in the handwriting of the characters is required, and the first quality, absolutely. A story is told of a candidate who was rejected for having written 馬 *ma*, a horse, with a horizontal line at the bottom, thus 馬, on the ground "that it was impossible for a horse to walk without its legs." §§

The following is a translation of an entire essay which obtained the keujin degree in Canton on occasion of an extra examination on account of the sixtieth anniversary of the emperor Keäkings' birthday, in September, 1818. The theme taken from Tsängsze in the Lunyu was, "when persons in high stations are sincere in the perform-

\* Chinese Repository, vol. 3, page 578.

† Indochinese Gleaner, vol 3, page 44. ‡ Canton Register, Oct. 18th, 1828.

§ Canton Register, Nov. 16th, 1832. || Canton Register, Nov. 1st, 1831.

¶ Canton Register, Oct. 18th, 1828.

\*\* Collie's translation of the Four Books, sect. 5, page 33.

†† Collie's translation of the Four Books, sect. 6, page 4.

‡‡ Collie's translation of the Four Books, sect. 9, page 29.

§§ Abbé Grosier, as quoted by Barrow in the latter's travels. 2d edition. vol. 1, page 264



ance of relative and domestic duties, the people generally will be stimulated to the practice of virtue."\* The essayist says:

"When the upper classes are really virtuous, the common people will inevitably become so. For, though the sincere performance of relative duties by superiors does not originate in a wish to stimulate the people, yet the people do become virtuous, which is a proof of the effect of sincerity. As benevolence is the radical principle of all good government in the world, so also benevolence is the radical principle of relative duties amongst the people. Traced back to its source, benevolent feeling refers to a first progenitor; traced forwards, it branches out to a hundred generations yet to come. The source of personal existence is one's parents, the relations which originate from heaven are most intimate; and that in which natural feeling blends is felt most deeply. That which is given by heaven and by natural feeling to all, is done without any distinction between noble or ignoble. One feeling pervades all. My thoughts now refer to him who is placed in a station of eminence, and who may be called a good man. The good man who is placed in an eminent station, ought to lead forward the practice of virtue; but the way to do so is to begin with his own relations, and perform his duties to them.

"In the middle ages of antiquity, the minds of the people were not yet dissipated—how came it that they were not humble and observant of relative duties, when they were taught the principles of the five social relations? This having been the case, makes it evident that the enlightening of the people must depend entirely on the cordial performance of immediate relative duties. The person in an eminent station who may be called a good man, is he who appears at the head of all others in illustrating by his practice the relative duties. In ages nearer to our own, the manners of the people were not far removed from the dutiful; how came it that any were disobedient to parents, and without brotherly affection, and that it was yet necessary to restrain men by inflicting the eight forms of punishment? This having been the case, shows that in the various modes of obtaining promotion in the state, there is nothing regarded of more importance than filial and fraternal duties. The person in an eminent station who may be called a good man, is he who stands forth as an example of the performance of relative duties.

"The difference between a person filling a high station, and one of the common people, consists in the department assigned them, not in their relation to heaven; it consists in a difference of rank, not in a difference of natural feeling; but the common people constantly observe the sincere performance of relative duties in people of high stations. In being at the head of a family and preserving order amongst the persons of which it is composed, there should be sincere attention to politeness and decorum. A good man placed in a high station says, 'Who of all these are not related to me, and shall I re-

\* *Indochinese Gleaner*. January, 1819. page 23.

ceive them with mere external forms? The elegant entertainment, the neatly arranged tables, and the exhilarating song, some men esteem mere forms, but the good man esteems that which dictates them as a divinely instilled feeling, and attends to it with a truly benevolent heart. And who of the common people does not feel a share of the delight arising from fathers, and brothers, and kindred? Is this joy resigned entirely to princes and kings?

“In favors conferred to display the benignity of a sovereign, there should be sincerity in the kindness done. The good man says, ‘Are not all these persons whom I love, and shall I merely enrich them by largesses?’ He gives a branch as the sceptre of authority to a delicate younger brother, and to another he gives a kingdom with his best instructions. Some men deem this as merely extraordinary good fortune, but the good man esteems it the exercise of a virtue of the first order, and the effort of inexpressible benevolence. But have the common people no regard for the spring whence the water flows, nor for the root which gives life to the tree and its branches? Have they no regard for their kindred? It is necessary both to reprehend and to urge them to exercise these feelings. The good man in a high station is sincere in the performance of relative duties, because to do so is virtuous, and not on account of the common people. But the people, without knowing whence the impulse comes, with joy and delight are influenced to act with zeal in this career of virtue; the moral distillation proceeds with rapidity, and a vast change is effected.

“The rank of men is exceedingly different; some fill the imperial throne, but every one equally wishes to do his utmost to accomplish his duty; and success depends on every individual himself. The upper classes begin and pour the wine into the rich goblet; the poor man sows his grain to maintain his parents; the men in high stations grasp the silver bowl; the poor present a pigeon: they rouse each other to unwearied cheerful efforts, and the principles implanted by heaven are moved to action. Some things are difficult to be done, except by those who possess the glory of national rule; but the kind feeling is what I myself possess, and may increase to an unlimited degree. The prince may write verses appropriate to his vine bower; the poor man can think of his gourd shelter; the prince may sing his classic odes on fraternal regards; the poor man can muse on his more simple allusions to the same subject, and asleep or awake indulge his recollections; for the feeling is instilled into his nature. When the people are aroused to relative virtues, they will be sincere; for where is there any of the common people that does not desire to perform relative duties? But without the upper classes performing relative duties, this virtuous desire would have no point from which to originate, and therefore it is said, ‘good men in high stations, as a general at the head of his armies, will lead forward the world to the practice of social virtues.’”

The third degree is conferred at the court, as is stated in a former number of the Repository before referred to, once in every three

years.\* The procedure is the same as in the previous trials, except that the examiners are of higher rank. The fourth and highest is also conferred once in three years; the examination for it takes place in the royal palace at Peking in the presence of the emperor, and the candidates are those who have received the three other degrees. Nothing appears to show how the imperial examinations are conducted; but the Indochinese Gleaner in noticing the emperor Keäking's attendance in 1818,† adds, "as might be anticipated, some have been promoted, and others degraded to a very low rank." The emperor examined on this occasion his own son a lad of fourteen years of age, and was much disappointed to find that he could not make verses. He himself remembered well, "that his august father, the late emperor Kečnlung, examined him when he was 13 years of age, on which occasion the verses that might be expected from such an age, were duly composed." The fault was laid, of course, to the tutors, and new ones appointed. It does not appear that his majesty conferred a degree upon the boy, although he waves the point of competency occasionally in favor of second childhood; for in 1829, he conferred literary honors on several old scholars who had continued to attend the court examinations until they were some 80 or 90 years of age.‡

The Tartars have a college for themselves exclusively, called the Kwotzekeēn, distinct from the Hanlin,§ which is more properly a kind of royal society, or national institute, but nothing is found in our materials to show the nature of it. The officers of highest rank have the privilege apparently to send a son to it, since one of the emperor's acts of grace on his accession extends the privilege to officers at court of the fourth degree of rank, and in the provinces to those of the third degree.|| The time required for residence in the college is diminished too by one month. The Tartars are permitted to contend for degrees in concurrence with the Chinese at their examinations; for a keujin graduate who had reported himself to be a Tartar at an examination in 1824, confessed afterwards that he was a Chinese by birth.|| "But at the time of the said examination," adds the edict which reports the case, "this graduate being very young, it was his father who made a false report of him and led to the error. Now as the graduate himself has made a true representation of the case, he is less culpable than if it had been discovered and reported by the examining officer. It is directed that he retain his literary rank, but be prevented from attending at *one* examination (i. e. promotion is stopped for three years, the interval between the examinations), and that he be enrolled as a Chinese by birth. But let the head of the Tartar division who presumed to take upon himself to present the

\* Chinese Repository, vol. 1, page 435.

† Indochinese Gleaner, Oct. 1818, page 182.

‡ Canton Register, Oct. 3d, 1829.

§ Morrison's View of China for Philological purposes, page 91.

|| Indochinese Gleaner, Jan. 1821, page 44.

‡ Transactions of the Royal Asiatic Society, vol. 1, page 390

report on the occasion, be delivered to the Criminal Board for trial." "This is a strong proof," subjoins the translator, "(if any were wanted,) that the Tartars are always favored whenever there is any competition."

Number 12 of the Appendix to sir George Staunton's translation of the Penal Code gives the emperor Keäking's answer to a proposal to establish district colleges in Tartary. He rejects it because, "though we are aware of the advantages that might result from such a measure, yet as the profession of arms is more congenial to the disposition of the inhabitants, as well as of the greatest local necessity in all those countries, it would be a matter of just regret, that too great an encouragement given to literary pursuits should ever divert the Tartar youth from the more active employments of the military and equestrian exercises. It might be reasonably apprehended that partiality and corruption would gradually insinuate themselves into examinations, which should be carried on in such remote and unfrequented stations." Whatever success may have attended the design to foster active, military habits amongst the Tartars, there is reason to doubt if the same energy prevails amongst the troops within the empire proper, judging by an edict of Keäking in 1800,\* or by that against the use of sedan chairs which appeared in 1833.†

The present dynasty introduced examinations and gradations amongst the military classes, somewhat similar to those for civil eligibility to promotion.‡ "At 10 o'clock at night (of November 27th, 1832)," says the Canton Register,§ "nine guns or petards announced the moment of decision on the forty-nine fortunate candidates out of several thousands for the military honor of keujin. All the successful candidates hit the target on foot six times successively; on horseback, six times; once with the arrow they hit a ball lying on the ground as they passed it at a gallop; and they were of the first class in wielding the ironhandled battle-axe, and in lifting the stone-loaded beam. The names of the forty-nine, their ages and places of abode, were published this morning on a paper, price one pice (qu. one tseën or cash). The oldest was forty-five years of age, and the youngest, seventeen. Since they all performed the same feats, we inquired on what principle the order of one, two, three, &c. from first to last was made (for as to honor, whether a man is rated the first, or the tenth, or the twentieth, or the last, makes all the difference in the eyes of the world); we were told in reply, that the preference was given to the best looking men or to gentlemen; for the candidates are all persons of property, who find their own horses, dresses, arms, &c.; but their arrows they never get back again, they being the perquisites of the target watchers."

Mr. Ellis of lord Amherst's embassy had an opportunity of seeing one of these military examinations at Nanchang foo, the capital of

\* Timkowski's Travels, vol. 2, chap. 1.

† Chinese Repository, vol. 2, page 233.

‡ Morrison's View of China for Philological purposes, page 102.

§ Canton Register, Dec. 3d, 1832.

Keängse, which he thus describes. "In a walk around the walls, I was most agreeably surprised by coming upon the place where the examination for advancement in military rank was holding. The place might be called a stadium about 200 yards in length; at the upper end a temporary hall had been erected, with an elevated throne or seat; a row of mandarins in their full dresses occupied each side, but the distance at which I stood did not enable me to ascertain whether the raised part was occupied by some mandarins, or by a representation of the imperial presence. At the extremity opposite to the hall, was a wall of masonry intended as a butt for military practice, and at a short distance in advance, a paeloo from which the candidates on horseback, armed with a bow and three arrows, started. The marks at which they fired, covered with white paper, were about the height of a man, and somewhat wider, placed at intervals of 50 yards; the object was to strike these marks successively with the arrows, the horses being kept at full speed. Although the bull's-eye was not always hit, the target was never missed: the distance was trifling, not exceeding 15 or 20 feet. It appeared to me that the most skill was displayed in changing the bow without checking the horse. The candidates were young mandarins, handsomely dressed; their horses, trimmings, and accoutrements were in good order; their arrows were merely pointed, without barbs to prevent accidents, the spectators being within a few yards of the marks."\*

The emperor is present at the examination for the highest military honors,† and awards prizes, such as a cap decorated with a peacock's feather. On one of these occasions, a candidate passed with success by an imposition in the strength of his bow, in the very face of the emperor; but he was detected and forbidden to exhibit again. The officer who passed him was punished, and he who detected the cheat rewarded.‡

An imperial order of March 24th, 1834,§ says: "In the late reign, whenever an excursion was made into Tartary, it was customary to inspect the skill of the great officers of government, and of all those near the imperial person, in military exercises. In the ensuing year when we proceed on a similar expedition, it is our intention, as of old, to inspect these exercises. But from the 25th year of Keäking [1820] until now, there has been but little practice in them. Let orders be circulated for a general practice in such exercises, that next year, when the inspection takes place, every one may be perfectly adroit. Heavy penalties will be inflicted on such as prove remiss or inexpert."

The system of examinations seems to prevail in most departments. The Peking gazette of September, 1819,|| announces that the prime minister Tötsin, and the statesmen who act with him, report the examination of the translators from the Russian language into the Chi-

\* Journal of the Embassy, 2d edition, vol. 2, page 94.

† *Indo-Chinese Gleaner*, Oct. 1818, page 181. ‡ *Canton Register*, Feb. 3d, 1830.

§ *Transactions of the Royal Asiatic Society*, vol. 1, page 390.

|| *Indo-Chinese Gleaner*, April, 1820, page 297.

nese or Tartar, and propose rewards for the best qualified; the candidates were fifteen. There were six who were classed first, eight put in the second place, and one to a third and lowest place." At a similar examination in 1830,\* two Chinese literati were rewarded for translations of Russian (perhaps Latin) official documents.

There are examinations for Tartar translators, since we find a candidate convicted in 1830,† of having "obtained a victory with another man's spear;" that is, he passed his examination with the assistance of another person. He was made to rewrite his essay before the court, when the handwriting was found to differ from that which he had previously given in.

The priests, as an order, appear to occupy a very small portion of the notice of the emperor; they seem, nevertheless, to be obliged to undergo an ordeal and to take certain degrees before they receive the imperial diploma. A translation of one of these documents granted by Keäkking states,‡ after a long preamble, that "a man, being desirous to leave the world and enter the priesthood, came to our altar and passed his first degree on the first day of the moon; on the fifth, he became a priest; and on the eighth, completed the circle of the great precepts of the idols; he perfectly obeys the laws of Fuh, and propagates his precepts. He has for a long time adorned, adhered to, and imparted, the instructions of his sect. \* \* \* \* Being truly apprehensive that ignorant persons will trifle with the laws, and intrude themselves into office without due examination, we have, to prevent imposition, given these written credentials, which any one who travels for the sake of increasing his knowledge may carry about his person."

It is impossible to devise a more beautiful and seemingly impartial theory for the election of a magistracy than that which is developed in the preceding pages; or one, which if it were carried into effect, would insure to the people a more consistent and concentrated talent in the management of their affairs, and to the magistracy, greater veneration and obedience on the part of the people. It is the only part, perhaps, of the Chinese government which, as a general system, is not to be paralleled in one or other of the great monarchies of past or present times, and it is the only one, perhaps, of their inventions worth preserving, which has not been adopted by other countries, and carried to greater perfection than they were equal to. The United States of North America is, however, to be excepted, as far as its military service goes, admission to which can only be obtained by students of the national academy at West Point, who have passed a certain examination. The British East India company are also to be excepted, who have adopted the principle as far as election to the civil service, and lately to the military service also, and who have generally promoted their servants according to their merits throughout their career. It is to this partial operation of the system, effected

\* Canton Register, May 15th, 1830. † Canton Register, June, 15th, 1830.

‡ Malacca Observer, May 19th, 1829.

by moral and well-paid agents, that the servants of this government are more talented, and more efficient, and no less pure with reference to the temptations to be otherwise, and to extent of country and population which they control, than those of any other power on the face of the earth.\* The full development in India of this Chinese invention is destined one day, perhaps, like those of gunpowder and printing, to work another great change in the *states-systems* even of Europe. It now remains to show how China has stopped short of perfection in this, as in almost all her other sciences and arts.

A state paper laid before the present emperor in February, 1822,† contains a summary of most of the causes which have operated to mar the system. The animus betrayed in the concluding paragraphs is not the least of the evils indicated in the document; for it is apparent, notwithstanding the emperor's panegyric on the authors, that they were engaged in some intrigue which was working at the time, perhaps with a view to upset Tótsin's administration,‡ and more anxious therefore to effect his downfall, than reformation in the system of election to the magistracy. The facts they adduce are, nevertheless, not the less instructive. The following is the "state paper:—"

"Sin Tsungyih, principal of the literati in Shantung province, and Yuen Seën, censor of Yunnan province, lay the following document before the emperor.

"We have heard that the sale of the magistracy, and the vending of high offices originated under the emperors Hwan and Ling of the Han dynasty;§ but alas! the disgrace of selling office under the present dynasty is greater than theirs. And why? The revenues thus procured at the close of the Han dynasty were still appropriated to the public service, but our dynasty puts the whole of such revenues into its private purse. From this state of things it is, that the nets are thrown to get gain, and gain-getting statesmen are numerous.

"Our dynasty commenced the sale of offices in the tenth year of Teëtsung (about 1637), to supply money for the use of the state,|| and to collect together human talent; for many of the sages and worthies of antiquity arose from the midst of fish and salt, and markets and public wells; and those who bought office made up a portion of talent unsupplied by those who obtained office by literary merit. This being the intention, it was not bad, and under these circumstances, it was provided by imperial orders that annually there should be employed eleven literary statesmen, and eight who had bought ap-

\* The marquis of Hastings, in speaking of the servants of the E. I. company, says, "I could not forgive myself, were I to let slip such an opportunity of rendering to the honorable company's servants that testimony which they have proudly merited from me. No body of men, taken generally, can be more high-minded, more conscientiously zealous, or more rigidly intolerant of any turpitude among their fellows." See *Report and General Appendix on E. I. Company's affairs*, ordered by the house of Commons to be printed, August, 1833, page 111.

† Malacca Observer, June 19th, 1827.

‡ Chinese Repository, vol. 4, page 61.

§ A. D. 190.

|| This was before the Tartars gained complete dominion over China

pointments, by which means there was a majority of the learned in all departments of the government. But at this moment, there are unemployed by government more than five thousand of the *tsinsze* graduates, and more than twenty-seven thousand of the *keujin* graduates; and those who are now waiting to be employed, are those made eligible eighteen examinations since (about 30 years ago). The design of his majesty's heart is to give age to their talent, and prepare them for service; but it is very well known, that before all those on the list can be employed, those made at the present day must wait 30 years. And allowing that they are thirty years of age when they obtain the degree of *keujin*, and go to the court examinations, and again wait 30 years, these men will be upwards of sixty years of age before they are employed, and if then appointed to office, by the time they have reached it and been there a year, the quinquennial examination may occur, and if they are not rejected as old and superannuated, they will be pointed out as feeble and stupid; and thus the sect of the learned will be entirely excluded from office.

"The buyers of office have plenty of money and are young in years, and thus they are promoted over every body's head, and are pointed out as being correct and having the talents: our former monarchs complimented the system as beautiful and the intention good, but where is the reality? Besides, the rules at the examinations are most rigorous. A candidate must state in writing his descent for three generations back; he must have five *sewtsae* graduates to give bonds in his favor, and he must have two other sureties to affix their mark; and there is a special investigation lest any one should write for the candidates, and lest they should be connected with prostitutes, or players, or lictors, or menial servants: and is not all this more than enough? But respecting the office-buyer, there are no such precautions; no questions are asked him about his origin; as soon as the money appears there is an office given him; governors and lieutenant-governors will become his sureties, and in one year he will actually be in office. Thus the magistrate *Seängyang*, a priest, prohibited by law from holding office, bought his way to one; the *taoutaou* of *Ningpo* (a high station), from being a mounted highwayman, bought his way to office; besides others of the vilest parentage, eight of whom have been accused and brought to light in a few years. Of late none have been impeached, and their numbers are unknown. But the covetousness and cruelty of this class of men are denominated purity and intelligence; they covet money and their superiors point them out as possessing talents. They are cruel, and inflict severe punishments, which make the people terrified; and their superiors point them out as possessing decision: and these are our able officers!

"We remember reading *Yangching's* words, and we have been unable to prevent our minds perpetually recurring to them; they were, 'In kind treatment of the people my heart can labor and toil, but in pressing hard the payment of taxes I have no talent for government.' These few words disclose a reason why his acquirements procured him a low place.



“ When this document shall by us be laid before your majesty, and be sent forth to the privy council, they will no doubt make a pretext that the resources of the country are inadequate, and thereby darkly insinuate their slanderous aspersions; we have therefore made a calculation. What occurred in the reign of Keenlung and before his time, we need not bring into the account, but from the third year of Keaking, shall commence our estimate. Then the heresies of banditti in Szechuen and two other provinces caused an insurrection, and the sale of offices procured more than seventy thousand taels. During the 11th year, the mountaineers of Yunnan rebelled, and the sale of offices realized a hundred and twenty thousand taels. In the 19th year, the Hwang ho broke through its banks, and the vending of offices procured sixty thousand taels; amongst those sums there might be more or less twenty or thirty thousand taels, but the whole amount for twenty years makes but a few hundred thousand taels.

“ Now if the expenses of imperial honors were once removed, it would save as much in one year, as the sale of offices have produced for ten years. For, the expense of flowers and rouge at the Fung-tsaou harem is annually a hundred thousand taels. The salaries at the harem of waiting boys are a hundred and twenty thousand taels. The round splendid gardens of Yuenming cost more than two hundred thousand taels. The establishment at Jêho cost four hundred and eighty thousand. The great officers who superintend the Yuenming gardens get in salaries a hundred and sixty thousand taels; and there are conferred in largesses on the women of those gardens, two hundred and fifty thousand taels. If these few items of expense were abolished, there would be a saving of more than a million of taels of useless expenditure; talent might be brought forward to the service of the country, and the people's wealth be secured.

“ We find, on investigation, that in the provinces, from governors and lieut.-governors down to village magistrates, all combine to gain their purpose by hiding the truth from the sovereign. Thus the salt commissioners of Hookwang and Keängnan are six great officers, and the tricks of the salt merchants with these dignitaries are very many. For the salt that these merchants send to the emperor weighs sixty catties a bag, at about 500 cash per bag; but the salt they sell to the people weighs only eight catties, at about 500 cash a bag. It was on account of such nefarious conduct that the late governor Pih-ting was degraded, and Tôtsin procured so much eclat. That Tôtsin, the prime minister, who had the whole government in his hands, and who acquired such glory and such weight with his master, how did he show his gratitude? Out of undeserved tenderness, not to mention any other of his misdemeanors, take his conduct on the 25th of the 7th moon of the last year, concerning the emperor who has now gone the great journey and become a guest in heaven. Tôtsin, in order to join in with a cabal, affirmed officially that the late emperor was born at Kwanyang; but the advents of the 'dragon princes' of the reigning family are subjects as easy to be ascertained as the most luminous object reflected in a mirror: but the late emperor,

it is well known, made his advent at Shinleauou. However, this is a specimen of the way in which Tötsin, the accuser of Sung tajin and Tankaou, reported to his master and deceived the emperor. But the numerous cases in which he fomented ill cannot be reckoned upon bended fingers.

“If your majesty deems what we have now stated to be right, and will act thereon in the government, you will realize the designs of the souls of your sacred ancestors; and the army, the nation, and the poor people will have cause of gladness of heart. Should we be subjected to the operation of the hatchet, or suffer death in the boiling caldron, we shall not decline it.”

His majesty thus replied: “The report of Yuen Seën and his colleague is extremely lucid, and shows them to be faithful statesmen who are grieved for the state of their country, and who have the spirit of the great statesmen of antiquity. Since the days of Yun Chwang-too and Hung Leängkeën, such men have scarcely appeared.”

It now remains to show that the sale of office and its consequent effects have continued to the present time. The sale of both civil and military commissions was adopted for one year in 1826, if indeed it had ever entirely ceased, in order to meet the expenses of the war which was then carrying on against the insurgents in Turkestan.\* It produced about six millions of taels. It was renewed again the following year,† until the close of the 8th moon in 1828; and again in 1829,‡ in the province of Kansuh at least. The evil of the system began to be felt the next year; for whereas there was a deficiency of officers in Kansuh about the commencement of the war in 1826,§ we now find the governor of the adjoining province of Szechuen requesting the emperor to order the Board of Appointments to send him no more supernumeraries to wait for vacancies, inasmuch as he has already as many as will last him for several years.||

The inference from the above notices is, that the first steps only in the scale of promotion are purchased; but the Canton Register of 1831 tells us,¶ that two sons of the security merchant, Howqua, find places in the Peking gazette of the 21st of January of that year. “One of them is created keujin by patent, for having, about eighteen months ago, subscribed 36,000 taels to repair the dikes of a portion of Canton river, injured by the inundation which then took place. The other son, or his father in his name, has contributed 100,000 taels towards the war in Tartary, which the emperor has ‘done him the favor graciously to accept,’ and ordered him to put the money immediately into the treasury. For this liberal contribution, his majesty has conferred upon the son the rank and title of ‘director of the salt monopoly.’” Finally, the Peking gazette; as quoted in a former number of the Repository,\*\* announces that the promotion scrip is

\* Canton Register, Nov. 15th, 1827.

† Canton Register, March 15th, 1828.

‡ Canton Register, May 2d, 1829.

§ Malacca Observer, March 27th, 1827.

|| Canton Register, Oct. 2d, 1830.

¶ Canton Register, April 2d, 1831.

\*\* Chinese Repository, vol. 2, page 430.

now open for subscriptions until the 5th moon of this year (1835); for it appears that every extension of this infraction of the old system is opened for a specified term, upon different conditions, like a loan or a lottery, according as it may, no doubt, be thought best adapted to attract monied men.

When the emperor allows himself to be bribed, we cannot wonder if his officers follow the example. "The literary chancellor in the province of Keängse having sold degrees in 1828," states the Canton Register,\* "a secret report was sent to the emperor, who ordered two commissioners to proceed forthwith to search his house." They found there 400,000 taels which it was considered could not have been acquired fairly. The chancellor would not risk the interpretation, at all events, but hung himself. The price of a *sewtsaeship* in Canton in 1830,† was said to be eight thousand dollars; but it is to be obtained on better terms, according to Ung, the chancellor of Canton in 1828,‡ who complained in a public document that there were poor scholars who lived in the neighborhood of the college or examination hall, and kept regular literary workshops where all degrees of talent were put up for sale. The rich man's son may at one price, "be ground outside and drilled before examination;" or he may at another, find a substitute who will risk the pillory and personate the youth at the examination. The cant phrase for this kind of graduate is a *horse-back sewtsae*. There is a similar complaint the next year,§ with the addition that the Grub-street *sewtsae* "write essays for others." The tricks of the school-room are amply exposed in the Peking gazette of 1831,|| in the report of a censor, and the emperor admits that it is not the first time he has heard of them.

"Wang Yunkin, member of the Tribunal of Rites, requests the imperial will on an affair. It appears that the public examinations have been established by the law of the empire, for the purpose of finding men of real talent; but of late years, the scholars examined have been men of inferior talent, and unacquainted with the classics; hence, when they proceed to the place of examination, they craftily and deceitfully carry with them miniature editions of the classics with comments, that they may be able, when examined, to copy them: and booksellers, with a view to gain profit by this means, are constantly making more and more of these books, without any limit. These are carried by the graduates in their bosoms or their sleeves; and as, when that is the case, they fear being searched, when they answer to their names, they do not walk on in regular and orderly succession, but presuming on their number, oppose all control, and push forward with noise and violence. All this is occasioned by these miniature comments; owing to which, also, the essays written are not wholly the productions of the candidates themselves, but are in part mere copies from others, so that their talents will barely attain

\* Canton Register, Feb. 26th, 1828.

† Canton Register, Sept. 6th, 1830.

‡ Malacca Observer, Nov. 4th, 1829.

§ Canton Register, Oct. 3d, 1829.

|| Canton Register, March 8th, 1832.

mediocrity. Besides which, multitudes imitating them, and that in a worse degree, all fear or shame is cast off. If these evil practices be not stopped, not only will the classics shortly be neglected and become useless, and no men of talent and knowledge remain, but those in office also will cease to act honestly and uprightly. The consequences of these practices are not of a light description, and to suffer them to increase, instead of eradicating them, is not the way to fulfill the imperial wishes in nourishing the people's talents.

"It is, therefore, incumbent on me to request your majesty's commands to the officers of the police footguards (of the capital), requiring them to issue strict prohibitions, and within a fixed period, to compel all booksellers to burn every work they possess of the aforesaid kind. I am told that similar practices are frequent in the provinces, and it is incumbent on me farther to request your majesty to issue edicts to all the provinces, commanding that everywhere these practices be strictly prohibited, and that at each successive examination, fresh inquiry be made and new prohibitions issued; that should any case of this nature be found to have taken place hereafter, besides the individual concerned being severely punished, the inattentive local officers shall be also subjected to a public investigation."

To this the imperial reply with the vermilion pencil was: "This description of evil and unworthy practices I have already heard of. If I stop at merely issuing prohibitions, and requiring the sellers themselves to burn the books, it will still be done in name only without the reality. As to what shall be done, and what regulations shall be enacted, with a view eternally to eradicate these illegalities, and to reform the practices of the students, let the ministers of the privy council confer with the Tribunal of Rites, and Censorate-general, and after careful and minute deliberation, memorialize. Respect this!"

The result of the inquiry is not known, but we may suppose that it suggested no remedy; for we find that the literary examinations throughout the provinces and at Peking are, in 1832,\* the occasion of numerous memorials and edicts which appear in the Peking gazettes. A thousand plans are recommended to prevent fraud in the attainment of graduateships; but all to no purpose. Where there are so many essays upon such dry subjects to be criticised, we may readily believe that a great portion receive very little attention. A keujin who was a rejected candidate at Peking for the rank of tain-sze,† printed his essay, upon the first paragraph of which the examiner had written his condemnation without reading further. One of the censors who reported the circumstance, requested that this mode of appeal to the public should be interdicted. The reply was: "if a candidate thinks that an examiner acts unjustly, he may appeal to the proper court, but he must not presume to print." The keujin was deprived of his degree, but the examiner was subjected to a court

\* Canton Register, Nov. 16th, 1832

† Canton Register, Jan. 19th, 1830.

of inquiry. One of the examiners at Canton in 1832,\* who had sought to clear his intellects or invigorate his nerves to the task by a pipe of opium, fell asleep with a lamp burning near him. When he awoke, he found several of the candidates' essays, which he had been examining, destroyed, by catching fire from the lamp.

That abuses should be found in the operation of any system which is applied to the government of such an unwieldy empire as China, is no more than might be expected; but when that system involves the principle upon which the harmony and efficiency of the whole machinery of the state stands, and the mainspring of the whole is allowed to corrode, and ineffective parts to be substituted, we must suppose either corruption or neglect in the controlling power. That this has been the case with the system of appointments to office in China, is proved partly by the above quotations: we have now to show that corruption was allowed to exist for a series of years, not only in the provincial tribunals, but also in the office of the tribunal at Peking which confirms the literary degrees that entitle to hold office. A great part of the Peking gazettes in the latter part of 1830,† contained documents which related to the discovery of the sale of forged diplomas of literary rank by the writers employed in that division of the Board of Revenue in Nganhwuy, in which the diplomas are made out. They had carried on the traffic for four years, and forty-six persons in that province alone, were convicted of possessing the forged documents. "If," says the report of the Board of Revenue upon the subject, "there are so many in one province alone, how can the other provinces be without any transactions of the same kind?" A memorial of a censor upon similar abuses at Peking, called forth, no doubt, by the occurrences in Nganhwuy, represents the difficulty of preventing such transactions: "they arise from the writers (query, graduates), when the term of writership is elapsed, being without employment, and not being compelled to return within a limited time to their native places, as well as from the remissness and oversight of the officers under whom they have been employed." The censor requested that the circumstances might be inquired into, and the ta heösz (privy council) and the council of nine were ordered to deliberate on the subject, and report the result of their deliberations.

The Canton Register, from which the above is taken, unfortunately does not contain any one report upon the subject at length; but the following is given as a summary of the privy council's investigation. "Six of the writers in Peking, who have for a series of years, been forging diplomas for the keujin, and imposing upon those to whom they sold them have been sentenced to death. The prime minister Tötsin presided at their trial, and they were all ordered for immediate decapitation, but the emperor has altered their sentence. The two ringleaders are to be executed in the presence of Changling (the present prime minister, 1835), and a party of Peking writers to surround the culprits at the execution, that they may witness their fate

\* Canton Register, Oct. 17th, 1832

† Canton Register, Feb. 19th, 1830

and take warning. The next two are to be reserved as witnesses for a while, and then beheaded; and the last two are to be strangled after the great autumnal assize."

It is added that an inferior officer of the Board of Revenue, with a few accomplices, carried on for years a system of selling forged diplomas for rank, and "it is ascertained that during the successive superintendence of *twenty* presidents of this board, Kwei Shingtsao (the name of the officer,) had sold *twenty thousand four hundred and nineteen forged diplomas*. He and his accomplices have been punished with death. The presidents, and other officers who should have detected this forgery, have been visited variously with dismissal, degradation, and loss of salary. Those who are degraded to a lower rank are told by the emperor, that if they be faultless for eight years to come, they will be restored." His majesty says he is quite ashamed of such a set of servants, both on their account, and that he cannot acquit himself for employing them.

A note to the translation of the Penal Code, [sect. 51,] states the number of the chief provincial officers of China, upon the authority of the imperial court calendar, to be: governors, 11; fooyuens, 15; treasurers, 19; judges, 18; chancelors, 17; magistrates of cities of the first order, 184; of cities of the second order, 212; and of the third, 1305: altogether 1781. Allowing these officers to be changed every third year, and not to fill similar offices in the provinces a second time, it would require 35,620 officers to fill all these appointments during sixty years. Allowing the 20 presidents of the Board of Revenue in Peking to have presided during the same time, then would the manufactory of forged diplomas in their tribunal have sufficed to supply more than two thirds of the persons qualified for the provincial offices, without mentioning that of Nganhwuy, and other provincial manufactories. Supposing the officers who had served one term in the provinces, to have survived, and to be translated to important stations in the capital, or in the dependencies, the number of those who had originally obtained rank by means of forged diplomas would probably suffice to fill most of the high offices in the empire.

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**ART. III.** *Structure of the Chinese government: the supreme government.—imperial councils; the six boards; the office for colonial affairs; the censorate; the Tungching sze, a court of representation and appeal; the Tale sze, a court of criminal justice; the Hanlin college.*

IN re-perusing the remarks on the leading principles of the Chinese government, with which we introduced the second article in our May number, it appears to us that we have failed to set the subject in a

sufficiently clear light. Before continuing our account of the Chinese constitution and government, therefore, we offer to our readers the following summary view of the main principles on which the government is established, and of the effects which seem to us naturally to result from them.

In investigating the principles on which the government of China preserves its power over the people, we find two prominent points,—a system of strict *surveillance*, and a system of universal, mutual *responsibility*. These extend through all ranks and orders of society; and the latter, enforced as it is by a minute gradation of official subordination, is well illustrated by a comparison with a military despotism, wherein strict discipline, and implicit, unhesitating obedience are alone admitted. The effect of this military principle, when extended throughout every branch of the government, is to destroy all *moral* responsibility on the part of those who govern, and to place in its stead a merely mechanical conformity to rule. And when to this is superadded also a system of surveillance or mutual espionage among the governors themselves, then moral restraints fail, and justice in government ceases to exist as a principle, and becomes but a mere name. The same system of mutual espionage, mutual responsibility, and consequent mutual liability to punishment, when extended universally to the people, undermines the principles of confidence and truth among them; and, by creating distrust between relatives, saps the foundations of social order. Thus justice, truth, honesty, and natural affection, are severally destroyed or impaired. The social and political ties of the people are very greatly loosened; and anarchy, we might suppose, would be the speedy consequence. The system of surveillance, and the mutual liability to punishment, operate, however, by means of *fear*, to deter men from offering resistance to government; and this fear is at the same time fortified by a habit of submission, arising out of the peaceable character of the people, and their mental debasement. Thus, with a state of society we might almost say ripe for rebellion, the people are nevertheless effectually kept in check, by a government acting on the baneful and debasing principle of surveillance and universal responsibility. How long it will continue so, is a subject for interesting speculation.

In speaking of the several parts of the Chinese government, we may observe three divisions of our subject, viz. 1, the supreme general government; 2, the local public officers of the capital; and 3, the government of the provinces and colonies. The entire government is in a measure under the direction of the *imperial councils*, which may be regarded as organs of communication between the imperial head and the several members of the great body politic. They are two in number, the inner council or cabinet (*nuy kô*), and the general council (*keun ke choo*). Both are supposed to be for the purpose of advising the sovereign; but this supposition appears to be erroneous, the former being simply an office for carrying on the routine of business, while the latter is the real council, comprising not only the chief officers of the former, but also many other high dignitaries se-

lected from the heads of the tribunals at Peking. The separation of this latter council from the office of the Nuy Kō under a distinct designation, appears to have been effected within the last thirty years, as we do not meet with the name, keun-ke choo, in the governmental statutes of an earlier period.

The *Inner Council*, Nuy Kō, has at its head four principal and two or more assistant ministers, called ta heōsze,\* who are alternately Tartar and Chinese. Their subordinates are ten heōsze, eight shetuh heōsze, eight shetuh, six teētseih, and also a number of secretaries, &c., under the untranslatable designations of chungshoo, chungshoo chayjin, and pehteēsheit. The heōsze, who are also ex officio members of the Board of Rites, are six of them Mantchous, and four Chinese. They are often employed as political residents in the colonies, in which case their duties at court are performed by shetuh heōsze, or by members of the Hanlin college, selected for the purpose. Of the ta heōsze, one or two often hold merely nominal seats in the council chamber, in consequence of their being otherwise employed as governors in the provinces. The others, residing in Peking, attend daily on the sovereign, to lay before him the affairs of the empire, and to transmit his majesty's orders thereon. Their duties are, "to consult on the government of the empire, to set in order and declare the thoughts and purposes of the imperial mind, to regulate the canon of governmental statutes, and to watch the great balance of affairs; thus aiding the sovereign to regulate the concerns of the people." This statement of their general duties we extract from the *Ta Tsing Hwuy Teën*, or "Collection of Statutes of the Great Tsing dynasty," the last edition, published in 1822; from which work we also derive most of the particulars that we are enabled to give respecting the structure of the several parts of the Chinese government. Its very minute details, not only as to the things to be attended to, but also respecting the precise mode in which each duty is to be performed, we must often cursorily pass over, as being foreign to our present object, which is to describe the machinery of government in its ordinary, rather than in its extraordinary, operations.

It is one of the duties of the members of the cabinet to preside on great state occasions and ritual observances, as at the sacrifices to heaven, earth, and the deceased imperial ancestors, the accession to the throne, the nomination of an imperial consort, &c. Its most prominent daily business consists in the reception of imperial edicts and replies of a public nature, and the presentation of memorials. The former are transmitted from the General Council chamber (Keun-ke Choo), and, if of general import but not otherwise, are exposed in the office of the Nuy Kō, to be copied by the clerks of the various Boards. The latter, being forwarded to the Nuy Kō from the proper offices, if of a secret nature, under sealed envelops, are there copied; and if necessary, translated from Chinese into Mantchou or vice versâ;

\* We may here once for all remark, that since many of the official titles are incapable of intelligible translation, we shall rarely attempt to give any explanation of their meaning.



errors and neglects of the proper forms are marked, and attention is paid to various particulars which are of a nature too minute to be here enumerated. One only is deserving of particular notice; the ministers having perused and formed an opinion upon each document, a slip of paper is then pasted at the end of it, expressing in as few words as possible, what they deem the appropriate answer; or, where an election of two or more things is to be made, several slips of paper are attached, with answers suited to either alternative; this is in order to economize time when in the imperial presence-chamber, a stroke of the pencil on the slip of paper which contains the appropriate answer being then sufficient. All the preliminaries having been arranged, the memorials are, at daylight on the morning following their reception, submitted to the sovereign; on this occasion, one of the six Mantchou heōsze reads each document, and then hands it over to the four Chinese heōsze; and these last inscribe upon it the emperor's answer, except when his majesty himself employs "the vermilion pencil" to perform that duty. The other duties of the Nuy Kō are, the preservation of the imperial seals, twenty-five in number, each to be used for some special purpose; and the arrangement of the posthumous titles that are given to deceased emperors and their consorts, to meritorious ministers, and to nobles.

The following are the various departments of the Nuy Kō, for carrying on some of the details of its business. 1, teētseih ting, the record and seal office, under six teētseih, and an indefinite number of shetuh heōsze and others appointed by the chief ministers; 2, and 3, the Mantchou and Chinese paper offices (pun fang), and 4, the Mongol office, for the purpose of translating and copying memorials in the several languages; the Mongol office extends to all the colonial and foreign tribes, and has the direction of the "Russian school;" 5, and 6, Mantchou and Chinese offices for preparing the replies, written as above-mentioned on the slips of paper attached to the end of memorials; these offices are called peaou tseēn choo; 7, chambers occupied by writers whose duty it is to prepare certain edicts and other documents to be issued in the imperial name; 8, an office of monthly supervisors; and 9, a treasury and several depositories of public documents. To these we may add the chungshoo ko, an office wherein patents of nobility, &c. chiefly for the imperial family are prepared. Its officers, a heōsze, and several clerks called chungshoo, are selected out of the members of the Inner Council.

The *General Council*, Keun-ke Choo, is composed of members selected from among the ta heōsze of the Inner Council, the presidents and vice presidents of the six Boards, and the chief officers of all the other courts in the metropolis; these members are called keun-ke ta chin, "great ministers [directing] the machinery of the army,"—the army being here taken to signify the whole nation, on the military principle to which we have already adverted. The duties of this council are, "the writing of imperial edicts and decisions, and the determination of such things as are of importance to the army and nation, in order to aid the sovereign in regulating the machinery of affairs."

The members of this General Council assemble daily at an early hour in the morning, in one of the courts of the palace, there waiting until summoned into the imperial presence. When in council, the members sit upon mats or low cushions laid upon the ground. The commands and decisions of the emperor being written down by them, are, if not of a secret nature, transmitted to the Nuy Kō to be made public; if relating to provincial or other affairs that require secrecy or expedition, a dispatch is forthwith made up, and sent from the General Council, under a sealed envelop, to the Board of War, to be forwarded by one of its couriers. In all important consultations respecting the government, and in the decision of important trials, the members of the General Council are engaged, either alone or in conjunction with the appropriate Board or court. In time of war they are charged with the duty of obtaining all needful particulars regarding the state of the country through which the troops have to pass, the supply of provisions, &c. for the emperor's information. Of all officers entitled to promotion, or recorded for meritorious deeds, complete lists are kept; and in case of a vacancy, it is the duty of the Council to lay before the sovereign the names of those who are capacitated to fill it, that his majesty may select from among them. Several members of the Council are stationed as political residents in the northwestern colonies; and the remaining members are charged with the detail of the order of succession, and of interchange of station among them. To give these residents a greater degree of consequence in the eyes of the mixed races of people under their command, they receive various allowances and gifts directly from the throne; and with the detail of apportioning and sending these gifts, the members of the General Council are also charged. The distribution of various gifts to the envoys of the Mongol and other foreign princes, is also intrusted to them, with the exception of certain gifts of a fixed nature and amount, of which the Board of Rites takes cognizance. Its members are further charged with attention to certain ordinary matters, the preparation of imperial narratives, &c. For conducting the detail of these varied duties, there are attached to it thirty-two clerks called chaungking.

There are also the following subordinate offices attached to it, under the direction of the members of the council, with the aid of various writers, revisors, &c. 1, fangleō kwan, an office for the preparation of narratives of important transactions; 2, nuy fanshoo fang, an office for translating books and documents from Chinese into Mantchōu, and the reverse; and 3, shang-yu choo, an office for observing that imperial edicts are carried into effect; it is also a duty of this office to supervise the arrangements of the school of historiographers.

The *six supreme Boards*, luh Poo. The duties of the imperial councils are all, it will be observed, either of a general nature, extending to all the departments of government, or else of a nature immediately concerning the sovereign; they serve to connect the supreme head of the state with the several subordinate departments of the ad-

ministration. Of these departments, the chief are the six Boards, which have cognizance of all transactions that take place in the eighteen provinces of China Proper. These six are the Boards of civil office, of revenue and territorial resources, of ritual observances, of war, of punishments, and of public works. At the head of each Board are two presidents, shangshoo, and four vice presidents, shelang, who are alternately Tartars, either Mantchou or Mongol, and Chinese. The chief ministers of the Nuy Kô, namely, the ta heôsze, are frequently appointed superintendents—over the presidents—of one or other of the Boards. The Boards over which such superintendents are most commonly appointed are those of the revenue, of war, and of punishments; occasionally a president of one Board is placed as superintendent of another, and sometimes an assistant ta heôsze is at the same time a president only of a Board. The subordinate officers of the Boards are, langchung, yuenwaelang, and choosze; under whom are peihteêsheih or clerks. To each Board are also attached several offices for conducting the details of the general business, as well as subordinate departments for attending to particular portions of the peculiar business of the Board. Of the offices, there are two for preserving documents and preparing papers, called tang fang and pun fang, which are also charged with attention to other minor duties: there is "a hall of business" (szewoo ting), with its particular offices for receiving documents from the provinces: there is another for supervising the proceedings of all the subordinate departments: and there is a third for keeping the seals of the Board. These offices are sometimes subdivided, and sometimes two are amalgamated in one. The number of subordinate departments, tsingle sze, is various.

The *Board of Civil Office*, Lè Poo, "has the direction of all officers of civil rank in the empire, for the purpose of aiding the sovereign to govern all people." Its general duties consist in the presentation of civil officers to the emperor, and in the distribution of civil and literary offices throughout the empire.—The whole subject of this paper being a detail of the names and functions of such offices, we pass on to speak of four subordinate departments, tsingle sze, which are attached to the Lè Poo.

They are the following: 1, wân-seuen tsingle sze, or simply wân-seuen sze, the duties of which are to direct the order of precedence of the nine civil ranks; to regulate the supervision and inspection of offices, elevation of individuals to nominal rank, divisions of authority, &c.; also to attend to the distinctions of official classes and series, and to order the laws of promotion or exchange of office, the times of appearing at court and being presented to the emperor, and the rules for the selection of officers to fill vacancies or to perform particular duties. 2, kaou-kung sze, whose duties are to investigate the merits and demerits of civil officers, and their title to be recorded for good conduct, and advanced, or on the other hand, to be subjected to inquiry, fined, or degraded; also to ascertain the character which each officer bears, as to the good or bad performance or neglect of his du-

ties; and further to regulate and record the grants of furloughs on account of sickness, or other causes. 3, ke-heun sze; the duties of this department are to regulate the temporary retirements from duty necessary in order to attend upon aged and sick parents or grandparents, or to mourn their decease; to direct the order of succession to such deceased relations; and to regulate the changes of names that may be made among officers, either in consequence of the wishes of individuals, or owing to the infringement of certain rules respecting such names. To this department is attached a minor office for regulating the salaries of officers, keeping account of fines to which they have been subjected, &c. The fourth subordinate department of the Lè Poo is the yen-fung sze, the duties of which are to regulate the distribution of hereditary titles, patents of rank, posthumous honors, &c. The Chinese is, we believe, the only government that ennobles ancestors for the merits of their descendants; this peculiar practice arises from their strict observance of paying sacrificial rites to deceased parents; rites which must always be proportionate to the rank of the deceased, not of the survivor. Hence the parents and grandparents, if they have not themselves possessed rank, receive it in consequence of the elevation of their son or grandson. The patents given for this species of rank, as well as those for hereditary nobility, are issued from the office of the yen-fung sze.

*The Board of Revenue*, Hoo Poo, "has the direction of the territorial arrangements and of the population, in order to aid the sovereign in nourishing all people." Among the chief objects to which it has to attend are, the levying of duties and taxes, the distribution of salaries and allowances, the receipt and expenditure of grain and treasure, and their transport by land and water. It regulates the territory of the empire, in its divisions into provinces, departments, districts, &c. It has also to compile correct censuses of all the people, in their various distinctions of classes, to obtain admeasurements of all the lands in the empire, to determine the positions of places by ascertaining their latitude and longitude; and to proportion the taxes and the conscripts. Also, to regulate the expenditure of the empire; and to enrich it by laying up supplies of grain as a provision for the wants of the people in times of scarcity. At the annual ceremony of the emperor's ploughing and sowing a field of grain, the officers of this Board preside. Attached to it are fourteen subordinate departments, and also a minor office, which is charged with the duty of preparing lists of such young Mantchou females as, being free from all deformity, are fit to be introduced into the palace, in order that the emperor may select individuals from among them to become inmates of the imperial harem.

The fourteen subordinate departments are charged with the supervision of the revenue, &c. of the several provinces, their number being fourteen instead of eighteen, by combining the supervision of Nganhwuy with that of Keängsoo as of one province; in the same manner, Kansuh is placed under the same supervision as Shense, and Hoopih and Hoonan are placed under one supervision. Cheihle

and Fukkeñ, probably on account of their commercial relations, are likewise classed together. On account of similar relations, also, the revenues of Mantchouria are in charge of the department of Shantung, and the expenses of the northwestern colonies are under charge of the department of Shense. Besides the charge which is given to all these departments over the revenue, &c. of the several provinces, each of them has further to attend to certain portions of the general business of the Board. Into the minute details of these we cannot now enter. But we have yet to mention other offices attached to the Board of Revenue; these are a court of appeal on disputes respecting property and succession; various minor treasuries for supplying the expenses, or attending to the receipts arising from particular branches of the affairs of the Board; a mint, under the direction of two of the shelang, or vice-presidents, of the Board, and of two other superintendents subordinate to them; an office of "the great ministers of the three treasuries," san koo ta chin, namely the treasuries of metals, of silks, and of the material of coloring, together with stationery, &c.; and lastly, an office, tsang chang, for superintending the supplies of grain in and about the capital, under the direction of two officers bearing the rank and title of shelang, subordinate to whom are thirty-two superintendents of the several granaries, besides other individuals of inferior rank.

The *Board of Rites*, Lé Poo, "has to inquire respecting the application of the five classes of ritual observances, and to proclaim them to the empire, in order to aid the sovereign in guiding all people." The five classes of ritual observances are explained to be; 1, those of a propitious nature, viz. festivals, sacrifices to the gods, and a few state ceremonies; 2, those of a felicitous or joyful nature, as the first ascension of the throne by the sovereign, state congratulations, grants of nobility, marriages, feasts, &c.; 3, those of a military character, relating to the preparations for war, reviews of troops, &c.; 4, those of an hospitable nature, relating to the intercourse of foreign states, and the presentation of tribute from abroad and from the provinces; and 5, those of an infelicitous nature, as the observances upon occasions of death and burial.

The subordinate departments of the Board of Rites are four, besides several offices for carrying on the general business of the Board. These are the offices already mentioned as being attached to each Board, with the addition of a depository of books and printing plates, a depository of sacrificial vessels, a treasury, &c. The first of the four departments is the e-che sze, the department of ceremonial forms and regulations. It has the regulation of the etiquette to be observed at court, on ordinary, and on extraordinary, occasions, on congratulatory attendances, in the performance of ministerial and official duties, &c.; also the regulation of dresses, caps, &c., as to figure, size, color, and the nature of their ornaments; of carriages and riding accoutrements, their form, &c., with the number of followers and the insignia of rank. It has also the direction of the entire ceremonial of personal intercourse between the various ranks of peers, minutely

defining the number of bows and degree of attention which each is to pay to the other, when meeting in official capacities, according as they are on terms of equality or otherwise. It has to direct also the forms of their written official intercourse; including the forms to be observed in addresses to and from foreign states. This department of the Board has further to attend to the establishment of the governmental schools and academies; and the regulation of the public literary examinations, the number of the graduates, the distinction of their classes, the forms of their selection, and the privileges of the successful candidates. Attached to this department is an office for manufacturing signets, &c. for the empress, and other ladies of the harem, and for princes of the blood, and the seals of the offices of government. The second department, *sze-tse sze*, is for the superintendence of sacrificial rites and observances towards the deities and towards the spirits of departed monarchs, sages, and worthies; among these we observe, in despite of the improved knowledge of astronomy which they have gained from Europeans, a detail of the rites to be observed in eclipses, "to save and deliver the sun and moon!" This department has direction also of the funeral rites, and the observances of the period of mourning. The third department, that of "host and guest," *chou-kih sze*, is for the regulation of observances in intercourse with the tributary princes and foreign monarchs, and in the reception of the annual tributary offerings of the provinces. It regulates the period of paying tribute, the course by which it is to be brought, and the presents that are to be returned. It also ordains the general principles of intercourse with tributary and foreign states; among these we now only mention the general permission granted to foreign astronomers, mathematicians, painters, and other artists, to repair to Peking, applying through the governor of Canton, who reports their application to the emperor, and receives the imperial permission or refusal as regards their individual cases. Attached to this department is an interpreter's office, under the superintendence of two "great ministers," and one other officer of rank. This office is not merely to supply interpreters and translators, but has the whole charge of lodging foreign embassies. The fourth department of the Board is *tsing-shen sze*, the department of meats and food. It has the superintendence of the imperial feasts given on various public occasions, of the allowances given to princes and to certain lords in waiting of the imperial household, of the supplies of animals and other sacrificial meats on occasions of animal sacrifices, &c.

*The Board of Music*, *Yō Poo*, is an office attached to the *Lé Poo*, being under the superintendence of the *Mantchou* president of that Board, in conjunction with an indefinite number of others, princes and high officers, possessing musical talents. Their duties are to study the principles of harmony and melody, to compose musical pieces, and to form instruments of music proper for them; also to suit such musical pieces to the various ceremonial, sacrificial, and festive occasions on which they are required. We confess ourselves unable to follow out the details of theory and nomenclature int

which the work before us launches upon this subject. The graces of dancing too are not neglected; the Board of Music has a number of dancers under its charge, and ordains the figures of the "military and civil dances."

*The Board of War*, Ping Poo, "has the direction of all the military officers in the empire, for the purpose of aiding the sovereign to protect all people." The granting and resumption of rank and dignities, the care of the ornaments of war and regulation of the post-stages and relays, the discrimination of the characters and capacities of military officers, and the enumeration of the serviceable militia, are subjects of its attention. Its general duties consist in the presentation of military officers to the emperor, and the distribution of military commands throughout the empire, and the president of the Board attends the emperor on all occasions of reviewing the troops.

The subordinate departments are four. 1, woo-seuen sze, the duties of which are to adjust the distinctions of rank, and to direct the selection and succession of officers, commencing with their examination and graduateship, the latter being the same, and conducted on the same principles, as that of the literary class; the former consisting chiefly in trials of horsemanship, archery, and a few other military exercises: this department regulates also the titles, insignia of rank, &c., borne by the officers, the periods for the higher ranks of officers employed in the provinces revisiting the court, and the choice of positions to be occupied by the troops. The 2, cheih-fang sze. Of this department the duties are to inquire into the merits and demerits of officers, and regulate their promotion or degradation accordingly; as also the payment of pensions or remunerations to those who have been wounded, and to the relatives of those who have died in battle. This department has also to investigate the talents and qualifications of all the officers of the army: it has further to regulate the frequent exercising of the troops, their instruction by reviews, sham fights, &c.; and to examine the passports of individuals crossing the frontiers. The 3, chay-ma sze. This department has the care of the cavalry, the horses, camels, chariots and other warlike vehicles, &c., including the relays of post-horses and the post-stations throughout the country; and has also a partial supervision of the imperial carriages and horses. Attached to this department are two minor offices, one a courier's office, called the "office for the announcement of victories;" and the other for the care of certain horses and chariots which are kept, it would seem, chiefly for the use of these couriers, who are employed, in times of peace as well as in war, for conveying urgent dispatches to all parts of the empire. The 4th, wo-hoo sze. The duties of this department are, to regulate the distinctions of corps in the army, its various classes of troops, infantry, cavalry, artillery, &c.; and to direct the punishments of the military; also to attend to the adequate supply of the munitions of war; and finally to regulate the examinations for military promotion.

The *Board of Punishments*, Hing Poo, "has charge of the penal enactments and arrangements, in order to aid the sovereign in correcting all people." Its chief duties are the settlement of penal laws; the decision of causes and appeals; the confirmation or alteration of sentences; and the regulation of fines and mulcts. In cases of capital crimes, with certain enumerated exceptions, the officers of this Board meet with two other criminal courts, and the three deliberate conjointly; and at the period of the autumnal decisions, they meet the officers of eight other courts, in order to reconsider the sentences passed by the various provincial judges; these nine courts are called the *kew king*, "nine [bodies of] ministers;" they will be again referred to below, when we come to remark upon the office and duties of the *Censurate*. We pass over the distinctions of crimes and punishments, since they have already been so fully detailed in *sir George Staunton's* elegant translation of the penal code. The offices for conducting the general business of the Board are the same as those of the other Boards, with the addition of the following: 1, the court of the autumnal decisions, for attending to the decisions passed by the emperor on all the criminal cases referred from the provinces to receive his final judgment; 2, the law chambers, for marking all changes made in the body of the written laws and the supplementary enactments, and for preparing all new editions of the penal code for publication; 3, a prison's court, for the superintendence of prisons and jailers; 4, a treasury of fines; and 5, an office for taking charge of the ordinary receipts (consisting of certain sums and supplies levied from the provinces), and the expenditure of the Board.

The *Board of Works*, Kung Poo, "has the direction of the public works throughout the empire, and the charge of expenditure thereon, for the purpose of aiding the sovereign to keep all people settled." It has to regulate the erection and repairing of all edifices of the government, and buildings for the use of the public, whether of earth, wood, or any other material; and to attend to the manufacture of all kinds of vessels, instruments, dresses, &c., required for the use of government, or for the observance of sacrificial rites; likewise, to the digging of ditches, building of city walls, setting up of dikes and embankments, erection of imperial mausolea, &c. It has also the regulation of weights and measures. The offices for conducting its general business are the same as those of the other Boards.

Its subordinate departments are the four following, namely: 1, *ying-shen sze*, the duties of which consist in the care of buildings, city walls, palaces, temples, altars, governmental offices, and other public edifices: it has also to take charge of, and set a price upon, all buildings confiscated to government; it has to prepare tents and camp equipage for the imperial journeys; the care of all instruments required for the various kinds of works, and of the imperial supplies of timber is another portion of the duty of this department; four superintendents of timber are appointed under it, and two of glass ware



and pottery. The 2, *yu-häng sze*. The duties of this department are to attend to the manufacture of instruments and vessels required by the government, and of military weapons, guns, shot, &c.; it has also charge of distinguishing into classes the pearls produced from the imperial pearl fisheries; weights and measures are regulated by it; the tablets used in all the provinces as death-warrants, on all occasions of summary execution, are made by it. These are wooden boards, on which is inscribed, in large letters of gold, the word "warrant," in Chinese and Mantchou, with the seal of the Board of War attached; these tablets are laid up in the offices of the governors and lieut.-governors of provinces, and when required, are brought out with much form, after the ceremony of asking for them before a tablet representing the emperor has been first gone through; every general at the head of an army, or in command of a garrison, has a similar warrant, with the difference only of being made of silk, instead of wood, and in the form of a banner. Seven depositories of banners and camp equipage, camel accoutrements, sulphur, shot, cannon, charcoal, and miscellaneous articles, are attached to this department, under the direction of twice as many superintendents. The 3d department is *too-shwuy sze*; which has charge of all waterways, the repair of dikes and embankments, cutting canals, making and repairing highways, erecting bridges, &c. It has under its direction various military posts on the banks of rivers, to observe the state of the banks, and also posts, both civil and military, to observe the state of the dikes on the coasts of Keängsoo and Chêkeäng. It has charge likewise of all the imperial dock-yards, and of the building of governmental vessels of every kind, also the direction of tolls, and the care of roads, and of the streets and sinks of the capital. Wooden and other cases for the preservation of books, records, &c., are made under its direction; and attached to it are two superintendents of icehouses, whose duty it is to attend to the preservation of that article throughout the summer; two other superintendents have charge of silks of every kind, for making dresses, &c. The 4th department, *tun-teën sze*, has charge of the imperial mausolea, and the supervision of all the workmen who are employed under the immediate direction of the Board. The tombs of meritorious officers, to whose remains the emperor, as a mark of approbation, orders sepulture to be given at the public expense, are made under the direction of this department. So likewise are the ornamental furnishing of palaces, temples, and other buildings.

The *mint* is under the direction of two vice-presidents (*shelang*) of the Board of Works, with two superintendents subordinate to them. The manufacture of gunpowder is under the direction of two "great ministers," with one subordinate superintendent. The office of superintending the streets and roads in and about the capital, is under the direction of two censors, in conjunction with a member of the Board of Works, and one officer specially appointed. There are also a few minor offices attached to this Board.

The *six Boards* of Moukden, formed on the model of the ancient

luh Poo of China, being confined in their jurisdiction to Mantchouria, must be noticed when we come to speak of the provincial governments.

The *le fan yuen*, "court for the government of foreigners," or colonial office, though its duties are also confined to a part of the empire, must not be similarly passed over, inasmuch as several different and very extensive governments are under its direction, as well as a few really foreign relations, which must be regarded as affecting, at least in some degree, the general government of the empire.

The duties of this office consist in "the government of the external foreigners, the regulation of their honors and emoluments, the appointment of their visits to the court, and the adjustment of their punishments, in order to spread abroad the majesty and goodness of the empire." This enumeration of its duties is sufficient to show who are the persons denoted by the term "external foreigners" (*wae fan*); they are the tributary and subjected tribes without the frontiers of the "eighteen provinces" of China Proper, and of the "three eastern provinces" of Mantchouria; and are called *external*, in contradistinction to the tributary tribes in Szechuen, Formosa, and other places. They are also called *fan*, foreigners, as distinguished from the *er*, barbarians unconstrained by the reforming influences of the celestial empire. These barbarians are also like the foreign tributaries, divided into two classes, external and internal, the latter including all the unsubdued and generally savage mountaineers in the interior of the country, in Kwangtung, Kwangsee, Kweichow, and other provinces. The colonial office regulates the government of the nomads, and restricts their journeyings, as regards the space within which they are to confine themselves, lest one tribe should trespass on the pasturage of a neighboring one. It has offices for conducting its general business similar to those of the six Boards; and the management of its peculiar affairs is apportioned among six subordinate departments. Its officers are all Tartars, consisting of a shangshoo or president, and two shelang or vice-presidents, who are Mantchous, with one supernumerary shelang who is always a native Mongolian, and generally retains the office for life. The subordinate officers and clerks have the same designations as those of the six Boards.

The 1st department, *ke-tseih sze*, has charge of the territorial limitations, and regulates the rank and succession of the princes and nobles of the *inner* Mongolian tribes. It superintends their government, and the appointment of subordinate officers; the allotments of land for tillage to Chinese settlers; the taxation of the people; and the roads for intercommunication; it arranges the marriages of the princes, and of their sons and daughters, these being usually intermarried with the imperial family; it has charge of the arrangements of the tribes into chulkans, or corps, and of receiving triennially from the corps their oath of fealty: it has charge also of reviewing their forces. The 2d department, *waug-hwuy sze*, regu-

lates the salaries of the inner Mongolian princes, their visits to the court, their tribute, and the reception also of the imperial daughters who may have "descended by marriage" among them. Their visits to the court are paid in regular succession; they are divided into courses, one course visiting Peking annually. This department also fixes the numbers of the retinue and personal guards of the princes and nobles, according to their rank. The 3d department, *teën-shuh sze*, exercises over the *outer* Mongolian princes and nobles, the lamas of Tibet, &c., and the tribes which, having no superior chiefs, are ruled by Chinese governmental officers, nearly the same control as the first department exercises over the *inner* Mongolians. It fixes the limits of the territories of each tribe, supervises their government, regulates their rank and succession, arranges their division into corps, superintends the ways of communication between one tribe and another, and regulates their intercourse both ordinary and commercial: merchants among them are required to have licenses from the colonial office. At Kourun, the chief city of the Kalkas, are resident two ministers, keepers of the Russian frontier, and the organs of communication with Russia: they have an office also at Kiachta, where they regulate the commercial intercourse between Russia and China. With regard to the lamas, the succession of the koubilkan, or divinely inspired lamas, formerly a subject of so much intrigue, is now regulated by the emperor, through the medium of this department. Many of the lamas are scattered over Mongolia, but their chief residence is in Tibet, where for the government of them and the people, two political residents from Peking are joined to the councils of the dalai lama, and the bantchin-erdeni. These residents arrange the precedence of the heads of the tribes, direct their military forces, supervise the revenues, regulate the punishments, and establish laws "for the tranquillity of Tangout." The tribute of Tibet and the Gorkas is also under the direction of this department. The 4th department, *jow-yuen sze*, regulates the emoluments, the tribute, &c., of the *outer* Mongolian princes and the lamas, as the 2d department does those of the *inner* Mongolians. The 5th department, *lae-yuen sze*, regulates the government of the Mohammedan princes and begs; the periods of their visiting the court, their offerings, and those of the tributary, but not subdued, Pourouths, Kassaks, and Turkomans of Khokand, Badakshan, Belour, Tashkend, and Aokhan, in Independent Tartary. It regulates the taxation of the Mohammedans and their intercommunication. The 6th department, *le-hing sze*, regulates the penal discipline of the tributary tribes. A translator's office, an office of supervision, and a treasury, are attached to the colonial office.

The *Too-chä yuen*, "all-examining court," or Censorate, is intrusted with "the care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and bad performance of the business thereof, and between the uprightness and depravity of the officers employed therein; taking the lead of the *ko* and *taou* censors, and uttering each his

sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and to render the government of the empire stable." When important affairs of government are submitted to the consideration of the *nine courts* (kew king, nine [bodies of] ministers), the Censorate is one of the nine, the other eight being the six Boards, the Tungching sze's office, and the Tale sze; and when important criminal cases are laid before the *three courts*, the Censorate is also one of the three, the other two being the Board of Punishments, and the Tale sze. On most state occasions, some of the members of this court attend by the side of the emperor, and they are on many occasions at liberty to express their opinions openly. The officers are two *too-yu she*, or censors, and four *foo too-yu she*, or deputy censors; these are called censors of the left; the governors of provinces are *ex officio* censors of the right; and the lieutenant-governors, with the governors of the rivers and inland navigation, are *ex officio* deputy censors, also of the right. The subordinate officers are *kingleih*, *toosze*, and clerks. The subordinate departments of the Censorate are the *luh ko*, six classes, the censors of the fifteen *taou*, or provinces; and the censors of the five divisions of the city of Peking. The six classes are named after the six Boards, each having to attend to the supervision of the Board after which it is named, and also, except the revenue class, the supervision of some of the other courts of the capital. Their officers are called *keihszechung*, and their duties, in addition to the supervision of all the courts, consist in the receipt of public documents from the *Nuy Kō*, which they classify and then transmit to the several courts to which they appertain; and in a half-monthly examination of papers entered on the archives of each court. On almost all affairs they are permitted to give their opinions. The censors of the fifteen *taou* have also to attend to the supervision of all the courts of the capital, and the examination of all the archives of each court, conjoined with the duty of looking into all criminal cases in the provinces. The third department of the Censorate is confined to affairs of the city, the duty of its officers being to supervise the government, settle the quarrels, and repress the crimes, of the inhabitants of Peking.

The *Tungching sze's* office may be denominated a court of representation. Its officers are two *tungching sze*, two deputies, and two councilors. Their duties are, to receive memorials from the provinces, and place them in the hands of the *Nuy Kō*, and to receive the appeals of the people from the judgments of local and provincial officers to the emperor. This is one of the nine courts. Attached to it is an office for attending at the palace gate to await the beating of a drum, which, in conformity with an ancient custom, is placed there, that appellants may, by striking it, obtain a hearing.

The *Tale sze* is a criminal court, and court of appeal; and has the duty of "adjusting all criminal punishments in the empire." It is one of the nine courts for consulting on important governmental matters, and one of the three supreme courts of judicature. In all cases

of capital crimes, these three courts must be unanimous in their decisions; or if unanimity cannot be obtained, the opinion of both parties must be submitted to the emperor, who will pass judgment upon them. The T'ale sze is sometimes divided into two subordinate courts, the heads of which preside in assemblies of the subordinate departments of the Board of Punishments, each of the two courts being joined with half the whole number of the departments of the Board. Its officers are two king or presidents, two shaou king or vice-presidents, and over each of the two courts, three sze ching or assistants, with other officers. The officers for conducting the general business are similar to those of the six Boards.

The Imperial Academy, Hanlin yuen, is intrusted with "the duty of drawing up various governmental documents, as also histories and other works; its chief officers take the lead of the various classes, and excite their exertions to advance in learning; in order to prepare them for employments; and to fit them for attending on the sovereign." The chief officers are two presidents, chang yuen heösze, who attend upon the emperor in the palace, and superintend the studies of the academical graduates. Twice a year they give in lists of officers from among whom the emperor may select "speakers" for the "classical feasts:" the duty of these speakers is to prepare literary papers, to translate into Mantchou or vice versâ literary essays written by the emperor, and read the same before his majesty. Besides these, there are 'learned attendant readers,' 'learned attendant speakers,' 'attendant readers,' and 'attendant speakers,' of each denomination five, together with an unlimited number of senior graduates. Their duties are to prepare for the press all works published under governmental sanction. On occasions of the "grand examinations," specially appointed, these officers have to undergo a fresh examination of their literary abilities; and if they are not sufficiently high on the list of successful candidates, are liable to lose a portion of their rank, or to be altogether dismissed from office. There is attached to the academy an office for writing memorials to the emperor and other official documents; there is another for copying and revising works which are intended for publication; and there is a school for the instruction of a certain class of graduates called shookeihsze.

Subordinate to the Hanlin yuen is an office, the members of which, twenty-two in number, are selected from among the officers of the academy, and are intrusted in rotation, generally four at a time, with the duty of attending the emperor on all public occasions, and recording his words and actions. This office is called Kekeuchoo kwan. The historiographer's school, Kwöshe kwan, is also subordinate to the academy. The object of its institution is the preparation of national histories and memoirs. The Shensze foo is a school adjoined to the academy; the objects of the institution of which seem hardly to differ from those attended to by the academy itself, namely, the drawing up of certain papers, and the preparation of histories and other national works. In consequence of this similarity of ob-

ject, it has been more than once amalgamated with the academy, but again separated. The instruction of the imperial family seems to be occasionally a subject of its attention. The officers are two principals, shensze, and two deputies, shaou shensze, besides several subordinates.

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**ART. IV. Journal of Occurrences. Misfortune of the English bark Troughton; locusts; Corea.**

*July 8th.* THE English bark Troughton, captain James Thompson, from London, last from Singapore, arrived this day in distress. The condition of this ill-fated vessel and her crew has excited much sympathy among the foreign community. It appears that on the 3d of July, in lat. 20° 21' N., long. 112° 53' E., she experienced a heavy gale from the N.E., which was succeeded by a more violent wind from the S.W. The wind blew to pieces the double reefed main topsail, and from the laboring of the ship in the cross sea, the main mast gave away, carrying with it the fore and mizzen masts, and the waves breaking over completely swept the deck. During the three following days, the crew was well worn down by pumping the vessel, and working at the rigging of jury masts. By this time, she was near the Mandarin's Cap, a white conical rock lying between Haelingshan and Shangchuen (St. John's island), to the southwest of Macao. While near the coast, many fishing boats had been around her, and the men being permitted to come on board, and even assisting the crew, had marked too well their exhausted state, and the defenseless condition of the bark. On the evening of the 6th of July, therefore, while the hands were taking supper, the captain and the first officer, who were sitting on the poop, suddenly found two large native boats near them again, all those previously around the vessel having left before night. These boats in an instant ran under the stern one on each side, threw a volley of stones at those on the poop, and came forward with spears. The work of boarding the vessel was easily done, as she lay stripped of her bulwarks very little higher than the boats. Before the captain and mate, who ran into the cabin for their arms, could get up, the deck was filled with more than two hundred Chinese, armed with knives and long bamboos pointed with iron. As they came aboard, the first man they met was the cook, whom they gave fifteen wounds and left for dead; one of the seamen was also somewhat injured. They then bound all the crew apart, but the captain and mate, together with the steward and a small boy, for nearly an hour and a half prevented their descending into the cabin, by firing at them with pistols. But the robbers tore up the sky-lights, and companion-way, and through them with their long spears, pulled down most of the cabins and partitions, and severely wounded the captain. Unable to injure their assailants from want of proper ammunition, weakened by the loss of much blood, and almost suffocated by the smoke and flames occasioned by the fire thrown down by the pirates into the cabin, these desperate men, seeing they must be butchered or burned alive, determined to blow up the vessel. For this purpose they threw into the fire successively, three kegs of powder, which, however, produced no great effect, owing to the rent of the sky-lights, the companion-way, and the windows. One of the

beams, and a few of the upper deck planks, were started, and the steward's feet were severely burned by the explosion. The mate preferring drowning, leaped through the window into the water, and many spears were hurled at him from the boats around, till one finally took him in and lashed him fast by the neck. After the mate had made his escape, the captain threw another keg of powder into the fire, but without any effect. The second officer was now released, and bid to tell the captain that his life would be spared, if he would come upon deck. Finding he could defend himself no longer, and supposing himself almost the only person alive of the ship's company, he accordingly came up, but was immediately cut on the head, and would have been butchered but for the timely interference of another Chinese. He was now taken, together with the chief mate who was brought up from the boat, and strongly secured to the wheel. The pirates, having by this time extinguished the flames, proceeded to the work of plunder, breaking open everything, and taking what they liked. It is understood they took away in specie about £15,000 stg., besides injuring and destroying many valuable cases. By 10 o'clock p. m. they went away, leaving the crew lashed down in various parts of the deck.

*July 16th.* As soon as the Troughton arrived here, the superintendents of British trade were informed of the outrage, who sent a statement to the keunmin foo of Macao, and he informed the governor at Canton. On the 14th, two naval officers of rank visited the vessel lying in Kumsing moon, and having obtained particular information of the affair, one of them immediately repaired to Canton. Shortly afterwards a civil officer from the governor, in company with the keunmin foo, and Mr. Gutzlaff as interpreter, visited her again, and obtained the details. It is understood that a number of fishermen have since been arrested, and a part of the property retaken with them. The amount recovered varies according to the report of the officers and the popular rumor from \$7000 to \$40,000. By the last accounts, we hear that the cook is slowly recovering, and that the other wounded men are nearly or quite convalescent.

*July 20th. Locusts.* The Egyptian plague of locusts made their appearance in Kwangse, and the western departments of Kwangtung, about the 20th of the month. A small advance guard having come as far as Canton, orders were issued to the military and people to exterminate them, as was done when they made their appearance here in October, 1833. As this was much easier said than done, the next resort was to the more rational mode of offering a bounty of a dozen or fifteen cash per catty for the locusts. But during the late strong winds, the locusts are said to have been driven before it in such quantities and into such places, that the catchers of them seemed likely to realize some profit from the bounty. But true to Chinese prudence, the officers then immediately lowered the bounty, and would give but five or six cash per catty. The damage occasioned by these insects is very great, and the Chinese always dread their approach. A swarm will destroy a field of rice in a short time, leaving the former green prospect an unsightly marsh. The Chinese affirm that the leader is the largest individual of the whole swarm, and that the rest follow all his motions. Some stragglers have made their appearance in the hong, which were from two and a half to three inches long, strongly limbed, and agreed with the popular description given of the Egyptian locust. The natives regard the insect, when deprived of the abdomen and properly cooked, as passable eating, though they do not appear to hold a dish of locusts in much estimation.

*Corea.* The king of Corea, Le Sung having lately died, his queen has sent to inform the emperor, and to request the usual honors to be paid to him; also to solicit regal honors to be paid to the memory of his deceased son and heir, Le Haou, and the regal title to be conferred upon his grandson Le Hwan, the son of Le Haou. The Board of Rites is commanded to act accordingly.

# CHINESE REPOSITORY.

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ART. I. *Pih Keä Sing kaou ko, or A brief inquiry concerning the Hundred Family Names: character and object of the work; variety of names in China, and the manner of writing them; degrees of consanguinity, with the terms used to express them.*

It has frequently been said, and has generally been believed, by foreigners, that among the inhabitants of the Chinese empire there are only about one hundred different names of families. This erroneous opinion has perhaps gained currency by the title of the book before us; though in fact it contains four hundred and fifty-four surnames, or names of families, instead of one hundred, as its title seems to indicate. *Pih sing*, 'the hundred surnames,' is used to denote the people collectively,—*pih*, 'a hundred,' being used according to the Chinese idiom to signify all. The *Pih Keä Sing* was compiled by Wang Tsinshing, one of the commentators on the Trimetrical Classic; and in form and size it very much resembles that work, with this difference, that it is composed in tetrameters, while the *Santsze King* contains only three characters in each line. The text, with the exception of only the four last characters in the book, which gravely announce to the reader 'the end of the Hundred Family Names,' contains nothing but one unbroken series of surnames. Of these, amounting to four hundred and fifty-four as above stated, four hundred and twenty-four are expressed by a single character; while the remaining thirty are expressed by two, and hence are called *fuh sing*, 'double surnames.' From these remarks it appears evident that the *Pih Keä Sing* is nothing more than a catalogue of names, arranged however in rhythmical order so as to assist the student in committing them to memory. That our readers may the better understand the nature of the work, and see how well it is fitted for the purposes of primary education, we will here introduce a specimen. The following are the four first lines in the book:



Chaou, Tseën, Sun, Le,  
 Chow, Woo, Ching, Wang;  
 Fung, Chin, Choo, Wei,  
 Tseäng, Chin, Han, Yang.

Such being the character of the work, it is of course quite impossible to translate it: and should we attempt by violence to array any part of it in an English costume, something like the following medley would be presented:

Snow, Plumb, Bird, Gun,  
 Stone, Wood, Black, Rock;  
 Horse, Hill, Round, Run,  
 Gold, Frost, White, Lock.

The names do not occur in the same connection in the text as in these lines; but most, if not all of them, are to be found in the book, and in no better connection than that in which we have placed them. Great precision is observed by the Chinese in writing their names; but in foreign books they have been written with little or no regard to rule or system. The Chinese have several kinds of names, or epithets, by which families, the different members of families, and those of different ages and professions are respectively designated. These we will briefly enumerate.

The first is the family name, or surname, *sing*. The author of the work before us undertakes to investigate and show the origin of all the families whose names are contained in his book. Many of them he traces back to a very remote period, and some he finds originated more than three thousand years ago. Most of these are significant; though as in the English names of families, they are generally used without any regard to their meaning. Of this kind are *Kim*, 'Gold;' *Ma*, 'Horse;' *Sheih*, 'Stone;' *Pih*, 'White;' *Le*, 'Pear;' &c. The Chinese generally suppose these names have been derived from some circumstance or incident connected with the occupation or situation of the progenitor of each of the several families. Thus the founder of the *Le*, or *Pear*, family, derived his name from having had his residence beneath a pear tree. Others have obtained their names in a similar manner. Some native writers, however, have supposed that many names of families in China had their origin in the times of those early monarchies, when all the territory within the four seas was divided into nine chow, or grand departments, and these subdivided into seventeen hundred and seventy-three distinct kingdoms or principalities. The inhabitants of each of these were known by the name of their prince, or person who stood at the head of their clan; and accordingly there must then have been in the Chinese dominions no less than 1773 family names. And if we suppose the present law, forbidding those of the same surname to intermarry, was in force, each individual must have sought for himself a partner among those who were not of his own principality.

The *ming*, or individual name, corresponding to our Christian name, is used to distinguish persons of the same family or who have a common surname. These names are various, being frequently changed to suit the age and circumstances of different individuals. The first is the *joo ming*, 'milk name,' or that which is given to the child in its infancy while at its mother's breast. Custom requires that the child should receive its name with prescribed ceremonies when it is a month old. On the day appointed for this ceremony, the child, having its head shaved, is dressed in clean clothes; the mother then worships the Goddess of Mercy; and the father pronounces the *joo ming* of the child in the presence of friends who are assembled to witness the transaction. After these formalities are duly completed, all who are present join in festivities. The *shoo ming*, or 'book name,' is given to the boy by his master when he first makes his appearance at school; and hence might with propriety be called his school name. When for the first time the lad enters the school-room, his teacher, kneeling down before a piece of paper on which is written the name of some one or other of the sages of antiquity, supplicates their blessing on his pupil. He then seats himself on a throne, or stands by its side, while the boy pays him homage by kneeling, rising, and again kneeling, and bowing his forehead to the ground. (See Morrison's Dictionary, part I, volume 1st, page 359.)

Such are the prescribed ceremonies observed by the Chinese in giving names to their children; they are, however, we apprehend, seldom strictly performed. Both of these names, that given in infancy, and that taken on entering school, may consist of one or more characters, according to the taste of the parties concerned; nor are they necessarily selected from among those already in use, but may be formed at pleasure with reference to some circumstance of the child's birth, appearance, prospects, &c. The *joo ming*, for example, may show at once that the person bearing it is the third, or fifth, or ninth son of a family: if he is the ninth, he may be called *Akw*, that is 'the ninth' son; another may be called *Aluh*, that is, 'the sixth' son. Others are named in the same way. Frequently those who receive the 'school name' prefer it to the *joo ming*; in such cases the latter is allowed to go into disuse: sometimes, however, it is retained and employed instead of the *shoo ming*. The names and genealogies of those who enter on a literary career are recorded with much care, since any error or irregularity in this respect would occasion great inconvenience. Moreover, it is from the ranks of the successful literati that the aspirant usually enters the list of governmental officers: and when he does so, he then takes another new name, called *kwan ming*, 'official name.' All persons of whatever rank, who are in any way connected with the government, have an official name.

A new name is frequently taken by the husband at the time of his marriage, or by a person on coming of age. This is indicated by the character *tsze*, which has sometimes been rendered 'epithet;'

and which is usually altered whenever any remarkable change occurs in the circumstances or character of the individual. It is customary also for intimate friends to take new names, by which they address each other, both in conversation and in writing. These are called *peé tsze*, 'distinguishing appellations.' The *kaou* is another kind of name, which is used by all classes of persons, but chiefly by merchants, who employ it to designate their firms or mercantile establishments. It is also made use of by the emperor, who, when he ascends the throne, adopts a title, called his *kwò kaou*, or 'state title;' also *neñu kaou*, or 'title of the year' [of his reign]. And on his demise, his successor selects for him a new title, which in due form is recorded in the temple of his ancestors, and hence is called *meaou kaou* 'temple title.'

An example or two will suffice to illustrate the manner in which the several names specified above, are used by the Chinese. Take for instance the Loo family. Loo is the sing, surname, or name of the family. A son of the family in infancy receives the name Chemin; this is his joo ming, or 'milk name.' The surname and name of this son may then be written thus, Loo Chemin. It should be noted here that the Chinese always write the family name first, the reverse of what is the common usage in the countries of the west. In writing they have nothing which corresponds to, or answers the purposes of, our system of capitalizing; and hence in commencing the study of the Chinese language, the student often finds it extremely difficult to determine accurately the names of persons, places, offices, &c. In the translations of Chinese authors, names may frequently be found written thus, Loo Che Min, or Loo-che-min; both of which methods are bad, because they leave those who are not familiar with the original in doubt with regard to the true name. If the surname is a double one it should be written thus, Kungyang, and not, as is sometimes done, Kung Yang.

Children and young people, whose names consist of two characters, are frequently in familiar discourse, addressed by the last one, there being prefixed, in such cases, the vowel sound of A or Ah; this usage is confined chiefly to those of the lowest classes in society. According to this mode of abbreviation, Loo Chemin, in the instance already cited, would be called Amin. Sometimes the surname and name have each only one character, thus, Loo Che; again each may have two, thus, Kungyang Chemin. When the shoo ming, or kwan ming, are used, the joo ming is omitted; but the former are employed in the same manner and are subject to the same rules as the latter. Daughters are named in the same way as sons, but not being eligible to literary or official rank, they can never receive the 'school' and the 'official names.' When married, the daughter retains the family name of her father, to which the name of her husband's family is often prefixed, and the character *she*, or Mrs., suffixed. Thus a daughter of the Loo family, married to a son of the Chang family, would be called Chang Loo she, that is, Mrs. Loo [married into the family of] Chang. It is never named rude,

but on the contrary polite, among the Chinese, for strangers to inquire for each other's names and surnames. "May I presume to ask," says one on meeting a stranger, "what is your noble surname and your eminent name?" The other, if it were the person above named, would reply, "The name of my cold (or poor) family is Loo, and my ignoble name is Chemin." The son in the presence of his parents never makes use of his father's name, if he can possibly avoid it; and when speaking of himself he usually employs his own name instead of the pronouns I, my, me. In like manner, in speaking to each other of their relatives, the Chinese avoid the use of the pronouns; and instead of saying, "Is your father well?" they prefer to say, "Is the noble honored one well?" To which the reply is, "The father of the family is well." A similar style is employed by ministers of state; the etiquette of which, according to Chinese notions, should be modeled after that of a family. It should be noted here that the foregoing remarks must be limited to Chinese: the names of Tartars do not conform to the same rules. For example, the name of the Tartar statesman, Nayan-ching, must not be written Na Yen-ching, it being simply a name, and not a name and a surname.

We come now to speak, briefly, of the degrees of consanguinity, and the various terms which the Chinese use to express them. We have already noticed the five relations, and the ten moral duties, which 'spring from kindred ties.' The nine degrees of consanguinity, or of relationship by blood, are thus defined by a modern writer. "I myself am one class; my father is one; my grandfather one; my great-grandfather one; and my great-great-grandfather one. Thus above me are five classes. My son is one class; my grandson one; my great-grandson one; and my great-great-grandson one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred," and constitute the nine generations, all descended from one and the same common ancestor. It will not, perhaps, be necessary to specify all the terms which the Chinese use to designate the several persons of their near and more distant relations. The following are the principal in common use.

Parents when spoken of jointly, are called *shwang tsin*, 'double relations;' or *leäng tsin* and *urh tsin*, 'the two relations;' father is denoted by the character *foo*; my father, by *foo tsin*, 'father relation;' or *k'ü foo*, 'father of the family:' in polite diction, *ling tsun*, 'noble honored one,' or *laou jin k'ü*, 'the aged man of the family,' are the terms used to denote your father: 'mother is denoted by *moo*; my mother, by *moon tsin*, 'mother relation;' or *k'ü moo*, 'mother of the family;' *ling tsze*, 'noble tender one,' and *ling tang*, 'noble [lady of the] hall,' are the terms used to denote your mother. Foster parents are denoted by *yang foo* and *yang moo*, 'the father and mother who nourish' the child. Stepfather and stepmother are expressed by *kefoo* and *kemoo*; *ke* literally denotes a line of succession, and is used to designate those who take the rank of parents by marriage; for example, a son, who has been bereaved of his mother, and whose father marries a second time, calls the person so

married his *kemoo*, 'stepmother.' A husband calls his wife's father, *wae foo*, 'outside father;' and she calls her husband's father *keä foo*, 'the gentleman of the family.' It often happens in China that, in a single family of children who have but one father, there are two, three, or more mothers, all living at the same time and not unfrequently under the same roof; in such cases each child designates its own mother by the appellation *säng moo*, 'the mother who gave me birth;' the others are called *shoo moo*, 'inferior or common mothers.'

Grandparents are denoted by the term *tsoo*, 'a father's father;' 'grandfather' is expressed by *tsoofoo*; and 'grandmother,' by *tsoo-moo*; these expressions are limited to the paternal side: maternal grandparents are denoted by *wae tsoo*, 'outside grandparents;' *wae tsoofoo* is the 'outside grandfather;' and *wae tsoomoo*, the 'outside grandmother.' The terms to distinguish the male and female branches of 'great-grandparents,' *tsäng tsoo*, and of 'great-great-grandparents,' *kaou tsäng tsoo*, conform to the same rules: the great-grandfather, on the father's side, is called *tsäng tsoofoo*; but on the mother's side he is called *wae tsäng tsoofoo*, 'outside great-grandfather. In the same manner we may proceed to designate the other paternal and maternal relations.

Husbands and wives, brothers and sisters, sons and daughters, uncles and aunts, nephews and nieces, and the other minor relations, are denoted by a variety of phrases, a few of which must suffice for the present paper. For 'husband and wife' the terms most generally used are *foō foó*; *foō* is a term of respect, and when joined with *tsze* forms a title of high honor which has been conferred on some of the most eminent sages of antiquity; *foó* means 'to submit,' and is used therefore to denote a married woman, or 'one whose duty it is to submit' to her husband. So say the Chinese philologists; and general usage sanctions that opinion. The principal wife is also called *tse*, 'one's equal,' and likewise *nuy jin*, 'the person within' the house. Wives which are taken subsequently, and while the first is living, are called *tseč*. Brothers when considered collectively, are called *heung te*, 'elder and younger brothers;' or by the synonymous phrase *kwän chung*: brothers who have the same father and different mothers are called *paou heung te*. Sisters are called *tsze mei*, 'elder and younger sisters.' Children are denoted by *urh*, a character intended to represent an infant child; a boy is called *urh tsze*; and a girl *neu tsze*. The term for grandchildren is *sun*; *nan sun* is a 'grandson;' and *neu sun* is a granddaughter; *nan* and *neu* being used merely to indicate the sex. Uncles, on the father's side, are called *pih shuh*, 'elder and younger uncles;' maternal uncles are denoted by *kew foo*; and maternal aunts, by *moo kew*; but aunts on the father's side are called *koo*. Nephews and nieces are denoted by *cheih*; *cheih tsze*, is a nephew; and *cheih neu*, a niece. A husband calls his own nephews and nieces, *nuy cheih*, 'inside nephews and nieces;' but those of his wife are *wae tsze*, 'outside relations.' We must refer to Chinese authors those of our readers who may wish for a more minute account of this subject.

The multitude of kindred recognized by the Chinese, as well as the rapid increase and great amount of their population, have seldom failed to attract the attention of foreigners, who have visited this country. The degrees of kindred, or consanguinity, are considered in two ways, the one lineal and the other collateral. The nine degrees, enumerated above, are recorded according to the lineal scale, and include only those which have descended in a direct line from father to son, and grandson, and so forth. In this view the number of each one's ancestors is surprisingly great. Take for illustration, the last named of the nine degrees of kindred enumerated by the Chinese: the number of his ancestors in the ninth generation would be five hundred and twelve, and reckoning from his parents upwards and including all of the nine generations they would amount to one thousand and twenty-two. The number of collateral kindred within any given number of generations is still more surprising. In order to place this subject in a clear light, and to show with what rapidity population may and will increase, where the succession is long uninterrupted, as it has been in this country, we subjoin the following tables.

TABLE I

<i>Lineal Degrees.</i>	<i>No. of Ancestors.</i>
1 .....	2
2 .....	4
3 .....	8
4 .....	16
5 .....	32
6 .....	64
7 .....	128
8 .....	256
9 .....	512
10 .....	1,024
11 .....	2,048
12 .....	4,096
13 .....	8,192
14 .....	16,384
15 .....	32,768
16 .....	65,536
17 .....	131,072
18 .....	262,144
19 .....	524,288
20 .....	1048,576

TABLE II

<i>Collateral Degrees.</i>	<i>No. of Kindred.</i>
1 .....	1
2 .....	4
3 .....	16
4 .....	64
5 .....	256
6 .....	1,024
7 .....	4,096
8 .....	16,384
9 .....	65,536
10 .....	262,144
11 .....	1,048,576
12 .....	4,194,304
13 .....	16,777,216
14 .....	67,108,864
15 .....	268,435,456
16 .....	1,073,741,824
17 .....	4,294,967,296
18 .....	17,179,869,184
19 .....	68,719,476,736
20 .....	274,877,906,944

The system of lineal consanguinity, as exhibited in the first of these tables, is very plain. "So many different bloods is a man said to contain in his veins, as he hath lineal ancestors. Of these he hath two in the first ascending degree, his own parents; he hath four in the second, the parents of his father and the parents of his mother; he hath eight in the third, the parents of his two grandfathers and two grandmothers: and by the same rule of progression, he hath 128 in the seventh; 1024 in the tenth; and at the twentieth degree, he hath 1,048,576 ancestors." (See sir William Blackstone's Commentaries.) "We must be careful to remember, con-

tinues the same writer, "that the very being of collateral consanguinity consists in the descent from one and the same common ancestor. Thus Titius and his brother are related, because both are derived from one father. Titius and his first cousin are related because both descended from the same grandfather." Indeed if we only suppose each couple of our ancestors to have left on an average two children; and each of those children to have left two more; (and without such a supposition the human species must be constantly diminishing;) we shall each find the number of our kindred to increase according to the scale exhibited in the second table given above.

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ART. II. *Notices of Modern China; officers who compose the superior magistracy; their term of service; isolation; salaries; the Censorate; confession.* By R. I.

THE mechanism of the supreme tribunals of the Chinese government is generally known. The following inquiry into the conduct of the officers of government who compose that machinery will be found to apply most often to the provinces of Cheihle and Canton. The country around Peking, which is situated within the province of Cheihle, is considered to be a peculiarly imperial territory;\* the governorship of that province is therefore an office of the greatest dignity and responsibility, and is held by an officer of the highest rank. The city of Peking has also an especial superintending magistrate in addition to those common to other large cities. The government of the imperial patrimony in Mantchouria has likewise some peculiar prerogatives.† The proportion of Mantchou to Chinese officers in the public institutions will be found in the Repository, vol. 2, p. 313. The political divisions of the empire, and the titles and duties of the offices of its provincial governments generally, are well detailed in the former numbers of the same work, (pp. 49 and 135,) and those of the province of Kwangtung will be found in vol. 2, page 200.

The superior officers in the provinces are obliged to appear at court every three years,‡ when they are usually removed to other appointments; but this is sometimes dispensed with, as has happened to more than one governor of Canton. This rule, which according to DuHalde, was first established in China under the Tse dynasty, A. D. 484, applied equally to the satraps of ancient Persia and to the Mogul subahdars of India. It is one of the many checks

\* Canton Register, Jan. 7th, 1834. also, Chinese Repository, vol. 4, page 53

† Canton Register April 1st, 1834

‡ Appendix to Staunton's Penal Code, sect. 12

devised by despotic princes to prevent their officers acquiring undue influence in the provinces. Nanyenching,\* when governor of Shense and Kansuh in 1824,† pointed out the inconvenience of this rule in some cases as regarded the military. "The fixed regulations," says the governor, "require that general officers of the first and second degrees of rank, should apply for permission to present themselves at court once in every three years. The object of this was to enable the servant to fix his thoughts on his sovereign, and to afford to the sovereign an occasion of bestowing his regards on his servant. In the case of those provinces which are near to Peking, the time consumed in the journey to court and back again is inconsiderable, and the expenses of the passage are therefore moderate; but in the frontier provinces, as Yunnan, &c., which are several thousand *le* distant from the capital, the officers proceeding to court are harassed by a long and difficult journey; besides which their duties remain at a stand for a great length of time. The *uncorrupt* pay of military officers is not large, and quite inadequate to the charges of their return; it is, therefore, likely that improper and corrupt practices may be yielded to, in order to supply the necessary expenses." The governor of Yunnan applied‡ the same year for leave to retain a military officer beyond his three years of service, who was engaged in making watchtowers and lines of communication on the Burman frontier. He stated that the rule had already been relaxed by Keäking in 1801. The war between the British government in India and the Burmese, broke out in the beginning of 1824. The rule is occasionally relaxed with civil officers of high rank as well as with the military, of which there has been several instances in the governors of Canton. It is the case with the present incumbent, gov. Loo.

The penal code contains many more similar checks, the most effective of which are perhaps the prohibition to an officer to hold employment in his native province, or to marry or hold landed possessions in a district under his control.§ The *isolation* to which China, from its locality, is indebted almost as much as the British isles, is thus applied as a principle of government, and maintained further by an attempt to cut off communication, as far as possible, between the individuals who compose it. The code provides penalties for those who quit their stations without leave; who do not proceed to their appointments without delay;|| who do not proceed to court, or attend on their superiors in due season; who cabal or who screen one another; who collude with the officers at court or address one another. Keäking enacted in 1799,¶ that the principal officers of

\* This is the same person mentioned on page 67. and there incorrectly called Na Yewching, and also simply Na.

† Transactions of the Royal Asiatic Society, vol. 1, page 406.

‡ Transactions of the Royal Asiatic Society, vol. 1, page 255.

§ Staunton's translation of the Penal Code, sects. 94 and 110.

|| For an instance of the violation of this rule and the penalty of it, see Chinese Repository vol. 2, p. 364.

¶ Appendix to sir George Staunton's narrative of the Chinese embassy to the khan of the Tourgouths.



the provinces should address him directly, "to ourself for our immediate inspection," and not under cover to the great officers of state, nor to give notice of it to the Council; and he disapproved of "the Boards communicating with or taking the advice of our said Council of great officers of state, with regard to the affairs of their respective departments, as we apprehend that a dangerous and corrupt combination may be the consequence." As Keäking desired to prevent familiar communication of a provincial officer with those above him in rank, so did the present emperor in 1833,\* to break the communication between the officer and his inferiors, when he issued an edict against a system of patronage which, he says, is very common throughout the provinces. "It leads," he adds, "to bribes and corruption and reciprocal protection in every species of illegality, and public justice is sacrificed to private favor." He desires the governors, &c., "to lay their hands on their hearts in the silence of night, and say whether they do not feel ashamed of such practices." Magistrates were prohibited in 1818 from holding familiar intercourse with country gentlemen who have no official situation.†

The jurisdiction of the respective provincial officers is stated in former numbers of the Repository.‡ It varies probably according to locality; for the authority of an Asiatic sovereign, as a late French traveler has observed, "necessarily decreases as the square of the distance from his capital." The local officers at Teentsin, the port of Peking "are," says Mr. Gutzlaff,§ "less tyrannical here, in the neighborhood of the emperor, judging from what the people told me, than they are in the distant provinces." When they appear abroad it is with much pageantry, but little real dignity; it is for the same reason, no doubt, that the following extracts from official documents will be found to expose more abuses of governmental officers who are stationed near to Peking, excepting those in Canton, than of the distant provinces, where concealment is more easy.

The governor|| appears to act in concert with the fooyuen, and sometimes with the other principal officers, but both he and his colleague have jurisdiction independent of each other. The one is however a check upon the other: the governor has, for instance, the power of life and death in some cases, but the document required to execute criminals must be sealed officially, and the imperial warrant for that purpose is deposited with the fooyuen; his dispatches to headquarters are similarly countersigned. The jurisdiction of these officers, and of the judge, has greater analogy with that of the provincial authorities in India, than with anything in Europe. The governor, fooyuen, and judge, corresponding nearly perhaps with the subahdar, naib, and cazy of the Mogul government. Each has a separate court for different purposes and degrees of judicial inquiry and decision, and appeal lies from the lower to the

\* Chinese Repository vol. 1, page 424.

† Indochinese Gleaner, Oct. 1819, page 184.

‡ Chinese Repository, vol. 2, page 200; and vol. 4, page 49.

§ Gutzlaff's Third Voyage page 137 || Chinese Repository, vol. 2, page 201

higher, and as a last resort only to the emperor. Magisterial authority is always united in China with the judicial, as it is most often in India. The analogy holds too, as to the means of paying them, with the native governments of the present time, and even the British government in India prior to lord Cornwallis' time.

The salaries are almost nominal; but the fees of the courts are large and the exactions greater. The governor's salary is stated at 15,000 taels,\* besides his house and some allowances; that of the hoppo at 2000 taels and 800 more in allowances.† Yet Loo the governor of Canton in 1832,‡ is said to have had a household of one hundred and forty persons; and the present hoppo§ has brought with him a household of two hundred persons, all Mantchou Tartars, when he arrived to take possession of his office. Although this suite convicts the hoppo at once of the intention to provide for himself and his household, by other means than his legal perquisites, the very next number of the Repository|| announces that one of the principal secretaries in his, or more probably, his predecessor's office, is lodged in prison on an accusation of extortion, notwithstanding the law against it.¶ The officer in charge of collecting customs and duties is by law\*\* responsible for arrears in the dues of his department. Chung Tseäng, who was installed into the office of hoppo in Dec., 1829, had formerly†† been collector of customs at the Hwaekwan custom-house in Keängnan, where he had incurred an arrear for deficiency in his collections of 217,596 taels. It appears by the Peking gazette that the new hoppo had by the middle of the following year paid already two instalments of 10,000 taels each, and had moreover deposited a farther portion of 30,000 taels ready for transmission to Peking. Another instalment‡‡ of 20,000 taels is announced about the same time in the following year. Chung's zeal had perhaps outstripped his discretion; for the emperor, finding him so good a paymaster, now saddled him with one half of the arrears accumulated by Chung's successor at the Hwaekwan custom-house, which amounted in full to 34,000 taels. It is no matter of surprise to find this hoppo's term in office extended, or that he is spokeu§§ of in the middle of the year 1833, as paying another dividend of 50,000 taels. The Canton Register says of him on this occasion, "the profits of his office must be enormous. The Chinese guess the united amount of these at from \$200,000 to \$300,000 yearly, part of which is supposed to go to Peking in the shape of offerings to the emperor, for a renewal of the term, or of presents to influential persons for assistance in procuring protection, in case of complaint against him." On Chung's first appearance in Canton, he is said to have brought with him his wife,||| "a person of great abilities, well

\* Chinese Repository, vol. 2, page 203. † Malacca Observer, May 22d, 1827.

‡ Canton Register, Oct. 17th, 1832.

§ Chinese Repository, vol. 3, page 440.

|| Chinese Repository, vol. 3, page 424.

\*\* Penal Code, sect. 148.

†† Canton Register, Aug. 2d, 1831.

‡‡ Canton Register, Jan. 4th, 1830.

¶ Penal Code, sect. 344.

¶¶ Canton Register, Aug. 25th, 1830.

§§ Canton Register, Sept. 16th, 1833.

husband," and also a daughter who had been an embroiderer in the versed in the laws of the land, and consulted in all affairs by her imperial harem. It seems possible that these ladies contributed in some way to the hoppo's prosperity; for we find him appointed in 1834,\* "*Great minister of the secluded (imperial) gardens.*"

This seems to be the proper place to notice the *Toochā yuen* or Censorate at Peking, which is appointed to overlook the affairs of the prince, the magistracy, and the people.† The individuals who compose it under the two presidents, are generally called *yushe*, censors or inspectors-general, and are distributed about the country to report upon its affairs. The governors and *sooyuens* take this also as an honorary title on assuming their charges. This portion of the machinery of checks belonged also to the ancient Persians‡ and perhaps other similar governments. "The tribunal of the Censorate," says sir George Staunton,§ "has the power of inspecting, and animadverting upon, the proceedings of all the other Boards and Tribunals in the empire, and even on the acts of the sovereign himself, whenever they are conceived to be censurable; but it may easily be imagined that in a government professionally absolute, the power ascribed to the censors in the latter case, must be little more than a fiction of state, instead of operating as a real and affective influence and control." The censors are individually, more serviceable, perhaps, in checking the abuses of the governmental officers in the provinces. In any event, their reports, as published in the Peking gazette, will form the principal fund of the present exposition of the working of the machinery of government. The emperor was obliged in 1833,|| to reprimand a censor for indulging in scandal; which was retorted upon his majesty by another or possibly the same censor,¶

A more peculiar check upon the conduct of the great officers of government is the necessity\*\* to confess their own faults, in virtue perhaps of their titular rank of censor. This mode of censorship does not appear to be resorted to very often, and when it is adopted, it is intended, probably, to decoy the imperial search from the actual nest of malversation. The Tartar president of the Board of Punishments in 1830 confessed the crime of his own son,†† who had committed a rape in the paternal mansion. The president proposed to retire from the bench, and leave the court to proceed without him, since the plaintiff could expect no redress there whilst he presided. His majesty's answer is unfortunately not given. The tetch or admiral of the province of Cheihle reported the following year, that during his absence his only son had gone mad and wounded several per-

\* Canton Register, March 25th, 1834.

† Morrison's View of China for philological purposes, p. 90; also, Chinese Repository, vol. 4, page 142.

‡ Rollin's Ancient History, book 4, chap. 4.

§ Staunton's translation of the Penal Code, note to sect. 171.

|| Chinese Repository, vol. 1, page 510.

¶ Chinese Repository, vol. 1, page 472.

\*\* Chinese Repository, vol. 1, page 264. †† Canton Register, March 24th, 1831.

sons, owing he says to his not having "taken proper care of the son's health, and to having indulged his disposition until he became stupid and debased." "I can only look up," adds the admiral,\* "and intreat your celestial kindness to command my son to be tried with double severity." The governor of Peking requested to be punished in 1833, which was complied with.† Three other cases of self-accusation are met with: one on the part of an officer who was unable to control the Yellow river;‡ another by his majesty's cook, that he had been too late in presenting his bill of fare;§—we may presume that the dinner was well dressed that day, for the cook was forgiven. The third is that of general Ma|| (the very intelligent man, perhaps, versed in all the diplomatic arts of mandarins whom Gutzlaff mentions, *Travels*, page 245), who reported in 1830 that the empress dowager, having to make a call upon the reigning empress, was kept waiting at the gate by the porters. He requests, therefore, that the officers on duty, meaning perhaps the porters and himself, be subjected to a court of inquiry for not anticipating the catastrophe.

The emperor imposes the duty of self-confession upon himself also, whenever private infliction, public calamity, or insurrection among his subjects, force him to deprecate the wrath of heaven. If the latter be the chief object, he generally takes care to shift the blame upon the shoulders of his ministers or officers. On occasion of the drought in 1817, the emperor Keäking put forth a document¶ of this kind in which he said: "The remissness and sloth of the officers of government constitute an evil which has long been accumulating. It is not the evil of a day: for several years I have given the most pressing admonitions on the subject, and have punished many cases which have been discovered; so that recently there appears a little improvement, and for several seasons the weather has been favorable. The drought this season is not perhaps entirely on their (meaning the officers') account. I have meditated upon it and am persuaded, that the reason why the azure heavens above manifest disapprobation by withholding rain for a few hundred miles only around the capital, is, that the fifty and more rebels who escaped, are secreted somewhere near Peking. Hence it is, that fertile vapors are fast bound, and the felicitous harmony of the seasons interrupted."

His majesty's sequitur was not conclusive, apparently, even to his own mind, for we find him puzzling himself again the following year to learn the cause of a hurricane.\*\* About 7 o'clock in the evening of the 14th of May, a storm arose suddenly from the S.E., which darkened the heavens and involved the capital in a cloud of sand, to such a degree that objects were indistinguishable in the houses without a candle. Since the Chinese have a word *mae*, to express this 'sand deluge,' we might suppose it to be too common an occurrence

\* Canton Register, April 19th, 1831. † Chinese Repository, vol. 1, page 295.

‡ Malacca Observer, Dec. 18th, 1827. § Canton Register, May, 15th, 1830.

¶ Canton Register, April 15th, 1830. ¶ Indochinese Gleaner, Aug. 1818.

\*\* Indochinese Gleaner, Oct. 1818, page 175.

to agitate the imperial mind. Timkowski\* witnessed a similar phenomenon indeed, the next year, on the 30th of April, 1819. His majesty sought, however, to determine whether the cause of the storm might not lie in his own mismanagement or in that of his officers. The result was as might be expected, unfavorable to the officers: the astronomer royal was severely reprimanded for not predicting the hurricane, and a commissioner was dispatched in the direction whence the wind came, to see if it had not been generated by some act of oppression on the part of officers of government thereabouts. We do not know what windmill this knight-errant tilted against, but he ascertained that the darkness did not extend far from the capital, and that heavy rain fell at midnight a short distance off, accompanied by thunder. There was an irruption of the sea also, the same day,† on the coast of Shantung, which laid one hundred and forty villages under water.

Another document seems to explain the emperor's perplexity, if not the cause of the hurricane. Three of the censors wrote to him that the visitation was inflicted on account of the dismissal from office of the minister Sung tain,‡ and they suggested the propriety of recalling him. The emperor did not approve of the suggestion, but styled it in his reply, a specious pretext to introduce disorder into the affairs of government; he entered, however, into a justification of his motives in dismissing Sung. This story, if we bear in mind the character of Keäking, will tend to throw light upon the nature of the intrigues which are immediately about the person of the emperor. He is described in the *Indochinese Gleaner*§ to have been capricious, greatly under the influence of his minions, fond of drink, distrustful, harassed by superstitious fears, often guilty of persecution; but upon the whole not an oppressor. We find no similar confession of weakness, on the part of the present emperor, who has not however been without his troubles, whether of rebellion or bad seasons; but he, also, has entered upon a self-examination on occasion of a drought at Peking at which time he put forth a singular prayer for rain, which is given in the first volume of the *Repository*, page 236.

\* See *Travels of the Russian Mission through Mongolia to China*, by Timkowski.

† *Indochinese Gleaner*, April, 1819, page 49.

‡ *Chinese Repository*, vol. 4, page 61.

§ *Indochinese Gleaner*, Oct. 1820, page 416.

ART. III. *An alphabetic language for the Chinese ; disadvantages of their present written character ; inconveniences and difficulties of introducing a new language ; with remarks on the importance of an alphabetic language, and means of introducing it.*

THAT the Chinese labor under great disadvantages in consequence of the peculiar nature of their written language, is obvious to every one, who thinks at all upon the subject ; but those disadvantages appear to increase in number and magnitude as we reflect more deliberately and intently upon them. The following are some of the most important.

1. *The neglect of early education.* No book can be read and understood till the forms and significations of several hundred characters, some of which are very complicated and difficult, have been committed to memory. This, probably, has led the Chinese generally to defer the commencement of education, till the child is six or eight years of age. An earlier application of the mind to that kind of study, with which it is absolutely necessary to commence, must be, and is doubtless found by experience to be, unfavorable both to the health of children at that tender age, and to their future progress in study. The infant mind demands variety in its employments, and amusement in its efforts. The task of committing to memory the position and forms of thousands upon thousands of black marks, to which no meaning is attached, can furnish little of either ; and must, therefore, be deferred till the mental faculties have acquired more strength and firmness. In consequence of this, the young not only fail to obtain the knowledge and mental cultivation, which, were it not for this peculiarity of their language, they might obtain ; but they grow up in habits of idleness ; are much exposed to the dangers of bad company ; and as they lounge about their parents, or their neighbors' houses, and stroll through the streets, they see and hear whatever of evil is prevalent among the worst part of the community. Thus the mind is filled with evil before any regular effort is made to furnish it with its proper aliment, the wholesome nourishment of useful knowledge.

2. *Mental inactivity.* When the time at length arrives, at which it is considered proper for the child to begin to read, he still requires a much greater variety of employments for pleasurable excitement to exertion, than the bare learning of characters can afford him. The consequences of unnatural and overstrained exertion of a single faculty, which he is called upon to make, are known to every one who has studied attentively the Chinese mind. Some acquire a tact for committing to memory, and perhaps this single faculty may be improved ; though there is much danger of its being an unshapely, as it is an unnatural, improvement, which gives it no advantage for anything except learning to con over books ; but the minds of the great mass of the youth thus trained must necessarily be much warp-

ed and stunted in their growth. Hence in part at least, that unchangeableness of Chinese thoughts and the consequent want of invention and improvement, which so speedily attract the attention of the European stranger on his arrival among them.

3. *Discouragement and failure of many learners.* There is little danger of error in asserting that more time is spent and more effort made to learn to read in China than in all the world besides. But, though it is true that the Chinese (we speak of the men) are generally able to read, yet many of them are unable to understand any but the most common books, and not a few are unable to read at all. We have frequently met with persons who said they had attended school three or four entire years, and yet acknowledged themselves unable to read the plainest books. That so long and tedious a process must be gone through with before any fruit can be gathered, is truly discouraging. It dampens the ardor of the youthful mind; and if any accident prevents the continuance of attendance at school, even at the end of several years spent in study, all or very nearly all that has been acquired is lost, because it is not sufficient to enable the possessor to read intelligently any book, nor continue his education as the learner of any other language may do, during his leisure hours in private. He is therefore compelled to give up all hope of progress in knowledge by means of books, and generally sinks down in despair, and takes his place among those who are ignorant like himself in the circle around him.

4. *Loss of time.* Years are spent in making acquisitions, which might be made in one third or fourth of that time by means of an alphabetic language.

5. *Ignorance.* So much time is consumed in learning to read, that little else can be learned till the period of youth, during which the mind acquires knowledge most rapidly, has passed. Afterwards they must necessarily engage in some business which will secure them a livelihood; so that little time remains for storing the mind with that rich fund of useful knowledge which is often found even among the lowest tradesmen in some western countries. Besides, the study of almost every new subject requires the knowledge of some new characters, and is thus rendered a slow and difficult work. Such, reason tells us, must be the effects of having such a language to learn on the extent of knowledge obtained. And do not facts so far as we know them, prove that reason teaches rightly? Of grammar as a science they have no idea; in geography their knowledge does not extend many miles beyond the limits of their own neighborhood; of astronomy their apprehension is equally limited; of mathematics they know enough for the purposes of buying and selling, but few even of the literati extend their knowledge much farther; and as to foreign languages and literature, they do not know that the latter exists, and of the former the existence of some of them is all that they do know.

These evils are doubtless owing in part to the imperfect method of teaching to read, which is universally prevalent in China. The

language might, we believe, be taught in such a way as greatly to lessen a proportion of them. Instead of the practice now in vogue, let there be made a series of school books proceeding gradually from the simplest characters, and such as designate things and ideas familiar to the young mind, to those which are more complicated, and let the teacher explain every word learned according to the method now adopted in all the best schools in Europe and America, uniting with that explanation such anecdotes and useful information as the subject may suggest; and a considerable proportion of the tedium and stupidity attendant upon the present course of education, would be removed. But much, perhaps one half, would remain, as we conceive, inseparably connected with the nature of the language; and the removal of it would add one half to the value of the education imparted to Chinese youth by the best course of instruction of which their language, as it is now written, is capable. We have thus noticed some of the evils that would be removed by the introduction of an alphabetic language. The benefits that would result from it, are the opposites of these evils, and cannot fail to be sufficiently obvious to our readers. Let us next look at some of the inconveniences which might attend such a change.

1. *The loss of books now in use.* This would be a considerable inconvenience to a single generation; but could a new written language be introduced at once, the next generation would suffer nothing, or next to nothing, by the change. All that is valuable in their books might be rewritten in the new character, and republished. The books themselves would become useless only just in proportion to the prevalence of the new kind of writing. This, while it would have some inconveniences, might be made the occasion of purifying the literature of China from that immense mass of error in history, morality, philosophy, and almost everything else, which now darkens and pollutes its pages; and could the change take place under the control of judicious men, it would be an advantage to the nation, instead of disadvantage, to lose at least one half of the contents of the books now in use.

2. *The loss of whatever advantages the Chinese has over alphabetic languages.* What those advantages are, and of how much importance, we shall not attempt to show definitely. We only remark in passing, that the written language has some of the advantages of a hieroglyphic language in combination with a part of those that are alphabetic. It is perhaps a more perfect medium of *written* communication among them, than any substitute can be. But the loss of this advantage would doubtless be more than counterbalanced by the possession of an alphabetic language, uniting the written and spoken languages, which are now somewhat distinct. The ambiguity which would often result from the mere translation of the character into sounds designated by letters, would lead to the more frequent use of doublets and triplets, as they are accustomed to do in conversation. This would render their books easier to be understood, and thus in no small degree facilitate the diffusion of useful knowledge.



3. *Possible division of the empire.* It is doubtless a fact that the use of one written language has tended to hold the empire together. If this bond of union were removed, the nation might possibly fall asunder. Such a written language as we have had in view while penning the preceding remarks, that is, one expressive of the sounds of the present spoken language, would be useful only to a part of the Chinese. The dialects of the different provinces are so unlike, that the alphabetic writing which should designate the sounds of one dialect would be utterly unintelligible to those who speak another. A man of Fuhkeén, for instance, would probably be unable to understand a single sentence written in the court dialect. The introduction of an alphabetic language and consequent discontinuance of the use of the present character, might, therefore, lead to a diminution of intercourse between the inhabitants of different provinces. Alienation of the people from each other and from the government, which would use a dialect unknown to a large proportion of its subjects, might ensue, and be followed by wars, and the division of the empire. But this only a possible disadvantage—by no means a probable one. It cannot follow unless a separate written language be composed for those who speak the several dialects. It is far more probable that the bonds of union will be drawn more closely and cemented more firmly than ever before. The court dialect, which is now studied by every one who aims at the character of a scholar or a gentleman, would naturally be selected as the dialect to be used in forming the new written language. Every one who understands that dialect, and many do in every province, would understand whatever should be written in it as soon as he had learned the sounds of the characters of the new language, which would be the work of only a few hours. Those who do not understand it, would learn it in the new character much more easily than they can now learn to read in their own dialects. The result naturally would be the more extensive, and probably ere long the universal, use of the Chinese language in its purest and best form; the frequency of communication between different parts of the empire would be increased instead of diminished; and all the blessings of more perfect union, a better circulation of intelligence, and more knowledge, would be given to the whole empire. But it may be asked, can such a change be effected? We will notice a few of the difficulties which lie in the way, and give very briefly our own views of them; and then leave it to our readers to decide.

1. *The ambiguity of expression that would often appear in books written with an alphabet.* This is a real difficulty, and the only important one attending the subject. It results from the nature of the language, and would be little greater than actually attends the use of it in conversation. There are frequently twenty or thirty, or even more words, having no difference in their sound except that of inflection, and ten or fifteen without any difference at all. These words are distinguished in the written language by the difference in the form of their characters, but in the spoken language only by the

subject spoken of, the connection in which they stand, and the intonations and gesticulations of the speaker. The subject treated of, and the general course of thought would commonly enable the reader to understand perfectly the meaning of the writer. This is illustrated by the frequent misspellings (if we may be allowed to use the term,) which appear in Chinese writing, one character being used for another of the same sound without creating ambiguity. This arises often from an erroneous use of the characters, the consequence of ignorance, but sometimes a simple character is used in place of a more complex one, for the sake of brevity. Moreover, the use of accents and diacritical marks, to indicate the intonations and inflections of voice, which can easily be done in an alphabetic language, would greatly diminish the ambiguity which would otherwise exist in books.

2. *The prejudices of the people in favor of their present language.* These would retard the progress of the change, and perhaps continue to do it for many years; but to *retard* it would be their only effect. They would at length vanish before the force of truth and the light of knowledge like clouds of mist before the morning sun. An improvement so great and so obvious never fails in process of time, to work its way into general use through every prejudice, however strong.

3. *The labor of learning the new character.* This would for a time be superadded to that of learning the old. Many who have already acquired a knowledge of the present written character, would want to use the new one. But their task would not be difficult. The learning of an alphabet even of sixty or a hundred characters, is the work of only a few days.

If it is desirable that the Chinese have an alphabetic language, the question arises, by whom shall it be made?—a question which it is not difficult for any one acquainted with the history and genius of the Chinese to answer. It might almost be said that there is no invention in China. They can copy and imitate, when old custom, habit, and superstition do not forbid; but they seldom presume to introduce a new custom, or think of improving the doings of their forefathers in anything. The work we have in view must, therefore, be done by some foreigner, or by a native who has come so fully under foreign influence as to have lost the mental immobility characteristic of his countrymen, and acquired some good degree of that vigor of thought, boldness of enterprise, and firmness of purpose, which belong to the European character, and have obtained also knowledge enough of other languages to give him the idea of an alphabet, than which few things are more difficult for a Chinese to learn. Such a man, could one be found, would doubtless be better qualified to form an alphabetic language, and would be enabled to introduce it to the notice of his countrymen more advantageously, than any foreigner. The man who shall make such an inroad upon the dominions of old custom in China, whether he be of native or foreign birth, must expect to meet with opposition of the most discouraging nature. But let him show by actual experiment that the Chinese language can

be written by means of a few tens of simple characters, and that these characters can be learned so as to communicate ideas easily and correctly in a few days or weeks; and the utility of the change will at length give it currency. Persons who have not been able to spend eight or ten years in study, will be glad to find that they can by a few days application learn to write and communicate their thoughts to others. They will make known their newly discovered, and to them wonderful, art to their friends; and the new writing will, ere many years shall have past after its introduction, become generally used.

The man who shall undertake this work will need to exercise a sound judgment and good taste in selecting characters, or letters, or combinations of letters to express the various and peculiar sounds of the language. He will need to have regard to distinctness and perfectness of expression, ease of writing, and beauty of appearance. He will be doing work of *vast* importance. The temporal and eternal welfare of China's present and future millions will be not a little affected by it. Blessings so great as it will confer should not be deferred. To delay will be to millions, eternal loss. The gospel of salvation, without a miracle, can scarcely be expected to reach multitudes of the present generation, except by means of books; and books even, in the present character, millions cannot read. The man who shall do this work, will be the benefactor, the emancipator from the thralldom of mental slavery, of nearly one third of the world, and he will deserve, and have, a place among the first benefactors of mankind.

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Since the foregoing paragraphs were prepared for the press, we have received the following communication, to which we invite the attention of our readers, as it bears directly on the subject before us. Our correspondent encourages us to expect further contributions from his pen on the same topic. Such will be most thankfully received. We have long been wishing to give our readers an outline of the Fuhkeen dialect; but the delay in the publication of Mr. Medhurst's dictionary has prevented our so doing. The dictionary will appear, we trust, before many months have elapsed; but in the meantime, we would suggest to our correspondent that, before he proceeds with his remarks, he give to us a succinct account of the Fuhkeen dialect: for without some knowledge of that singular speech, it will be difficult for the reader to understand fully the force of his remarks. Our correspondent says:

“That it is possible to acquire the ability to speak any dialect of the language of China without the aid of the written character, there can exist no doubt, since hundreds and thousands of natives do acquire it without the knowledge of a single character. The only question is, whether it be practicable to acquire it through the medium of the eye and the Roman character. Our own opinion is, that if the character be completely set aside, the spoken dialects may be brought more upon a par with western languages, than has hitherto been supposed, by means of a few simple marks. In some provinces, there is such a diversity between the sounds of what may be termed the written and oral dialects, when the same thing is in-

tended, that some have considered those dialects as distinct. And perhaps in no province does this diversity exist more extensively than in the province of Fuhkeên, (to which dialect this paper more particularly relates,) but still a connection between the two is strikingly evident.

“This connection and diversity may be noticed under the three following particulars: 1, sounds in the written dialect where there are *no* corresponding sounds in the oral; consequently the oral *retains* the written sounds; as *tây-aou*, a tea-cup: 2, sounds in the written dialect where there *are* corresponding sounds in the oral, which latter are more or less substituted for the former, as the speaker is less or more acquainted with the written sounds; as *bin chàn*, ‘before one’s face,’ for *bëen chëên*: 3, sounds in the oral dialect, where there are no corresponding sounds in the written; i. e. if such sounds be expressed by characters,—either, (1,) those characters are not the ones which would be selected to say the same thing in the written dialect; or, (2,) those characters are only indicative of sound, and do not at all convey the meaning of the oral sounds; as *眸子*, *ang á*, ‘the pupil of the eye,’ whereas the pupil of the eye would be written *眸子*, *boë choo*. In such phraseology as comes under No. 1, we see a connection between the written and oral dialects, with no diversity. In such as come under No. 2, there is an intimate connection, but a marked diversity; and in such phraseology as belongs to No. 3, there is no more connection between the two dialects than exists between the Chinese and any other language: for *boë choó* has no more connection with *ang á*, than the same word has with its English signification.

“But the connection and diversity of the two dialects are not completely illustrated, until we have shown how they agree and disagree according to particular, No. 2. One illustration will answer for our present purpose. In forming the oral sounds from such written sounds as end in *eng*, the following rules may be observed.

I. Where the final eng is for the most part changed into e<sup>N</sup>a.

- i. Where this is the only change, as,
  - keng changed to kē<sup>N</sup>a, to alarm;
  - sèng changed to sē<sup>N</sup>à, wise;
  - tèng changed to tē<sup>N</sup>ā, to fix;
  - ch’heng changed to ch’hē<sup>N</sup>á, to sit.
- ii. In some few the tone is also changed, as,
  - t’hèng changed to t’hē<sup>N</sup>a, to hear.
- iii. In some the initial is also changed, as,
  - sèng changed to chē<sup>N</sup>à, right;
  - hèng changed to kē<sup>N</sup>à, to travel.

II. The final eng is sometimes changed into ai<sup>NG</sup>, as,
 

- sèng changed to sài<sup>NG</sup>, a surname;
- pèng changed to pài<sup>NG</sup>, to pacify.

III. The final eng is occasionally changed into an, as,
 

- cheng changed into chan, a surname.

“To a very considerable extent rules might be laid down for the formation of the oral sounds from the written; but they would all be found to have numerous exceptions. One circumstance which occasions considerable difficulty is, that sometimes the written sound is retained, and sometimes changed into its corresponding oral, according to its position with other words: thus, the corresponding oral sound of *pék* 白, white, is *pâyh*. Now in expressing ‘a white horse’ in the oral dialect, they say *pâyh báy*, but in expressing the phrase ‘to understand clearly,’ they would not say *bêng pâyh*, but *bêng pék*. Also, sometimes a written sound has two corresponding oral; as *chëèn*, ‘before,’ becomes *chân* in the expression *bîn chôn*, ‘before one’s face;’ but the sound becomes *chêng*, in the expression *chêng jít*, ‘a former day.’ Thus we have endeavored to illustrate the nature of the connection and diversity of the written and oral dialects of Fuhkeën, and more particularly of the district of Changchow.

“Whatever may be the monosyllabic character of the written, we cannot but think that the oral dialect may fairly lay a considerable claim to a polysyllabic character; for although the number of monosyllabic, homophonous words is great, yet there is a kind of permutation and combination of these words, which to a very great extent fixes their meaning. Thus in the following combinations,

<i>aôu bîn</i> , behind,	<i>aôu hōëyh</i> , to vomit blood,
<i>aôu bōey</i> , behind,	<i>aôu jít</i> , day after to-morrow,
<i>aôu k’hoð</i> , offensive,	<i>aôu laë</i> , afterwards,
<i>aôu sin</i> , afterwards,	<i>aôu làou</i> , to vomit,
	<i>aôu láou</i> , to rumple.

The seven first are easily distinguished from one another; and the two last, which occur in two senses, are distinguished in the same way that the word *object*, a noun, is distinguished from the word *object*, a verb, by a certain peculiarity of intonation.

“If any one would take the trouble to examine, he would perhaps be much surprised to find how large a portion of the Changchow oral dialect is polysyllabic, or rather dissyllabic; for trisyllables are but few, and so far as it is dissyllabic, it is distinctive, at least perhaps as much so as any European language. Here it is time to notice, that such polysyllables ought, when written, to be linked together by one of the marks proposed when we set out, viz. a hyphen: thus, *bîn-paou-kw<sup>na</sup>*, ‘biscuit,’ which will in every instance prevent mistake except in a few homophonous dissyllables which are only distinguished by intonation.

“The monosyllabic portion of the oral dialect is more difficult to discriminate; but by far the major part consists of certain words of most frequent use, such as the pronouns *gwá*, I, *lé*, thou, *e*, he, &c.; auxiliary verbs, as *leáou*, denoting past time, *bōëyh*, denoting future, *ëy*, potential, &c. As these incessantly occur, they are soon acquired; and if these and the polysyllables be deducted, the remaining part of the oral dialect may be frequently gathered from the context.

“The European enunciation of the oral dialect would also be

most materially assisted by some mark such as the Greek point at the top, which should always be placed at the completion of an idea; so there would be as many points as distinct ideas in the sentence, thus:

$\overset{1}{ch}'\overset{2}{hai}{}^{NO}-\overset{3}{ma}{}^{NO}\overset{4}{\dot{y}}\overset{5}{l\grave{a}ng},\overset{6}{b\grave{o}}\overset{7}{l\grave{a}ng}{}^{\circ}\overset{8}{t\ddot{e}o}{}^{Na}\overset{9}{e},\overset{10}{ch\ddot{e}w}{}^{\circ}\overset{11}{ch}'\overset{12}{h\ddot{e}ang}-$   
 $\overset{13}{ch}'\overset{14}{h\ddot{e}ang},\overset{15}{b\ddot{o}y\grave{h}}\overset{16}{t\ddot{a}h-l\ddot{o}h}{}^{\circ}\overset{17}{k}'\overset{18}{h\ddot{e}}{}^{\circ};$

which may be rendered thus:

*blind· man; nobody lead him; then wander-about; will-go where?*

that is, where will the blind man go if he wanders about without a leader? Perhaps also there might be an advantageous junction of certain words, which in the enumeration are separated; such as the verb with its auxiliary; thus, in the last clause of the above sentence, *böykh-täh-löh-k'hè*, where the marks — denote an intimate connection between the sounds so marked. Now in the above sentence, out of fifteen sounds, the meaning of six is at once evident from their dissyllabic nature, viz. 1, 2, 10, 11, 13, and 14, to any but partially acquainted with the Changehow dialect. The meaning of seven more would be recognised from their locality, viz. 3, 4, 5, 6, 8, 9, and 12, and two might be gathered from the context, viz. 7 and 15.

“Possibly a few other marks might be introduced with advantage, but we will defer the notice of them at present. As yet we have said very little about intonation: although the interpretation might be easily gathered from writing them according to the above method, except in a few homophonous polysyllables (which, however, might be generally ascertained from the context); yet, in order to convey the same ideas to an auditor, a very considerable attention to intonation is necessary; as may be illustrated by the following sentence:

“The sight of the object occasioned such a transport, as to abstract the mind from all besides.”

Whoever reads this sentence, will gather the meaning without a second thought, but should any one repeat the sentence, so as to accentuate the words ‘object’ and ‘transport’ as verbs, and the word ‘abstract’ as a noun, he would render himself unintelligible even to a discerning auditor; precisely in the same way, is the speaker in danger of rendering himself unintelligible in the Fuhkeën oral dialect, without a due attention to intonation. But how is the intonation to be discriminated? We think it absolutely necessary, in the first instance, and in a small degree, to obtain it from a native: a small degree of acquaintance with the tones may be multiplied ad infinitum, without much further assistance.

“It would seem the easiest to begin with the intonation of dissyllables; and in that case there would be 49 possible combinations of tones; and retaining the marks as used in Medhurst’s Dictionary, the combinations would stand thus:

*	o	o	/	o	\	o	^	o	-	o	v	o	u	o
	o	/	/	/	/	/	^	/	-	/	v	/	u	/
	o	\	/	\	\	\	^	\	-	\	v	\	u	\
	o	^	/	^	\	^	^	^	-	^	v	^	u	^
	o	-	/	-	\	-	^	-	-	-	v	-	u	-
	o	v	/	v	\	v	^	v	-	v	v	v	u	v
	o	u	/	u	\	u	^	u	-	u	v	u	u	u

"Many of these combinations may not occur, so the number would be considerably reduced. Now suppose the student should have ascertained the intonation of the word *só chāe*, 'a place' from a living teacher. This word would necessarily occur so frequently in common conversation, that the exact intonation, by dint of frequent repetition must needs find its way into the most unmusical ear: having obtained one intonation it will serve as a key to all dissyllables so marked; as,

téng-bîn, above,  
yěá-boÿ, not yet,

ch'hó-jê, running hand,  
kóng-wā, to talk,

for it will be found that precisely the same intonation runs through them all, and if the student has not yet heard the word *ch'hó-jê* from a native, (for it is not a word of common occurrence,) yet he may venture to pronounce with safety, if he applies his key, *só-chāe*.

"We should then recommend the student to provide a blank book of 49 leaves, and to arrange his dissyllables according to the order of the above table of combinations. After some practice in the dissyllables, he will begin to discriminate the tones so readily, that the monosyllables will be easy. The difficulty seems to lie in this, that as the tones are in part *relative*, i. e. have a relation one to another, it is not always easy to intonate aright without an adjunct which gives the tone a part of its effect. This shows, that in learning the intonation, it is best to begin with dissyllables.

"Thus we think, that a knowledge of the provincial oral dialects may be obtained through the medium of a certain mode of writing them in the Roman character, and with the exception of a *degree of intonation*, without the aid of a teacher: also we think that a native of China might with ease be taught to read his own dialect in the Roman character; and if ever natives should attain to this, we think it must be by some such mode as the above. We had some idea of enlarging upon the syntax of the oral dialects; this would greatly assist in the interpretation of homophonous monosyllables: but at present we conclude with the suggestion, that a vocabulary of the polysyllables would be of great assistance to the student from the master; and next to that, a grammar, both confined exclusively to the Roman character."

\* This column denotes the shang ping tone.

ART. IV. *Siamese books; 1. Some account of a famous image of Gaudama, called Pra-püt-tee-se-hing; its origin in Ceylon and transfer to Siam.*

2. *Nak wün, or an account of a transmigration of the deity Gaudama.* From a CORRESPONDENT.

To the genuine copies of the 'Account of the famous image of Gaudama' is prefixed a notice bearing date, Thursday, the 13th day of the 7th month, Siamese era, 1160; which is equivalent to the year 1808 of the Christian era. This notice states that rajab Bundit (i. e. the king's pundit) composed the story, and that it was approved by five of the greatest priests in the empire. It is written in language that is generally approved by the learned, and contains a considerable number of Pali words, which often run into one another by elision, in the same manner as in the Greek,  $\rho\acute{\omega}$  is contracted from  $\rho\acute{\omega}\iota$ . For this reason, it seems *not a desirable* book for those who have not made considerable progress in the language. It contains the following story:

"Five hundred years after the decease of Samono Godom (Gaudama), there were three kings in the island of Ceylon, who, together with the *rahans* or priests, assembled to consult on matters of religion. One of the kings inquired, whether any person present had ever seen the deity during his lifetime. All replied in the negative. One of the *naks*,\* knowing their conversation, instantly left his residence, came through the air, and presented himself in their assembly, saying, that he had seen the deity during his lifetime, and could create a perfect representation of him. This he accordingly did, and the kings and people sacrificed to it for seven days and seven nights successively. The *nak* then assumed a human form, and prostrated himself in humble adoration before the priests; † after which, he resumed his own nature and returned home, and with him disappeared his representation of the deity. But the kings, priests, and people determined to make a brazen image of it. One of the workmen employed in casting the image, offended one of the kings, who struck him and wounded his forefinger. The power of fate following this act of the king's, destroyed one of the fingers of the image. This king proposed to replace it, but one of the priests dissuaded him, and by his knowledge of futurity prophesied that at some future time the statue should be conveyed on the great sea (the bay of Bengal), to the extremity of its waters, where a great king should replace the deficient finger.

"In the year 700 of the Buddhist era, there was a mighty monarch governing Siam, whose capital was Soëkcóty; his fame extended from

\* *Naks* are a race of fabulous monsters, who, together with various other fabulous beings, guard the base of mount Meru or Myenmo. See Repository, vol. 2, page 554.

† This is too important a circumstance to be overlooked, and may be regarded as illustrative of the general practice of the Buddhists, who omit no opportunity of inculcating deference to the priesthood.



the Gauges to China, and from the extreme north to the ocean (gulf of Siam). He had heard of this famous image in Ceylon, and wished to sacrifice to it; and to effect this he employed the rajah of Ligore to send an embassy and beg it of the Ceylonese king. That king being reminded of the ancient prophecy consented. On the passage back, the ship was sunk, and all the seamen perished; but the image, possessed of *innate glory* (which is proved at large in the Buddhist books), floated towards the country of Ligore, seated on the back of the great ocean (bay of Bengal). The rajah, admonished of the fact by a *taywadah*,\* who appeared to him in a dream, sent vessels to receive it, and prepared a great abundance of offerings (which, after being presented, he was careful to take away). The image being so graciously received, made a display of its wonderful power by rising of itself, and floating about in the air. Astonished at this, the rajah hastened to inform the monarch of Siam, who after innumerable offerings conveyed it to his capital."†

The Siamese say this image was carried back to Ceylon about 200 years ago. Whether this book was ever translated into Burman, Peguan, or Cambojan, I am unable to say; but I suspect not, for I never saw or heard of it in those languages. Yet the Siamese begin to regard it as canonical.

## 2. *Nah wün, or an account of a transmigration of the deity.*‡

The style of the *Nah wün* is approved by the Siamese; it is not very difficult, but requires considerable previous acquaintance with the Buddhist religion to understand its allusions. After a somewhat tedious introduction, exhorting to a careful use of the book, the story begins with an account of a mighty king who had two queens, both pregnant at the same time. The king consulted his astrologers to know what would be the issue. They predicted that both of the queens would have sons, who should govern the kingdom, but that the child born last, would govern only three years. The name of one of the queens was *Kün ta lé mah*, and that of the other was *Pa lee kah*. The latter in the agonies of childbirth, called the former to her assistance, who drove away *Pa lee kah's* servants; and while she was in a state of exhaustion and insensibility from the birth of her child, *Kün ta lé mah* seized the child, shut it up in a box, and supplied

\* *Taywadah*, *Daywah Deva*, and *Nat* in Burman are the same. They are sometimes translated *angel*, but improperly; they are rather genii, or spirits of departed men, whose general residence is supposed to be upon or above the fabulous mount Meru.

† This story is evidently designed to answer the question with which the Buddhists are sometimes assailed by their opponents, 'How they know that the images they now make and worship are correct representations of Godom and God-a-ma?'

‡ The Buddhist books relate that previous to the deification of Gaudama, he was a priest, but so far advanced towards his deityship as to be endowed with a perfect recollection of all his previous transmigrations. An account of these, to the number of 550, he disclosed on various occasions, to his attendant disciples. The stories of these various *existences* are collected, and constitute probably the most popular part of Buddhist theology, called in Siamese, *Præ chdt*; in Burman and Peguan, *Dzdt*. *Nah wün*, or Lord of the Jungle, is one of these stories.

its place with a block of wood. The king being informed that his queen had given birth to a log of wood instead of a son, was much mortified, and angry, and ordered the royal executioner to take her and put an end to her existence; but being persuaded by the envious Kūn ta lé mah, he changed his command, and directed that she should be made the servant of his cook, and employed to draw water, and cook rice and fish.

The jealous woman who had taken the child and shut it up in a box, ordered it to be carried seven days distance into the jungle, and buried under a krā dangna tree. A taywah, who dwelt in that tree, seeing persons come and dig a hole to bury a box under it, thought within himself, "What is this, silver, gold, cloth, or what? I will dig it up and see." Having opened the box, and examined it, he knew it contained the *bud of deity*.<sup>\*</sup> So he uttered a prayer that milk might flow from the ends of his fingers, which immediately took place, and thus the child was supported in the jungle. He received the name of Chan Nah wūn, *chan* signifying lord, and *nah wūn*, jungle. Then the narrative proceeds to give an account of the cruel hardships, abuse, and beatings which Pa lee kah received while she was servant to the cook. After that is a chapter respecting the malicious Kūn ta lé mah. The whole country was put in an uproar at the birth of her child,—as fate followed dark designs, and those designs were not disclosed to the king by the evil spirit who prevented the birth, until the king had appeased his wrath by begging pardon of Pa lee kah. On his appearance, the child was named Wōn ta lēe.

Meanwhile, Nah wūn lived with his guardian taywah in the jungle, till he was seven years old; and as the taywah knew that the time of his transmigration had come, he recommended his protégé to seek the aid of some person that would instruct him in a knowledge of those things which would be important to him, especially the sacred books (which, however, did not exist till many thousands of years after this time). This teacher he met in the person of an old hermit, whose dwelling he found after traveling fifteen days with sore and blistered feet. Here, after seven months' study, he made himself perfectly familiar with the sacred Pali books. He then set out in search of his mother through pathless deserts, guided only by the stars. [This was in Hemawōn or the desert of Cobi.] After journeying for three months, he came to a tank, guarded by a monster called yāk.† The male was absent when Nah wūn came, but his wife seized him, beat him dreadfully, shut him up in a cage of iron, and told him she intended to preserve him until her husband's return, when they would eat him. On the return of the male he was much astonished at the beauty and apparent intelligence of his prey, and

\* There are supposed to be certain infallible signs by which a being may be recognised as destined to become a Budha, long before his actual manifestation; when these marks are discovered, he is designated as the "Bud of Deity."

† *Yāks* are fabulous monsters, supposed to resemble human beings, but of enormous dimensions, and cannibal propensities. They make a very conspicuous figure in the mythological machinery of the Budhists.

inquired if he could not discourse to them in Pali. On ascertaining that he could, he made collections of flowers,\* and assembled other yāks to listen. Nah wūn repeated in the Pali the law forbidding the taking of life, and expatiated upon it so eloquently that the yāks, instead of devouring him, showed him the greatest possible reverence; and having learned his purpose of visiting his royal mother, one of them took him when asleep, and without awaking him, bore him on his back over lakes, mountains, and forests, and placed him in an inhabited country. When Nah wūn awaked, he first ascertained his situation. Just at that moment, the people of that country, which was called Kee ree ya būn pōt, were in want of a king; and fate so ordered it that they should go forth with soldiers, horsemen, elephants, and music, in search of one, not knowing where they were going, and yet he led directly to Nah wūn. Their former king had been gone to Nibban many years, and his queen was fifty years old; and when Nah wūn, who was only eight years of age, assumed the government, he adopted the old queen as his mother.

According to an ancient custom, Nah wūn went to a distant mountain to have certain ceremonies performed by a brahmin, who, taking him aside, threw him into a deep pit, and then told the people that he fell in while at play. The brahmin used many intrigues to secure the kingdom to himself, but without success. Two taywaks delivered Nah wūn from the pit after three days, while asleep. Afterwards they appeared to him in the form of a rabbit to try his steadfast observance of the sacred laws; and then in the form of men to whom he taught the Pali scriptures, who told him that the cause of his being thrown into the pit was his treatment towards a toad in a former state of existence.‡ The taywaks then left him, and as he had forgotten the road home, he wandered in the jungle for more than two months, where, while bathing in a tank, he was again seized by yāks or keenōns,§ and dreadfully beaten. But the waters of that tank were of such a quality that when a person had bathed in it, no kind of suffering would prove fatal. Though bruised and sore over his whole

\* It is considered indispensable that those who listen to the rehearsal of the sacred books should bring offerings of flowers to the priests; otherwise their attendance is without merit.

† *Nibban, Nibben, or Neruppen*, though not unaptly rendered "eternal sleep," is regarded as the "summum bonum" by the Buddhists, and it would be regarded as highly indecorous among Burmans, Siamese, &c., to speak of a king as simply dying. "He has gone to Nibban," with them is equivalent to the Chinese expression, "he has gone to ramble among the immortals" on the celestial hills.

‡ The primary law of Buddhism forbids the taking of animal life under any circumstances whatever. Were these laws rigidly observed, the lives of mosquitoes, bugs, and lice, must be perfectly inviolate. They are, however, practically disregarded, except in relation to some of the larger and nobler animals, and though great reproach is cast upon butchers and hunters, I never knew a Buddhist decline eating animal food from religious scruples. The presentation of the taywaks, under the form of rabbits, after Nah wūn's abstinence of more than three days, is regarded as a most satisfactory though severe trial of his steadfastness.

§ *Keenons*. This is another race of fabulous monsters, represented as part man, part beast, and part bird. They have gigantic stature, are furnished with wings and legs and claws like a bird, but have no cannibal propensities like the yāk

body, he was shut up in an iron cage, where he lived three years, without rice or water. Eventually, however, he was brought forth to explain the Pali to his audience of monsters, who bowed before him with all possible reverence, and brought him so many presents that they made a pile more than six feet high. The king [of the yāks] then gave his daughter in marriage to Nah wūn with ceremonies of matchless magnificence; and she most affectionately and dutifully resolved to accompany her husband in search of his two mothers. Thus endeth the first volume.

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**ART. V.** *The structure of the Chinese government; offices at Peking of a local nature: the city government; the Taechang sze, a sacrificial court; the Taepuh sze, for rearing horses; the Kwang-luh sze, for the direction of imperial banquets; the Hungloo sze, a ceremonial office; the Kwō-tsze keēn, a national college; the Kin Teēn keēn, or astronomical college; the Tae E yuen, or medical hall; the Tsung-jin foo, for governing the imperial kindred; the Nuy-woo foo, for controlling the imperial household; the guards; the military court of the eight banners; with other subdivisions of the Tartar forces.*

IN our last number we noticed the structure of those parts of the Chinese constitution, the functions of which are of a general character, affecting all parts of the empire. We now proceed to consider those offices and institutions, located in the capital, of which the functions are of a limited nature, confined to the court itself, or to its immediate vicinity. Such are the offices of the city government; various minor courts for regulating sacrificial rites and observances, and the rearing of horses, &c.; a national seminary; a mathematical or astronomical college; a medical board; an establishment for the government of the imperial kindred; an office for conducting the internal affairs of the palace; the body guards; and the military court of the eight banners, with several minor military offices of artillery, &c. To each of these we must turn our attention separately and in due order.

Peking, 'the northern capital,' is the chief city of the department of Shunteēn foo; but it is not like similar chief cities of departments throughout the rest of the empire, governed merely by a foo magistrate; a minister of one of the six Boards is appointed superintendent of the city, and subordinate to him is a sooyin or mayor. Their duties consist in "having charge of the affairs of the metropolitan domain, for the purpose of extending good government to its four divisions." They have under them two heēn magistrates, each heēn

district comprehending about one half of the city. They are not subordinate to the governor of the province, but carry affairs which they cannot themselves determine directly to the emperor. They preside at the annual observances of the spring festival, at banquets given to ancient men among the peasantry, at the literary and military examinations, &c. The military police of the metropolis is under their control; and subjects condemned to transportation are delivered over to them by the Board of Punishments. There are two assistants (*ching*), who hold a subordinate control over the schools, and take care of all the ceremonial and musical instruments, and vessels belonging to the government. A public school appertains to the city, the same as in all other chief cities of départements of the empire.

The *Taechang sze* is a sacrificial court, under the direction of a *ta chin*, 'great minister' or superintendent, of two king or presidents, and of two *shou-king* or deputies. The duties of these officers consist in "having direction of the sacrificial observances, distinguishing the various instruments and vessels, and the quality of the sacrificial offerings." Having formerly given some account of the state religion of China, the sacrifices, offerings, ceremonies, &c., (in vol. 3, page 49,) we will not now detain our readers with a recapitulation of the subject. There are attached to the office certain readers of the prayers, called *pō-sze*; also some writers, a minor court for the control of the various officers and for taking charge of all their affairs, and an office for the repair of the temples and altars; to which latter office are also attached a treasury and depository. There are besides certain officers for directing the musical performances, who are likewise members of the Board of Music.

The *Taeputh sze* is an office for superintending the "rearing of horses, taking account of their increase, and regulating their training." It is under the direction of two presidents (*king*), and two deputies; and is in some degree subservient to the Board of War. There are two tracts of land lying beyond the great wall allowed for the purpose of rearing horses; and numerous officers, from superintendents downwards to herdsmen, are employed to take charge of the horses, and to train them for the imperial cavalry, &c.

The *Kwangluh sze* is an office having the charge of "feasting the meritorious, and banqueting the deserving. Its officers are required to mark distinctions of ranks, and to keep account of the expenditure." They are also intrusted with the duty of providing sacrificial victims. There are several minor offices attached to this, for the purpose of supplying various kinds of animals, &c.; there is also a treasury.

The *Hungloo sze* is an office for the purpose of directing and regulating the forms to be observed at the court levees and banquets, as also at certain sacrifices. It is under a ministerial superintendent, two presidents (*king*), and two deputies. The ceremonies are little more than variations of the well-known *katow*, or *san kwei*, *kew kow*, 'three kneelings, and nine strikings of the head.'

The *Kwō-tsze keën*, or national college; this institution and those which immediately follow it, the astronomical college and the medical hall, should perhaps have been noticed in our last number, as institutions of a national character. There are, however, two things regarding them which induce us to prefer the present arrangement; first, because though national and not local, yet they do not at all affect the general *government*; and secondly, because, unlike the offices of a general nature already noticed, their office holders do not enter into the common routine of promotion. With respect to the *Kwō-tsze keën*, or national college, we cannot enter into particulars without giving a minute explanation of the Chinese literary system. The departments of study are language and general learning, the classics of Confucius and his followers, and mathematics; in each of which departments there are distinct teachers. The chief officers of the college are, a superintendent, either Mantchou or Chinese, chosen from among the ministers of the Councils or of the six Boards, two principals, Mantchou and Chinese, called *tsetsew*, and three professors, a Mantchou, a Chinese, and a Mongol, called *szeneë*. Attached to the college are departments for the education of the Lewchewans and the Russians, in Chinese, Mantchou, and Mongol literature.

The *Kün T'ëen keën*, or imperial astronomical college, is, we believe, an institution founded since the arrival of the Catholic missionaries in China. The objects of its attention are, however, as much of an astrological, as of an astronomical nature, if indeed the former have not the predominance. The college is under the direction of several presiding ministers; and of two principals, one a Mantchou, and the other a Chinese or European, and four assistants, viz. a Mantchou, a Chinese, and two Europeans. Their duties are "to direct the ascertainment of times, and the movements [of the heavenly bodies], in order to attain conformity with the celestial periods, and to regulate the notation of time among men: all things relating to divination and the selection of days are also under their charge." The astronomical theories of the Chinese consist, in a great degree, of an admixture of their own previously conceived notions with the information which has been imparted to them by Europeans. Their chief labors consist in the annual preparation of an almanac, in which are noticed the celestial phenomena, the periods of sunrise and sunset, together with numerous astrological absurdities; also in the selection of days and hours for public acts, especially sacrifices, &c.; the instruction of a few pupils; and the care of an observatory. The *improvement* of science in this, as in all their other institutions, is never thought of: yet were there any spirit of search after knowledge, we might look for some valuable results to arise from the constant observation of the heavens which is, or, at least by law, ought to be, kept up in the imperial observatory. Geometry, trigonometry, and a few other branches of mathematics, meet with a little attention; and the latitudes and longitudes of places are determined by members of the college: but the greatest part of this work has been

long since performed for them by the able and laborious Catholic missionaries. There are some offices attached to the college for conducting its correspondence, preparing the imperial almanac, observing the heavens, taking care of the astronomical instruments, &c.

The *Tae E yuen*, or grand medical hall, is under the direction of a president and two deputies; all its officers are Chinese. Their duties consist in "directing the [medical] art to [the cure of] the nine classes of diseases, and in guiding the medical attentions of the subordinate officers." Some of the officers are constantly in attendance upon the emperor and the imperial family, in regular rotation. They are often sent by the emperor to see the princes, princesses, and the ministers of state, when they are reported sick. Thus the emperor sent the physician in waiting to lord Amherst. They are sometimes also sent into Mongolia, to visit any of the princes or nobility there, who may be reported ill. The nine classes of diseases are: 1, those affecting the pulse violently; 2, those affecting it a little; 3, diseases arising from cold; 4, female diseases; 5, cutaneous diseases and sores, 6, diseases requiring bleeding; 7, diseases of the eyes; 8, diseases of the mouth and teeth; and 9, diseases of the bones! To these are added diseases of the throat, now included in the eighth class, and cutaneous eruptions, now ranked under the second class. The members of the medical hall are of four grades. Instruction in medicine does not appear to be at all an object, any further than it is to be gained by practice,—the practitioners not being brought up in the institution, but being received into it after having previously acquired some knowledge of their profession.

The *Tsung-jin foo*, is an office, the sole duty of which is "the control and government of the imperial kindred;" its chief officers, one president (*tsung-ling*), and four of subordinate authority, are all selected out of the more nearly allied and titled members of the imperial clan. All the members of the clan are distinguished into two great classes, viz. the *tsung shih* or imperial house, including all the descendants of the Mantchou chieftain who first began to obtain general sway over the various tribes of his native country; and the *Gioro* or Keolo, collaterally descended from their common ancestor, *Aisin Gioro*. The distinction between these two classes is marked in their dress, by the use of sashes or belts of different colors; that of the first class being of a 'golden yellow' color, while that of the *Gioro* is red: those who have been degraded from the second class wear a pink sash. The births, names, succession to paternal estates or titles, and marriages, of all the clansmen are duly registered; and the names of the nearer branches are generally conferred by the emperor himself. The *titles* in the imperial family are twelve, one of which, usually the highest or nearly so, is conferred on each of the emperor's brothers, and sometimes on the sons of the reigning emperor. Except where any extraordinary degree of merit has caused the succession to any such title to be granted *in perpetuo*, each generation as it becomes farther removed from the direct imperial line, sinks in the scale of titular rank, till at length the only distinguish-

ing appellation is 'member of the imperial clan,' an appellation which places its possessor on an equality with civil officers of the fourth rank. Of the imperial princesses there are seven classes; these are usually married to the Mongol princes, but sometimes also to Mantchou subjects. All the junior members, who have not yet received titles, or are not yet of age, have to undergo quarterly examinations in military exercises, under the direction of the heads of this office. The subordinate government of the imperial clansmen is in the hands of elders placed over them, whose province it is to attend to their education. In all civil or military appointments of imperial clansmen, or in punishments inflicted upon them, the office of the Tsung-jin foo is to be consulted. The lighter kind of punishment to which they are subject is a fine; the severer kind is confinement; if the last be thought at any time an insufficient punishment, a representation is to be made to the emperor. Several minor departments are attached to the office, for the preparation and care of papers, &c.; also two subordinate departments for attending to the detail business of controlling the imperial clansmen. There are besides, a treasury; a place of confinement, under the charge of two officers; and two seminaries, one for each class of the imperial kindred.

The *Nuy-woo foo*, or office of internal affairs, under an indefinite number of *ta chin*, or great ministers, is for the control and government of the class called 'Paou-e of the three banners' (a class of imperial slaves), and for regulating the restrictions of the palace. All affairs, civil, financial, ritual, military, penal, and operative, connected with the imperial household, are conducted under the orders of the officers of the *Nuy-woo foo*. It is the duty of these officers to attend the emperor and empress on various sacrificial occasions; and one of them is always in waiting upon the imperial consorts and other ladies of the harem, when going from or returning to the palace. When also the imperial sons and daughters are married, their households are placed under the control of the *Nuy-woo foo*:—but of daughters married to the Mongol princes, this is to be understood only when they are residing at Peking. These officers have likewise, in concert with the Boards of Civil Office and of War, the appointment and regulation of the numerous civil and military officers of subordinate rank, connected with the imperial household. Attached to the *Nuy-woo foo* are subordinate departments, called *sze*, under the direction of officers called *waelang* and *yuen waelang* on the same plan as those of the six Boards: there are besides several minor offices.

Of these departments, the 1st is *Kwang-choo sze*, or the department of supplies; it has the direction of a treasury and five depositories, and the issues and receipts therefrom; the five depositories are of skins, porcelain, silks, dresses, and tea and ginseng. Portraits of the emperors, empresses, sages, worthies, and celebrated ministers of former generations are deposited in one of the halls of the palace, under the care of the officers of this department; whose province it also is to provide such presents as the emperor may wish to make,



as well as to take charge of all workmen, such as dress-makers, jewelers, &c., employed about the palace; and to discharge the duty of collecting all the revenues from the imperial farms. To the treasury and each of the five depositories are attached about twenty officers. There is also a weaver and dyer's establishment, under a special minister and eight subordinate officers, attached to this department. 2, *T'oo-yu sze*, or the department of defense, having the charge of military appointments and the salaries of the military of the three banners who are constantly about the palace of the sovereign. Some of the officers of this department always attend the emperor when he journeys; and they supply horse and foot-guards to the imperial consorts and other ladies of the harem when going out, as also to the princes and princesses of the blood. They appoint hunters, fishers, &c., in Mantchouria, and on the imperial crown lands, and receive from them the results of their labors, at fixed rate, all deficiencies in quantity having to be made up in money. 3, *Chang-e sze*, or the department of observances; it has the direction of the rites and music of the internal apartments; it also regulates the rank of the eunuchs, and has the duty of collecting the produce arising from the imperial fruit gardens. Mantchou sacrificial rites are often observed by the emperor, in conformity with the arrangements made by the officers of this department. On congratulatory occasions, the emperor being seated in the inner hall of audience, the empress at the head of the whole harem performs the prescribed rites. The ceremonials of feasts, and of the marriages of the princes and princesses of the blood, are also subject to the control of this department, as are likewise funeral rites, &c. Messages from the inner apartments of the palace are sent to the heads of the *Nuy-woo foo*, through the *Chang-e sze*, by the eunuchs, whose rank varies, from an equality with officers of the fourth rank in the civil list, downwards to a very low grade. Some minor offices are attached to the department. 4, *Hwuy-ke sze*: under the care of this department is the collection of the revenue arising from the farms and gardens existing on the crown lands occupied by Mantchous of the three banners,—that is of the imperial tribe;\* it has also the charge of selecting ladies to fill the harem, and of appointing eunuchs. The crown lands comprise about 900 farms, kept generally in a state of cultivation. When ladies are selected for the harem, their family and age are duly registered. Eunuchs, when old, are allowed to return among the people; but if they of themselves go away, they are held criminal. 5, *Ying-tsaou sze*, the department of building, under the superintendence of a 'great minister,' in addition to the usual officers. All repairs of the 'forbidden palace' are made under the direction of this department. If the emperor, or the empress, or other ladies of the harem, or any of the sons and daughters of the emperor, have occasion to go out, the officers of this department send

\* These three banners under which the imperial tribe is ranged are. plain yellow, bordered yellow, and plain white.

communications to the proper quarters, that the streets and roads may be cleared for them. Attached to this department are six depositories, of timber, of iron, of tent equipage, of vessels, instruments, and other utensils, of firewood, and of charcoal; and the materials for three kinds of workmanship, in iron, painting, and gunnery. All works in the interior of the palace are carried on under the superintendence of a number of eunuchs. 6, *King-fung sze*: this department is also under the superintendence of 'a great minister' in addition to the ordinary officers. It has charge of the breeding of cattle and sheep, for sacrificial purposes, for drawing the plough, and for supplying milk to the imperial table; also for presents given to the imperial sons and daughters when they marry. The sheep are shorn twice a year, in autumn and in spring. If any animals die, their skins are required to be given up to the officers of this department. The flocks and herds are fed on the frontiers of China Proper beyond the great wall, three hundred cattle forming a herd, and eleven hundred sheep a flock: Attached to this department is a place for sacrificial victims, under a 'great minister.' 7, *Shin-king sze* is a judicial department for the trial and punishment of men serving under the three banners and of eunuchs, and sometimes acting in concert with the Board of Punishments.

The class of soldiers called 'Paou-e, of the three banners,' supplies the personal attendants of the emperor. They stand pretty much in the light of the emperor's slaves. The *Shang-sze yuen*, under a minister and two presidents (king), is an office for superintending the imperial stables. The *Woo-pei yuen* is under similar officers; it is an office of 'warlike supplies;' and has attached to it four depositories, two of horse accoutrements, one of armor, and one of coarse woolen cloth. The *Fung-shin yuen*, and the *Yu-chuen choo*, are under similar officers, one for the care of the imperial parks, the other of the imperial boats. Another office has the care of supplying the imperial tea; a second of providing imperial medicines; and others have charge of the audience halls, the library, the printing offices, the manufacture of articles required by the court, the making of guns, cannon, powder and shot, &c. &c. There are also seminaries for giving instruction in Chinese, Mantchou, and Mongol; and for teaching those languages to the Mohammedans and Burmans.

The *She-wei choo*, or court of the body-guards. At the head of this office are six 'great ministers' of the inner palace, who "have the direction of the body-guards, and of the personal troops of the three banners." The body-guards are for the most part picked men, Mantchous and Mongols, of the three banners already mentioned, and are regarded as a superior class: the forces under them are called the 'personal troops.' The body-guards are about 700 or 800 in number; the emperor when he appears in public, is constantly attended by some of them; they surround his apartments in the palace, and when he is traveling, keep guard about his carriage, and about his tent, when halting. There are several classes of great ministers, with various officers at the head of them; among these

are the *nuy ta chin*, 'inner great ministers;' the *san cheik ta chin*, 'mixed assembly of great ministers,' who are without any specific duties or rank; and the *yu tseên ta chin*, 'great ministers of the imperial presence.' The guards themselves are also divided into numerous classes, but we will not weary our readers with a detail of their names. We have mentioned the above titles, because they will often be met with by any one who peruses the Peking gazettes; in which also will be observed the distinctions of guards of the first, second, and third classes, guards distinguished by a blue feather, and guards of the imperial kindred. Parties of the guards are sent sometimes to places on the frontiers, to the Mohammedan cities, &c.

The *Tsou-sze choo*, or place of addresses, is an office attached to the guards for receiving congratulatory and other addresses from the ministers to the sovereign, as also offerings of *joo e* sceptres; the object of which offerings is sufficiently denoted by their name *joo e*, 'according to one's wishes.'

The *Loan-e wei*, under the direction of a 'great minister,' and of two presiding officers, is an office for "taking charge of the imperial carriages, distinguishing their kinds by name, and regulating the order of traveling, so as to enable the sovereign to go out and in with majesty and dignity." All the accoutrements of a traveling retinue are also under its charge. We will not follow out the distinctions of the different kinds of carriages, and of the accoutrements and paraphernalia of a traveling procession; for to do so would require a long explanation and graphic illustrations. There are several subordinate offices, wherein the various accoutrements are laid up.

*Pä ke tootung*, the tootungs of the eight banners. The Tartar force which entered China in 1643-44, was composed of three nations, Manchous, Mongols, and Chinese, who had joined the conquerors. These were divided each into eight corps, distinguished by as many banners; and have since then formed the hereditary defense of the Mantchou dominion. Over each of these twenty-four corps, are a tootung or general, and two too-tootung or lieut.-generals. Their duties are to "sustain the regulations of the various corps, to keep account of their instruction and maintenance, to arrange their titles and honors, and to economize the expenditure upon them, in order to aid the sovereign in regulating the affairs of the *bannered force*." The quarters in Peking of the several corps, and their relative order are all fixed. We have already mentioned the 'three banners;' these are called the 'superior three;' the others are called 'the inferior five.' Parts of these corps are detached and settled in some of the chief cities of the provinces; but the majority remain constantly, as a garrison, in the capital, or at Moukden. The Mantchous and the descendants of the enrolled Mongols continue always enrolled; but the enrolled Chinese are permitted to obtain leave to withdraw, and engage uninterruptedly in the occupations of civil life.—But to do justice to the subject of this hereditary force, we must give it a separate consideration, at a future period. We now therefore pass it over with this brief notice.

The smaller military bodies in the capital are also attached to the eight banners; and until we enter upon the subject of the latter, details of them would be out of place. They are 1, the tseên-fung ying, or vanguard, selected from the bravest of the Mantchou and Mongol troops, under two commanders called tungling; 2, hoo-keun ying, the guard or van of each corps, selected from among their veteran troops, under eight commanders, or one for each corps; 3, the poo-keun ying, or infantry; this is an armed police, for protecting the capital, under a commander and two lieut.-generals; 4, ho-ke ying, a body of artillery under the commanders selected only from the Mantchou and Mongol troops; 5, keên-ju ying, a body of scalars, similarly commanded; 6, hing ying, a troop for attending the emperor when traveling; 7, heäng-taou choo, a troop of pioneers; and 8, hoo-tseäng ying, a body of lancers. There are also a body of falconers and hound keepers, and a body of combatants, consisting of wrestlers, archers, &c.—Thus we have completed our review of the general and local officers at Peking, and here we leave the subject, without further remark, in the hands of our readers.

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ART. VI. *Walks about Canton: the tea shrub in Honan; circulating libraries; the chapel; residence of the Siamese ambassador; flogging; puppet-shows; a feast; house of mourning; grinding at the mill; laborers standing in the market-place.*  
Extracts from a private journal.

*Tea shrub in Honan.* THE island of Honan, situated on the 'south of the river' opposite to the foreign factories, is many miles in extent, and produces a considerable variety of trees and shrubbery. Among the latter is the tea shrub, which cannot fail to attract the attention of the botanical traveler. Having received a very polite invitation from ———, to visit the tea plantations in Honan, I stepped into a boat of one of the hong merchants, under the direction of an old and faithful native guide. We dropped down the river with the tide three or four miles; then entered a creek, which we ascended till we came to a small temple; and there leaving our boat we reached, in about five minutes' time, our place of destination. The tea, though not cultivated to a great extent, affords a tolerable specimen of the manner in which it is produced in the more northern parts of the empire. There are also in Honan, as well as on this side of the river in the suburbs of the city, establishments for curing tea. In these may be seen scores of 'hands'—men, women, and children, employed with various apparatus in picking, cleansing, firing, and packing, teas and fitting them for the market. *Wednesday, June 17th.*

*Circulating libraries.* I have often heard of 'circulating libraries;' but before I reached this country I never saw them carried through the streets so as to accommodate every man at his own door. As in the countries of the west, some of the circulating libraries here are stationary, and every customer must go or send to the depository for the books which he wishes to obtain. Often, however, he is saved this trouble. The librarian, with an assortment of books in two boxes, suspended from a bamboo laid across his shoulder, and with a little rattle in his hand to advertise his friends of his approach, sets off on his circuit, going from street to street, and from door to door. In this way he passes his whole time, and gains his livelihood. He loans his books, usually for a very short time and for a very small compensation; they being generally small volumes and only a few in a set. The books thus circulated are chiefly novels, and sometimes those of a very bad character. The system, however, is a good one, and worthy the attention of the friends of useful knowledge. The librarian, whom I met at the door of the hong this afternoon, loaning books to the servants and coolies of the factories, said that his whole stock amounted to more than 2000 volumes. He had with him, however, not more than 300 volumes; the others being in the hands of his numerous customers. *June 19th.*

*The chapel.* Passing along in front of the foreign factories at an early hour yesterday morning, (Sabbath morning, June 28th,) my attention was attracted by a sign board, hung out at one of the gates. It contained the following Public Notice: "*Divine Service will be performed this morning at No. 2, American Hong: service to begin at 11 o'clock.*" At the appointed hour, I repaired to the place. About five and twenty gentlemen were assembled. The silence and solemnity of the auditory well became the worshippers of the Most High. The service was performed by the Rev. W. H. Medhurst. His sermon, from 2d Corinthians, vi. 2, was a clear and forcible exhibition of scriptural truth, delivered with ease, simplicity, and earnestness. The scene was exceedingly pleasing: it was pleasing to witness Englishmen and Americans (and there was an equal number of each) thus unitedly engaged in the public solemnities of Christian worship. Under such circumstances, far from the temples where their fathers worshiped, and without any one to hurt or to make afraid, though surrounded by multitudes who know not the Lord or his sabbaths, well might they adopt the language of the sacred poet, and sing—

"Day of all the week the best:  
Emblem of eternal rest!"

Perhaps I ought not to call the place where this little congregation was assembled, a chapel, it being nothing more than one of the rooms of a factory. The factory of the honorable E. I. company built a neat and commodious chapel in Canton; but since the dissolution of the factory, that chapel has been closed.

*Residence of the Siamese ambassador.* Wishing to see 'some-

thing of eastern splendor,' for which the Siamese are 'said to be' celebrated, I determined this afternoon to visit the residence of the ambassador of the king of Siam. Having made my way up into 'Physic street,' I turned westward, and passed on about ten rods from the market at the corner of 'Shoe street,' where I came to another street leading due north. This led me to the ambassador's residence, over the door of which is written in large Chinese characters, *Tseênlo kwò kung kwan*, 'residence of the Siamese tribute-bearers.' The whole establishment is in ruins. One of the overseers, a Chinese, conducted me to the apartment of the chief ambassador, whom we found smoking opium, and so stupefied as to be almost incapable of conversation.

*Flogging* with the rattan is the most common punishment in China. It is adjudged and inflicted by the lowest officers or servants of the police, with the utmost dispatch, and without the least regard to any formalities of time or place. A poor ignorant person led on by his vices becomes a bankrupt; then driven by hunger he has recourse to theft or robbery to obtain food; the officers of the police seize him, and perhaps while his booty is still with him, pinion him, strip off his jacket, if he chance to be so clad; then with a chain or cord about his neck, or his arms, and a soldier before him beating a gong, and another one behind him with a rattan beating his bare back, he is marched through the streets and market-places to be a terror to evil-doers. Within the last few days I have seen several persons flogged in this way. One I saw to-day so beaten that the blood run down to his heels. *June 29th.*

*Puppet-shows.* Two of these have been exhibited in the streets during the present week; and among all the 'dumb shows,' and 'singsongs,' of the celestial empire, none are more dull and stupid than these puppet-shows. Their managers select a place which is likely to be frequented, and there erect a temporary stage, and commence their exhibition for the amusement of boys and idle vagrants. The shows are a mere exhibition of children's toys. *July 3d.*

*A feast.* Loopan, if I have been correctly informed, is held by the Chinese to be the patron and protector of those who 'work in wood and stone.' They venerate him as the inventor of their crafts, and celebrate the anniversaries of his birth with processions and feasts. Walking with a friend along one of the retired streets just at sunset, we came to a house where a pavilion or covering had been thrown over the street, so as to afford both a shelter and a shade to those who might chance to be at the door. We perceived at once, as we came near the house, that the inmates were in a merry mood. Though entire strangers to them all, some one in perfectly good humor civilly and urgently invited us to walk in. We did so, and found ourselves among a crowd of sturdy carpenters and bricklayers, all at work right lustily. The two principal apartments were supplied with two or three rows of tables; round each of which six, eight, or ten were seated. The chandeliers were lighted up; and the wines were circulating briskly. The assembly was as noisy

as it was merry ; but having no disposition to join in the festivities, we wished them health, and left them in the midst of the feast.

*House of mourning.* We passed but a few doors, after leaving the house of feasting, before we heard the voices of weeping and lamentation. When we came opposite to the door, we unconsciously paused for a moment. The door of the house was open, but a screen before it prevented us from seeing the inmates. One of the neighbors, who had also stopped at the door, told us that the funeral of the deceased was to take place at an early hour on the following morning. The cries and howlings of the mourners were dismal, and can only be conceived by those who have heard them.

*Grinding at the mill.* Often, when passing through the streets, I have witnessed the operation of grinding grain. The mill commonly used consists of two circular stones placed horizontally, two or three feet in diameter. The lower stone is made fast in the ground or a floor ; and the upper one is placed above it on a wooden pivot, and is turned round by a handle or crank, made fast to the top or side of the stone. A hole, which with a tunnel is made to serve for a hopper, is drilled quite through the upper stone a short distance from the centre ; through this the grain falls upon the lower one, and is ground by the friction between the two. I have generally seen these mills worked by men ; and I have been informed that they are also worked by women, and in a manner not unlike that described in sacred history, and which is now common in Palestine. To-day, while passing near the west end of the factory street (sheih-san keae), my attention was arrested by the sight of oxen working at the mill. They were in the rear of one of the flour shops. I asked permission of the headman of the establishment to go and examine the operation. This he readily granted. There were nine sets of stones, worked by nine oxen, one ox at each mill. The stones were about four feet in diameter. Each ox was harnessed in such a manner that he was compelled to move round close to the stone, so that the diameter of his course did not extend more than two feet beyond the stone. They were grinding wheat. The process of bolting was going on at the same time. This was done by human strength operating on a square seive in a most awkward manner. One of the workmen told me that in the interior of the country they have water mills for grinding grain. *Friday, July 17th.*

P. S. Since writing the preceding account, I have had an opportunity of examining another of the establishments for grinding grain. It is situated on the same street and not far distant from the other. I visited it after the workmen had finished their labors for the day, when some of them were washing themselves, while others were 'catching chowchow.' The establishment extended from the street to the river, a distance of twelve or fifteen rods in length, but it was not one tenth of that extent in breadth. It was furnished with eleven sets of stones and forty oxen : the oxen occupied a long stall at the lower end of the mill, and were 'eating chowchow,' which consisted of coarse grass : that of the men consisted of rice and vegetables.

The stones of two of the mills were being repaired,—the upper ones being turned off from the lower ones that their faces might be ‘pecked’ or sharpened. The stones were of granite, and their faces were cut into grooves, which were divided into eight sections, and in such a manner as to give the grain a centrifugal motion as the stones move round. According to European notions it is judged best that the upper stone should be supported by an axis, or some other contrivance, so that the distance between the two may be adjusted according to the fineness which it is intended to produce in the meal or flour. Among the Chinese no such machinery is deemed necessary; and the face of the upper stone is allowed to rest directly on that of the lower one; but the motion of the mill is so slow that by this bad construction no great injury is occasioned, either to the stones or to the flour. All the grain that I saw in the mill was wheat, and of a very good quality.

*Laborers standing in the market-place.* Early this morning, while picking my way among the tubs, baskets, temporary stalls, etc., which almost blocked up the street at a market-place near one of the gates of the city, I suddenly found myself surrounded by a gang of coolies, forty or fifty in number. Some of them were standing up; others were sitting down. Their only implements were bamboo poles, with short ropes attached to them. Some of them were shod with sandals, made of plaited grass; and others were barefooted. They were without hats, or caps, or any other kind of covering for their heads; and the only garments on their bodies were a light pair of trowsers, and a short frock or jacket; indeed, only a few of them had any jackets. They were all idle, except that their tongues were busy in joking and in making remarks on those who were at the market, or passing along the street. During the morning, and even till past midday, such gangs of men are often to be seen collected at the corners of the streets, market-places, and gates of the city. On inquiry, I find that they are job and day laborers, formed into companies, having each their respective districts. They take the place of beasts of burden; but claim the right of doing all of certain kinds of work which is to be done in the streets, or landing places, where they exercise their jurisdiction. Their muscular power is sometimes very great; and they are the most healthy and robust class of men that I have seen in China. Their custom of “standing idle in the market-places” is like that of the laborers mentioned in the gospel of Matthew; the coolies whom I saw this morning were all standing idle, ‘because no man had hired them.’ *Saturday, July 18th.*



**ART. VII. *Literary Notices.*** 1. *The Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 2.; London, November, 1834.*

2. *Translation of a Comparative Vocabulary of the Chinese, Korean, and Japanese, languages: to which is added the Thousand Character Classic, in Chinese and Korean; the whole accompanied by copious indices of all the Chinese and English words occurring in the work.* By PHILOSINENSIS, Batavia [Java]. Printed at the Parapattan press, 1835.

1. THE second number of the Journal of the Royal Asiatic Society of Great Britain and Ireland, completing the first volume of this publication, has reached us. We are much pleased with its character, and with the promise which it holds out, not in its preface but in its contents, of furnishing a valuable collection of interesting papers respecting the east and oriental literature. The object of the publication is explained in the following extract from the preface to the volume now completed. "The mode heretofore followed in publishing the transactions of the Society having been attended with many inconveniences, arising partially or wholly from restrictions on the subjects to be introduced, as well as from the quarto form of the impression, and from the uncertain but widely extended periods at which the editions were made, the council has considered it advisable to sanction a regular quarterly publication in octavo, and less limited as to the nature of the materials of which it is to be composed. \* \* \* The quarto transactions may still be continued whenever the accumulation of matter on subjects more peculiar to its original design shall render any additional volume expedient."

Among the papers in the present number of the Journal, several are deserving of more particular attention than we are now able to give to them. Such are captain Swanston's memoir of the primitive church of Malayála, or of the Syrian Christians of the apostle Thomas, which is accompanied by a plate representing the metropolitan of the Syrian church;—two articles on female infanticide in Cutch by lieutenant Burnes; and an account of laws and police as recognized in Nepál, by the assiduous British resident at Kat'hmandu, Mr. Hodgson. We propose taking further notice hereafter of Mr. Thoms' description of Chinese vases, which is continued in the present number. The representations of the vases are well executed. The account by Mr. Stevenson (of the Madras civil service) of the two murderous tribes of P'hansigárs, or gang-robbers, and Shúdgárshids, or jugglers and fortune-tellers, cannot fail to afford a painful interest; the former tribe making it a rule never to rob without first murdering, although the object sought after should be, as it often is, nothing more than the dress that a man has on; while the latter scruple not to deprive women of life as soon as they have become mothers, for the sake of extracting from their breasts, wrists, and ankles, the sinews, supposed to be highly efficacious as charms. We have room only to make two extracts.

"It appears as if the P'hansigárs found a delight and a pastime in such deeds of blood. This seems more probable, as I found from their cant phrases, (of which I collected a few examples, since lost), that they had ludicrous names for the convulsive struggles of their expiring victims, as well as for murder, the noose [which they invariably employ], and the different acts attending their diabolical trade. An old woman, one of the tribe, repeated them to me with a great deal of glee. She, as well as most of the other females, made no secret of their vocation, and appeared to think that there was nothing wrong in it. When asked of what caste they were? They answered P'hansigárs. How do you get your livelihood? By p'hansigáring. Are you not ashamed of your way of life? have you never followed any other trade? No, this is the same trade that our fathers followed; if we dont p'hansigár, how are we to live?" \* \* \*

"A rich merchant named Dévelát had a married daughter (Lakshmi) who resided in his house, and who had been confined of her first child about ten days, when she was suddenly missed. The infant was found in its cradle, but no search was successful in discovering the unfortunate mother. It was at last remembered by some member of the family, that on the morning of the day on which the girl was missed, a female *shúdgárshid* had been at the house, and had told the fortunes of several of the inmates. Knowing the habits of these people, apprehensions and anxiety regarding the fate of the lost Lakshmi were excited to their height, as it was deemed beyond doubt that she had been enticed away, and had fallen a victim to the *shúdgárshid*, who was immediately seized; but nothing could be learned from her, for she denied ever having seen the girl. In the course, however, of the inquiries and cross-questioning of the friends, probably not conducted in the mildest manner, some words dropped from the juggler regarding a neighboring tank. This induced the parties to proceed there, and to examine its waters, in which the body of the unfortunate girl was quickly found; the sinews from the breast, ankles, and wrists, had been extracted, but no further marks of violence were visible. The event was now made known to the civil authorities, but the *shúdgárshid* continued firm in her denial of all knowledge of the affair, nor was any other information regarding the fate of the unhappy Lakshmi ever obtained."

## 2. *Comparative Vocabulary of the Chinese, Corean, and Japanese, languages.*

"The following vocabulary," says the translator, in his preface, "appears to have been originally composed by a native of Corea, for the purpose of facilitating the acquisition of the Japanese language to those of his countrymen who should visit Japan; and as the Chinese language is common to both nations, he has made that the basis of his work. Thus the Chinese character is first written at the top of the page, then follows the sound of that character, expressed in Corean letters; after that comes the Corean word, both in the vernacular and learned idioms; and finally, the Japanese; all expressed in Corean letters. That which has been aimed at in the

translation, is to give the meaning of each Chinese character at the top of the page; for the purpose of ascertaining which, the Chinese above has been compared with the Japanese below, and both referred to Chinese and Japanese dictionaries. An attempt has also been made to express the sounds of the different Corean letters, by the help of a Japanese and Corean alphabet brought from Japan, and of an English and Corean alphabet which appeared in a periodical published at Canton. In fixing the sounds, regard has been had to the known sounds of the Chinese and Japanese words employed in the work; and though the translator has never yet seen or conversed with a Corean, he hopes he has not greatly erred in thus hazarding to elucidate their language. The Corean alphabet, with the scheme of orthography annexed, will, it is hoped, be sufficient to enable the student to decide on the power of the English letters employed; and the different indices which follow will assist in the search for any given word. The English and Corean index will be found to contain almost every primitive or important English word, to which the vernacular Corean is joined, with figures of reference, the first showing the page, and the second the line, in which the given word is to be found. The Chinese index is arranged according to the Chinese radicals, and is also provided with figures, pointing out the page and line, in which the character occurs.—The translator is induced to put forth the present work, merely as a help to those students who may wish to turn their attention to the Corean language, and who may not be possessed of better assistance. Should the least facility be hereby afforded for the attainment of a language of which hitherto little has been known, and should the advancement of knowledge and religion in those dark regions of the earth be in the smallest degree forwarded, the translator's end will be abundantly answered."

Some remarks on the Corean language may be found in the first volume of the Repository, pages 276....279; and the Corean syllabary, with additional remarks on the language, will be found in the second volume, page 135. The 'Comparative Vocabulary' will afford much assistance to those who wish to learn the language of Corea.

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**ART. VIII.** *Journal of Occurrences. Anchorage at Kumsing moon; damages occasioned by the typhoon; new regulations for foreigners; decapitation of a priest; purchase of office; change of ministry; northwestern frontiers; Tibet.*

**ANCHORAGES** at the mouth of the Pearl river, by which ships ascend to Whampoa, are numerous and commodious; the places most generally occupied are Lintin, Kapsing or Kapshuy moon, and Kumsing moon. These are all situated without the Bogue, which marks the boundary of the waters of the celestial empire, and

are the theatre of an extensive trade, nearly or quite equaling that which is carried on at Whampoa. On the 4th instant, there were at Whampoa only 13 ships, while there were 26 at Lintin: on the 11th, there were 18 at Whampoa, and 23 at Lintin: on the 18th, there were 19 in the one, and 23 in the other place: at the end of the month, there were 22 in port at Whampoa, and 27 outside at Lintin, or rather at Kumsing moon. It should be remembered, however, that most of the ships at Lintin are bound to Whampoa. Lintin being the principal anchorage beyond the Bogue, ships are generally reported to be at that place, when in fact they are at one of the other anchorages; which is usually the case during those months, say July, August, and September, in which typhoons are expected. Hitherto for several years, Kapsing moon, (or more properly Kapsuy moon,) has generally been the anchorage of the fleet during this season; but being difficult of access on account of the prevalence of 'chowchow water,' another anchorage, Kumsing moon, was tried two years ago by part of the fleet. Circumstances, which it is unnecessary for us to mention, prevented it from being visited last year. This season, however, the increasing amount of business 'outside,' has induced a very large majority, if not all, of the ships to enter Kumsing moon, 'the port of golden stars.' This secure and beautiful anchorage is situated almost due west, and about ten or twelve miles from Lintin; it is nearly the same distance from Macao. It is formed by a strait running between Heängshan, and another small island, called Keaou (or Keow). The northern end of the strait is defended by a bank, on which there is sufficient water to permit the passage-boats plying between Canton and Macao to sail through at all times without danger. The entrance to the anchorage is from the east; and on one side of it there is deep water near the shore. The current through it, as might be supposed, is very rapid. We have heard it mentioned that Kumsing moon is likely to become the anchorage for ships during the whole of the year.

**Typhoon.** On the 5th and 6th of the current month was experienced one of the severest storms ever known on the coasts of China. In that which occurred in 1809, the mercury fell to 28.30. On the 3d of August, 1832, it fell to 28.10, and by some instruments to a still lower point. During the late storm it stood at 28.05. The typhoon commenced on the evening of the 5th, after three or four days of very hot weather with northerly winds, and continued to the afternoon of the next day. Its violence was the greatest at about two o'clock on the morning of the sixth. The damage occasioned by the storm at Canton was small; but it was not so at Kumsing moon, Macao, and elsewhere on the coast. The following particulars have been collected from various sources, but chiefly from the Canton Register.

In Kumsing moon, the Portuguese brig *Santa Anna*, was dismantled. The American bark *Kent*, parted her cables, and was carried by the united force of wind and waves upon the beach, high and dry.

On the eastern end of the island Pootoy, the Danish bark *Maria*, was wrecked; and ten of her crew, five of whom were Danes, were lost. The captain, mate, steward, sail-maker, and two Chinese, were saved. The Governor *Findlay*, was caught among the islands, coming in from the eastward, and cut away all her masts. The British brig *Watkins*, was dismantled near Lantao. Another British ship, the *Cæsar de Lion*, went on shore in the Typa. Two Spanish vessels in the mouth of the inner harbor, Macao, were driven on shore; and two Portuguese *lorchas de carga*, large boats for carrying cargo, were totally wrecked, and the crew of one of them was lost. The *St. George*, one of the European passage-boats running between Canton and Macao, which was in the inner harbor, struck adrift, fell athwart hawse of a lorch, and foundered; crew saved. The *Sypha Hawk*, and *Loom*, three other boats of the same description, their masts having been cut away, rode out the gale.

The *Lady Hayes*, which left Macao roads a day or two before the storm, returned to Kumsing moon. "The following extract, from a private letter," we copy from the Canton Register of the 18th instant: "Early in the morning of the 5th," says the writer of the letter, "we observed indications of approaching bad weather, and in consequence commenced securing boats, anchors, spars, &c., with a determination to face it stoutly, and be in as snug condition as possible. At 10 A. M., the wind freshened a little from the same quarter it had been for the last

24 hours, viz. north, so we thought it best to turn her head back again to look for shelter, fancying ourselves to be about 35 miles off the land. We carried a press of sail until noon, when we found we had too great a distance to run before we could get into shelter, and expecting it would get so thick that we could not see our way; and besides, that it is no fool of a job to bring a ship up at her anchors in a dark night; so we turned her head to sea, and clapped on as much sail as she could stagger under, determined not to take it in until it took itself in. We steered S.E. by E. The wind being then at north, we were desirous of getting as far off the land as possible, expecting the wind round to the eastward, there being a most tremendous sea from that quarter. By this time we had got all the small spars down, and everything furl'd and made snug except the reefed foresail and fore and main trysails, which we intended to carry until they should go to pieces, which sure enough they did about 4 o'clock; it was then blowing in severe gusts. The ship then became unmanageable, and shipped a good deal of water. The wind continued increasing until 8 o'clock, when it blew very hard and laid our lee gunwale in the water, the sea being then very high. About this time some of the sails worked themselves adrift and blew to pieces. It was expected every moment to see the masts go over the side; but considering everything the ship was very easy and behaved well. About 8.30, the wind began to veer to the west, but still continued to blow as hard as ever until midnight, when it drew round to south and moderated a little, that is to say, the gusts were not so frequent. It continued to blow hard from that quarter until noon of the 6th, when it moderated fast, and we began bending other sails in room of those split. Our fast sailing cutter was washed away, davits and altogether, in spite of all our precautions; the boat on the weather side was only prevented by ropes from being blown up to the mizen top. When the gale commenced, which we consider it did at 1 p. m. on the 5th, we were about twenty miles east of the Lema; where we were when it ended it is hard to say, as we saw nothing until the morning of the 7th, and then we made Mondego island. Our men behaved well, and were most gallantly led on by the chief mate and carpenter. We hardly think we could have had it so heavy as those inside; and what is most extraordinary, the wind with them veered to the eastward round to south; but with us it veered to the westward round to the south. It was fortunate for us that it veered to the westward; for had it veered to eastward we should most likely have been driven on shore among the islands, as we could not have been more than 50 miles off the land at 8 o'clock p. m. of the 6th."

His Britannic majesty's sloop Raleigh, Michael Quin, esq. commander, a few days out from Macao, bound to the Bonin islands, was caught in the gale near the Bashee islands. The Raleigh returned to Kumsing moon on the night of the 10th. The next day, a correspondent of the Register at Macao communicated the following statement: "Arrived last midnight, his majesty's sloop Raleigh, Michael Quin, esq. commander, under jury masts, having sustained a very heavy typhoon on the 4th and 5th insts. by which she was compelled to throw 13 of her guns overboard, and cut away her quarter boats to relieve the ship. The typhoon was so overwhelming in its force, that although the Raleigh had no sail set whatever from 11 o'clock p. m. on the 4th, her lee gunwale (starboard) was constantly under water up to the combings of the main hatchway: and had not the hatchways been well battened down, the ship could not have lived. On the 5th, at half past nine, a. m. the Raleigh took a lee lurch more heavy than usual, and was at the same time struck with an overwhelming sea accompanied with a force of wind so extraordinarily powerful, that, unable to resist such a combination, the ship was thrown completely over on her beam ends, and keel out. In this perilous situation she remained, with the major part of the officers and ship's company (who with much coolness and activity cut the laniards of the standing rigging,) on her weather broadside, about twenty minutes, when a heavy weather sea struck the ship under her keel on the lee bilge, and she lifted so suddenly that the three masts and the bowsprit went by the board, and the ship righted, with not more than 3½ feet water in the hold: and three hearty cheers from the ship's company. Although a greater loss might have been expected, we regret to state that one private marine, named Thomas Jacob, and one boy, named James Sparshott, were drowned; and many others were severely bruised."

The damage done to native craft—junks and boats, and to native houses, must have been very great. Hundreds, no doubt, of fishermen and others lost their lives. The following memoranda of the fall and rise of the mercury at Macao will serve to indicate in some measure the power and progress of the storm.

5th.	1 h.	00 m.	A. M.	29.47	6th.	0 h.	30 m.	A. M.	28.40	6th.	4 h.	10 m.	A. M.	28.90
"	2	30	P. M.	29.28	"	0	45	"	28.30	"	4	45	"	28.97
"	5	00	"	29.20	"	1	20	"	28.05	"	5	15	"	29.02
"	7	20	"	29.12	"	1	25	"	28.08	"	6	00	"	29.08
"	9	00	"	29.08	"	1	45	"	28.20	"	6	45	"	29.12
"	10	20	"	28.95	"	1	55	"	28.30	"	7	45	"	29.20
"	10	45	"	28.90	"	2	00	"	28.37	"	8	15	"	29.21
"	11	05	"	28.85	"	2	25	"	28.56	"	8	45	"	29.23
"	11	30	"	28.75	"	2	45	"	28.68	"	9	30	"	29.27
"	11	53	"	28.65	"	3	10	"	28.75	"	10	25	"	29.30
6th.	0	15	A. M.	28.50	"	3	40	"	28.83	"	11	00	"	29.34

At 2 o'clock P. M. it stood at 29.42, and continued rising to 29.65, at which point it usually stands during fine weather.

The new regulations for foreigners, which were prepared by their excellencies, the governor, fooyuen, and hoppo, on the 28th of the 1st moon of the 15th year of Taoukwang, (Feb. 25th, 1835,) have received the approbation of his majesty, with solemn injunctions that thenceforth they be strictly obeyed. Copies of these regulations, with the hoppo's seal stamped upon them, have recently been circulated among the residents in Canton. The regulations are eight in number; for a translation of them the reader is referred to the third volume of the Repository, pages 580...584.

*Decapitation of a priest.* There have been, and are still, those who regard China as one of the most virtuous and happy nations on earth. In their estimation the manners, habits, and systems of religion prevalent among the inhabitants of this country, are all nearly perfect, and of course are not to be improved by any influence or efforts of "barbarians." Such, however, is not the opinion of those who have come in contact with the Chinese. The rumors, and reports, and actual occurrences of every day, here, testify against such an opinion. The amount of malversation, and the outrages against humanity and justice, are in fact, almost incredible. Every month, nay, every week, and almost every day, there come to our ears accounts of deeds most foul and abominable, of which it is a shame even to speak, and even the thought of them makes the heart sick. And in the eyes of men, at least, it adds not a little to the enormity of such deeds, that they are committed often, perhaps most frequently, by those who ought to be examples of good, by the ministers of justice and religion, members of the magistracy and of the priesthood. Almost all the occurrences of this description, even when blazoned in the pages of the imperial gazette, we pass over in silence; and could we do this always without violating our trust as faithful chroniclers of the transactions of the times, the Repository should never bear to our readers accounts like that which we have now to relate. We give the narrative in few words, omitting entirely the names of the parties.

A priest of the Budhistic sect was the principal person in successive acts, the scene of which was in one of the districts not far from Canton. The wretched man while in youth was sent to a temple, and there consecrated to the service of Budha. He had scarcely arrived at the age of manhood, when he became notorious in the neighboring villages for his bad conduct. At length, and contrary to the laws of the empire, (see Penal Code, sect. 114,) he married; but when he brought the object of his affections to the house of his parents, they closed the door against her. Finding herself in this situation, without home, friends, or any one to afford her support or protection, she hung herself. No sooner, however, did the report reach her own parents, than they took up the case; the priest was arrested; and on the 30th instant suffered death by decapitation.

*Purchase of office.* In one of the late Peking gazettes, we find a striking exemplification of the way in which official rank and promotion are often purchased in China, namely by subscriptions to public works and charities. Merely

nal rank, and even some offices, are at all times indeed avowedly sold; but the generality of official situations, and promotions in every shape, are in principle regarded as wholly the result of merit, which in due course meets its reward. The shortest way, therefore, that is open to the untalented sons of the wealthy to advance themselves in rank and power, is by large subscriptions to works intended to benefit the public, or for charitable supplies afforded to the poor in times of calamity. The instance before us, is that of the subscriptions for the suffering poor of Canton, after the inundations in 1833. In reply to a memorial from governor Loo, soliciting that the subscribers may be rewarded and encouraged, the emperor proceeds to distribute rank and office liberally in proportion to the charity that had been displayed. We will mention the names only of a few individuals. Woo Yangtwang, lieut.-governor of Hoonan, and Le Kō-keung, late salt inspector in Shantung, both being natives of Canton, came liberally forward with donations; but as they are officers of high rank, the governor suggests that he cannot ask any reward on their account; his majesty, however, directs the Board of Civil Office to take their merits into consideration. Woo Yuensung, and Pwan Szeching, sons of hong merchants in Canton, each subscribed 20,000 taels; being officers at court, they have accordingly received promotion in their several lines. Rewards of the same kind have been bestowed on other individuals, who having offices either at court or in the provinces, severally subscribed the sums of 15,000, 12,000, 11,000, 10,000 taels; and others subscribed smaller sums. Among the subscribers of these smaller sums are a few individuals who, not being candidates for office, are elevated a few steps in nominal rank—a species of dignity which judging from the treatment that its possessors often meet with even from the underlings of office, seems to serve little purpose beyond protection from summary corporeal punishment with the bamboo.

*Change of ministry at Peking.* In consequence of the death of Tsaou Chinyung, second minister in the cabinet, Yuen Yuen, formerly governor at Canton, and who succeeded to the late governor Le's seat in the ministerial council, has been called from the government of Yunnan and Kweichow to Peking. He is advanced from among the assistant ministers to a chief seat, and the vacancy which he has left has been filled up by Wang Ting. The military duke Changling still remains at the head of the ministry, and superintends the colonial department; Wanfoo is second minister, and superintends the revenue; Pwan Shengān, the third, superintends the public works; Yuen Yuen superintends the war department; Muhchangah is first assistant minister and a president of the Board of Civil Office; and Wang Ting superintends the department of punishments. There has been of late an unusual number of deaths and retirements among the high officers of state, opening a way of advance to men, many of whom are comparatively little known, at least in the distant provinces. We hope on a future occasion to be able to give some account of the principal individuals.

*Northwestern colonies.* The northern portion of the government of Ele, the ancient country of the Soungars, particularly the cantons of Ele and Tarbagatai, being in a mountainous and unfertile district is chiefly dependent for the means of keeping up its military establishment to the taxes of the southern portion, or eastern Turkestan. For this purpose Yerkiang or Yarkand furnishes annually 40,000 taels. It appears, however, that, from some cause or other not explained, the Mohammedans of Turkestan were unable to answer the demands upon them, and incurred a large debt to the revenue during the years 1832, 1833, and 1834. This the political military resident at Yarkand reported to the emperor, and obtained permission to remit the taxes still due. But he neglected to state the importance of this revenue to Ele and Tarbagatai, and the consequence has been a memorial from the general in command of the whole territory, complaining of the difficulty to which he has thus been reduced. The resident at Yarkand has been delivered over to a court of inquiry, and the emperor directs that the taxes for the present year shall be levied with increased severity.

*Tibet.* An envoy, as a tribute-bearer from the Bantchin Erdeni, the ruling lama of ulterior Tibet, has recently arrived at Peking. On the road thither, he was attacked, wounded, and plundered, by one of the wild tribes that infest the frontiers of Tibet and Szechuen, of a part of his tribute. The emperor has commanded the remainder of the tribute to be received, and the usual presents to be given, but defers granting him an audience until he shall have recovered from his wounds.

**CHINESE REPOSITORY.**


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**ART. I.** *Christian colonies to eastern Asia: the character and object of such colonies; with remarks on the influence which they will exert on the social, intellectual, and moral, condition of those among whom they are established.*

YEARS have elapsed since the subject of Christian colonies to the east first presented itself to our consideration; and having repeatedly examined and re-examined it, their desirableness and feasibility have continually become more and more evident. The subject of colonization is not new; from very remote times, and for very different purposes, there have often been those who have left their native country, and become permanent residents in another. Indeed, since the day when God bade Noah go forth with his family to replenish the earth, the number of colonies has been almost innumerable; and they have sometimes involved great interests, and produced mighty changes in the character and destiny of nations. Usually, the results of such undertakings have varied according to the objects had in view, and the character and resources of the persons embarked in them. They have generally been projected either for the purposes of individual emolument, or national aggrandizement. Colonies have been established for the purposes of agriculture, commerce, &c., the products of which have usually reverted to the individuals with whom they originated. Others have been formed in order to obtain a livelihood, either for the industrious or for the vicious poor. Of this latter description are those which have been composed of paupers and convicts. There have also been Christian colonies undertaken in order to secure the rights of conscience, and to improve the condition of the emigrants. But the enterprise on which we now propose to remark, and to which we are anxious to direct the attention of our readers, and, if possible, that of all Christendom, is of somewhat different character from any hitherto undertaken,—having in view



as its grand leading object not so much the immediate benefit of the colonists themselves, as that of the people among whom they go to reside.

It has sometimes been objected to individuals and to societies, engaged in promulgating the gospel at home and abroad, that they have been too exclusively confined to the business of giving merely religious instruction, of occupying an undue portion of their time and resources in inculcating the plain precepts of the Bible. It has been urged that more attention to the temporal interests of the uncivilized is requisite; and that the examples of good men, and of the benevolent effects of our holy religion on society, should be greatly multiplied. However we may differ from those who cherish such views, and without having the least desire to see less of "instruction pure, and doctrine uncorrupt," we would urge to the very uttermost, the adoption and vigorous execution of all ways and means which genius can devise, and justice approve, to increase the number and extend the influence of good examples. In this opinion we know that we are not alone. It is an opinion fast gaining currency and becoming identified with the spirit of the age. We have now before us, the recorded testimony of not a few individuals of various pursuits and professions, situated in different parts of India and the Indian Archipelago, all approving and urging the establishment of Christian colonies in the east.

Hitherto great efforts have been made to prevent emigration to India, and to the adjacent islands. The tone of feeling which has been cherished on this subject is pretty fully expressed in the following extract remonstrating with the right honorable George Canning for having allowed certain persons to resort to India, to whom the "honorable court" had refused permission. It is dated, February 27th, 1818.

"From the year 1761 down to the last renewal of the Company's charter in 1813, there has been but one opinion among the many eminently distinguished persons who, in the course of that period, have acted a prominent part, either in conducting the local administration in India, or in superintending and directing the Company's affairs at home, concerning the policy of allowing Europeans (not in the king's or Company's service,) in any considerable number, to resort to and settle in India. Not only has India never been considered and administered as a British colony, but the system applicable to this species of dependency has always, and justly, been regarded as singularly ill adapted to a country, rich, populous, and powerful in itself, and the inhabitants of which are so dissimilar from Europeans in their customs and manners, in their social institutions and religious belief, that any general and strict amalgamation of their respective opinions and habits can never be expected." *Friend of India*, vol. 1, page 3. "But it must not be forgotten," said Mr. Canning in his rejoinder, "that all these arguments and authorities against laying open India to the influx of uncovenanted Europeans were manifestly and notoriously brought forward to prevent the opening of

the trade. Parliament, not in consonance to these arguments and authorities, but in spite of them, determined to adopt the measure."

In a similar tone, the present acting governor-general of British India, sir Charles Metcalfe, gave his opinion in 1829. Speaking with reference to the tenure of lands he said: "I have long lamented that our countrymen in India are excluded from the possession of land, and other ordinary rights of peaceable subjects. I believe that the existence of these restrictions impedes the prosperity of our Indian empire, and of course that their removal would tend to promote it. I am also of opinion that their abolition is necessary for that progressive increase of revenue, without which our income cannot keep pace with the continually increasing expense of our establishments. I am further convinced that our possession of India must always be precarious, unless we take root by having an influential portion of the population attached to our government by common interests and sympathies. Every measure, therefore, which is calculated to facilitate the settlement of our countrymen in India, and to remove the obstructions by which it is impeded, must, I conceive, conduce to the stability of our rule, and to the welfare of the people subject to our dominion."

By an enactment of the British legislature, from and after the 22d of April, 1834, Europeans were permitted to purchase lands in certain districts of India without the permission of the governor-general in council. But the local government it would seem, is disposed to proceed still farther; for on the 25th of last May, the following proposed act was read in council, viz:

1. "Be it enacted, That after the — day of —, it shall be lawful for any person, of whatever nation, to acquire and hold in perpetuity, or for any term of years, property in land, or in any emoluments issuing out of land, in any part of the territories of the East India Company.

2. "And be it enacted, That all rules which prescribe the manner in which such property as is aforesaid, may now be acquired and held by natives of the said territories, shall extend to all persons who shall, under the authority of this act, acquire or hold such property.

"Ordered, that the draft now read, be published for general information.

"Ordered, that the said draft be reconsidered at the first meeting of the legislative council of India after the first day of August next.

"W. H. MACNAUGHTEN,

Sec. to the Gov't. of India."

Thus then, if we rightly understand this act, and should it be adopted, as we doubt not it will be, after the 1st ultimo (August, 1835), every barrier to the free emigration of Europeans to all parts of British India, and to the acquisition of property of any kind, will be removed. All apprehension lest the free influx of foreigners should disgust the natives, interfere with their prejudices, and encumber the wheels of government, seems to have ceased; and the

head of the government himself expresses his fears, not that too many, but that too few Europeans will be induced to resort to India. It would be difficult to find in any age or country an example of so rapid a change, as that which we have noticed in the opinions and practice of the ruling authorities of British India. 'History affords no instance of so long a perseverance in a line of conduct fundamentally opposed to the practice of all governments, and inimical to national interests as that formerly pursued. It will be difficult for posterity to credit the fact, that India was actually governed, from the year 1765 to 1835, on the preposterous principle of excluding every European from all permanent connection with the soil. If at an earlier period the resort of Europeans had been encouraged, we should have witnessed a far different scene from that which the country now presents. The eye would be refreshed by beholding the seats of European gentry; the country would have been more extensively intersected with roads; improved methods of tillage would have been introduced; every natural advantage of soil and climate would have been improved, and converted into an element of national prosperity; nor should we have been obliged to witness the fact, that from an empire so vast in extent, so rich in all the gifts of nature, the exports to England are confined to one or two staple productions.'

With these few preliminaries, we proceed to specify briefly the character and object of Christian colonies, and to remark on the influence which they will exert on the intellectual, social, and moral, condition of those among whom they are established. The character of such colonies should be of the most excellent kind. Consequently, those who compose them should be intelligent, temperate, frugal, enterprising, discreet, and virtuous; possessing a good share of common sense, and presenting a living exhibition of all the graces and ornaments of Christianity. They should be those who, for the sake of promoting the welfare of others, can practice great self-denial. They should be persons of known integrity and abilities; not visionaries or enthusiasts, but men of sober calculation, who know how to count the cost of an undertaking, and who, whatever may be their occupation or profession, can 'act well their part.' They should be such, and only such, as love to do good; and for the sake of benefiting strangers,—the poor, the sick, the ignorant, the half-civilized, and such like,—will joyfully sacrifice their own ease, comforts, and gains. The object of the colonies could never be effected to its full extent, unless the colonists possessed sterling character; for, so far as human agency is concerned, their success will depend entirely on the character and conduct of the colonists themselves.

The object of the colonies of which we speak is in the most proper sense of the term philanthropic. It is to unite example to instruction in all the ordinary duties and departments of life—private, social, public, and religious. The object is to give models of society, patterns after which other communities may be formed. In that part of the eastern world to which we wish now particularly to

direct attention, the Indian Archipelago, native society is everywhere in ruins. With but few exceptions, both rulers and subjects are ignorant and wicked in the extreme. Idleness, falsehood, robberies, piracies, and murders, prevail throughout all those vast and beautiful islands. And, what is deeply to be deplored, those Christians, so called, who first appeared among them were very often bad men: men who made gold their idol, and to obtain it sacrificed truth, justice, and almost everything else. And some of those who have resorted to those places in more recent times, have likewise failed to be just and honorable in their dealings, or upright and correct in their deportment. Yet under all these disadvantages, Christians are held in comparatively high esteem. And were they, as colonists should be without exception, men of excellent character, they would gain much more respect; and their influence would be far more extensive and salutary. The object of the colonists, then, is to take the lead in remodeling society, in purifying it, and in forming it on the basis of those principles of the Christian religion by which its happiness would be augmented a hundred fold.

The influence of Christian colonies would tend directly and powerfully to promote this good object. In every respect it would be a salutary influence. Unlike those first adventurers who visited the Archipelago, they would not come to seek out and carry away the spoils of the land. But to improve the agriculture, the manufactures, the commerce, the common arts of living, the intellectual and moral character of the people; these, and others like these, are advantages which would be effected through their influence. A common interest would speedily be formed, not only between the colonists and those around them, but between the latter, and those in the native countries of the emigrants. The modes of communication between remote parts of the earth are daily becoming more and more numerous and convenient: as these increase, and as individuals become enlightened and enterprising, they will visit the countries of the west, England, France, Germany, and the "new world." In this way, by a combination of influences, immediate and remote, yet all having their origin in the system we advocate, the native inhabitants of the Indian Archipelago will be rescued from their degradation, and placed among the enlightened and highly favored nations of the earth.

If it shall be resolved, without any longer delay, to undertake the establishment of new colonies in the east, the places and the mode of planting them come at once to be subjects for consideration. If the act, making it lawful for any persons, of whatever nation, to acquire and hold in perpetuity landed property in the territories of the East India Company, has become law, and we trust that it has, then colonies may be formed wherever the soil, climate, and other local circumstances will admit in any part of British India; and they may be formed in any manner that may seem agreeable to the colonists. Our own inquiries have been chiefly directed to Singapore, Malacca, and Penang; and most of the remarks in the

documents before us have been made with reference to them. What then are the advantages of those places? Are they favorably situated for colonization?

Turning to the map of eastern Asia, and following the peninsula of Malacca to its southern point, we find the island of Singapore, situated between the parallels of  $1^{\circ} 05'$  and  $1^{\circ} 20' N.$ ; and the meridians of  $106^{\circ}$  and  $106^{\circ} 20' E.$  It is separated from the main land only by a narrow channel. Its average length is about 20 miles, and its breadth nine. The town of Singapore is situated on the southern shore of the island; on the site of the ancient capital of the Malays. The British flag was first hoisted there by sir T. S. Raffles, February 29th, 1819, when the population scarcely amounted to 200 souls; in three months, however, it increased to 3,000; and in 1829 it exceeded 10,000, principally Chinese. In January, 1833, it was 20,978; of whom 8,517 were Chinese, 7,131 Malays, 119 Europeans, 96 Indo-Britons, 300 native Christians; the others were Armenians, Jews, Arabs, Javanese, &c. The increase of the population from the last date to August, 1834, amounted to 4,277 persons, exclusive of 1,074 others, the population of several islands and places not included in the preceding census, they having only recently been brought within the jurisdiction of the settlement.

The harbor of Singapore is good, being both safe and spacious; it lies to the south and southeast of the settlement. On the west side of the island there is a small village called New Harbor. The eastern part of the island has not been surveyed, and is the resort of tigers, pirates, and other outlaws. The surface of the island is diversified with undulating hills, most of them still covered with jungle and forest trees. The character of the soil varies; much of it is alluvial, formed of the detritus washed down from the hills, and of the peculiar soil which gathers around the roots of the mangrove trees where they are washed by the tide. In the more elevated land, the soil passes into a loamy formation. The island is not rocky, though on some sides of it, large ledges of coarse granite or sandstone form the boundary against which the waves of the ocean perpetually dash. Towards the southeast of the island there is a large tract of low red clayey land which is well adapted to the cultivation of rice; it is probably a tertiary formation, and there are beds of sand interspersed with the clay. It is at present occupied chiefly by a number of Malays and Bugis. Under the direction of the civil engineer, fine roads and canals are being constructed throughout the island; by the latter, the low lands will be drained; and by the former, ready access will be had to many fertile vallies hitherto scarcely known except to a few Chinese. It is believed that most of the vegetables, fruits, and spices, raised at the neighboring settlements may here be produced abundantly. Pine apples, plantains, guavas, jack-fruit, pepper, cloves, nutmegs, sugar-cane, thrive; and the greater part of them are plentiful. The lands already under improvement are chiefly occupied with plantations of pepper, nutmeg, betel nut, gambier: the number of the last named, under the care

of about two thousand Chinese, already exceeds one hundred. Cotton and coffee plants have also been introduced to a small extent, but their success is still doubtful. It is estimated that about 20,000 peculs of gambier, and 10,000 of pepper are annually raised on the island.

To the question, proposed to one of the oldest residents in Singapore, 'What sacrifices ought a young man to calculate to make if he enlists as a member of a colony to that place,' we have the following reply: "The endearments of home; the intercourse with early friends and Christian acquaintances; perhaps the prospect of rapid increase of wealth in his native country; robust health; and the communion of the church to which he is attached. But these privations will often be compensated by the pleasing consciousness of being engaged in doing God's will, in promoting directly or indirectly Christ's kingdom on earth, and of being one of the humble instruments of bringing about that happy time, when all shall know the Lord." To the same inquiry another resident gave the following: "The only sacrifices in my opinion which persons coming to settle here would have to make, are those of separation from country, kindred, and friends. In other respects they would be gainers, since by the removal they would inhabit one of the most favored places in the world. A place as free from violent and contagious diseases, as it is from tempests and earthquakes [to which some of the more eastern islands are exposed], a spot in the highway from the cape of Good Hope to India and China, situated between those two great Asiatic empires and in the bosom of the Indian Archipelago; a spot destined at no very distant period to exercise, from its geographical position, a vast commercial influence in the east. To become the inhabitant of such a spot holds out every inducement to the sober and industrious."

Malacca is situated on the southwest coast of the peninsula of the same name, in lat. 2° 14' N., long. 102° 12' E. The exact limits of the British territory around the town of Malacca, we are unable to ascertain from any of the documents before us. In a communication from the resident there dated, Malacca, October 4th, 1834, we have the following statistics. "Over a space of 1000 square miles we have about 32,000 inhabitants. Of these, upwards of 12,000 are in the town and suburbs, viz: 3,071 Malays; 3,862 Chinese; 309 cannibals (i. e. Battaks); 886 Hindus; 1,868 Coromandels; 14 Siamese; 1,921 professing Christians (principally Portuguese Romanists); 43 Caffres; 91 Arabs; and 43 Bengalees. The remaining 18,683 Malays; 902 Chinese; 200 Battaks; 9 Siamese; and 9 Javanese, are dispersed throughout the country." In this account, we think the inhabitants of Nanning are not included. Malacca, from its location in a commercial point of view, is not likely ever again to rival Singapore; but in the productions of the soil, the resources of the former will doubtless exceed those of the latter place. The products of Malacca are abundant, and may be increased to almost any extent.

Penang is situated off the west coast of the peninsula in latitude  $5^{\circ} 25' N.$ , longitude  $100^{\circ} 19' E.$  It contains about 160 square miles, and has a good harbor. Through the centre of the island there is a range of lofty hills; the highest of which rises 2,574 feet above the level of the sea. According to a census taken in 1833, the number of inhabitants was 40,322: these are British, Dutch, Portuguese, Armenians, Malays, Arabs, Parsees, Chuliahs, (Kalings, or emigrants from the coast of Coromandel.) Burinans, Siamese, &c. The climate is healthy, and the soil productive. The hills, which afford a fine retreat for invalids, are in a high state of cultivation with flourishing and productive spice trees. On the coast opposite to Penang, is the province of Wellesley with a population of 45,000 souls.\*

We come now to consider the manner in which Christian colonies should be formed. We have already described the character of those who would be best fitted to embark in this enterprise. And we have seen that the value of Christian communities on all these eastern shores,—of communities of men understanding well the various arts of living, actuated by a never-dying principle of Christian love, and anxious to bring to the knowledge and blessings of the gospel all those for whom their Master shed his blood,—is neither to be questioned nor calculated. The only inquiry is, where are the men who will deliberately and resolutely enter on such undertakings? Are there none among all the twenty-five millions of Great Britain, or the twelve and a half millions of the North American republic? If there are not, then have we mistaken the signs of the times, and the indications of God's providence towards his children. We have placed high the standard of character, because we would not see the new establishments projected upon any utopian basis. We deprecate this, because those who can be moved only by visionary plans, will always be found unstable in principle, and faint-hearted in the hour of trial. Those are the men needed, who, understanding all the difficulties of the case, will proceed in the enterprise on those principles that commend themselves to the consciences of mankind, and who will be moved and sustained by such motives as are adapted to our nature as rational and accountable beings. We have said that the colonies should be composed of persons who are ready to sacrifice their ease, comforts, and gains. Such qualities ought to form the basis of their character, as in fact, they should that of every one who bears the name of Him who sacrificed himself for the good of others. Let a single example be taken for illustration. We do not mean that the colonists should forsake any other ease, comforts, or gains, than those which that little band of emigrants forsook who, early in the 17th century, bade farewell to their native land, braved the dangers of the Atlantic, and planted their feet on the rock of Plymouth. Hope, hope of the good things of this life and of the eternal joys of that to come, led them on and sustained them in their arduous undertaking; and their children know that their hope was not vain. We would not have the colonies constructed on any other

\* For a further account of Penang, see *Chinese Repository*, vol. 3, page 221

principles of self-denial than those which actuated the "pilgrims." Joyfully they forsook their homes, and fled to inhospitable shores and a howling wilderness. In doing this, we suppose they were influenced by the simple maxim, 'it is right to obey God rather than man.' Now, to the multitudes of Christendom, India and the Indian Archipelago are opened and are opening for the establishment of Christian communities—communities whose influence is needed to carry into execution the last injunctions of our exalted Savior. And the question recurs, where are the men who will step forward and form these communities? We turn to the inhabitants of the British isles and ask, Were there two centuries ago hundreds of men, women, and children, who for conscience' sake left their homes and fled to the most desolate wilds? And are there none of the present generation who, for the gospel's sake, will go forth to shores, rich, salubrious, and waiting to receive them? We turn to the people of the United States of America and ask, Did your fathers, that they might worship God according to their own pleasure, and bequeath the same legacy to their posterity, put their lives and their all in jeopardy? And are there none among their sons and daughters who will hazard mere temporary comforts that they may bear the boon of eternal life to the teeming millions of the east? We invite, we urge you to come forth and possess the land: not to rob the natives, but to enrich them; not to oppress, but to bless them; to make their villages like your villages; to educate their children as yours are educated; to inspire them with the same spirit and hope which animate and gladden your own hearts: come, and by your example joined to precept guide these benighted souls safely through this wilderness world, and then onward to those bright shores where they shall dwell for ever among the ransomed of the Lord.

Believing that there are many persons who, in view of the subject under consideration, are ready to emigrate, we offer a few suggestions relative to the manner in which such colonies may be organized. Several plans have been suggested; among them are the following. 1. A number of families, relying on their own resources, (and the more independent they are the better,) may form themselves into a community; and, if deemed expedient, have certain interests and stock in common, and in a single body go forth and occupy the place selected for their future home. If necessary, a small fund might be raised to supply any deficiency of means which these families may experience, and which shall be refunded whenever the colonists (themselves being the judges,) become able to do it. 2. A single individual, possessing wealth and inclination requisite for such an enterprise, (and there are many such in Christendom,) might take up his residence at a suitable place in the east, bringing with him tenants of different professions, who would serve to take the lead in various branches of labor and in instructing the natives in the several handicrafts necessary for a new establishment; and in a short time, a few years at most, the tenants would be able to maintain themselves, and direct the affairs of their respective departments. 3. A colouri-



zation society might be formed in England or America, or one in each country, the object of which should be to form colonies, fit and send them forth to their places of destination. Or, 4, perhaps some of the foreign missionary societies already existing might consider the enterprise as not inconsistent with their plans, and might be induced to send out and support not only school teachers, but others also who, laboring with their hands, would instruct the natives in all the principal arts found among civilized nations.

Whether one of these, or some other plan, shall be deemed most expedient, we suppose the persons composing the colonies should be, 1st, agriculturists; 2d, mechanics; 3d, merchants; 4th, school teachers; 5th, physicians; and 6th, pastors. The number of families for a single colony might vary, in the first instance, say from 5 to 15; and the number of individuals, from 30 to 90. For the sake of giving our ideas a more definite shape, let us suppose a colony of fifteen families projected, and located on the island of Singapore.

Farmers would form a very essential part of the colony; and of the fifteen families, three, at least, ought to be agriculturists. These, besides their knowledge of husbandry, should be good horticulturists, and well acquainted with the properties of soils and all the various modes of mixing and improving them. They would need to bring with them only a few implements; but should be well furnished with samples and tools for making whatever new ones their business could require: it would be better to improve those already in use among the natives, than to prejudice them by attempting unseasonably to introduce others. It is supposed that the breeds of cattle, horses, and sheep, might be improved by introducing the same from the countries of the west. Buffaloes are probably better fitted for labor than oxen; they are extensively used in the Archipelago, and are laborious and gentle. Various kinds of grass seed, such as clover, herd's grass, &c., also fruit and garden seeds, as well as several species of grain, should be brought out by the colonists: many new ones may, no doubt, be introduced, and others improved by bringing the seed from one side of the earth to the other. The cultivation of most of the products of the tropical climes, as rice, coffee, nutmegs, cloves, cotton, mulberry, &c., &c., would occupy the attention of the farmers, as one or the other of them seemed likely to be most productive. The emigrants would not themselves be able to labor abroad during the middle of the day, say from nine to three or four o'clock. Chinese would be the cheapest and most efficient laborers; and almost any number of them could be hired for \$2.75 or \$3.00 per month. The first thing to be done on the arrival of the colonists would be to erect cheap and temporary houses, and clear their land. "Any extent of forest and uncultivated land," says a gentleman who has for many years resided at Singapore, "may be obtained by application to the government for the same, without purchase, but subject to a quit rent; which for the first fifteen years is trifling, but increases, at periods of fifteen years, to the maximum of \$10 per annum an acre. The regulation authorizing this rent is, however,

about being modified; and it is supposed the maximum hereafter will not exceed one sicca rupee (48 cents) an acre. The Chinese residing in the interior of the island, who have plantations of gambier, (of which there are upwards of one hundred,) are by tacit permission allowed to 'squat;' but are liable to be ejected, should government think proper to demand the rent chargeable on the land. Old plantations, cleared of heavy trees, may be purchased at very low rates, but to which there is no other title than that of pre-occupancy." It is highly probable, as we showed in the first part of this article, that government has ere this removed every obstacle to the purchasing of territory in British India. Small fields of land could be cleared and planted by the colonists in a few weeks after their arrival, and in six or eight months, crops of rice and fruits could be gathered. The water is wholesome; and timber for building, &c., is abundant: there is also excellent clay for bricks, which are already extensively used in building houses. If land could be obtained, it will probably be best for the colony to be located within two or three miles of the town.

Mechanics of almost every occupation would find employment. Some of them could probably pursue their trades most advantageously, at first, within the limits of the present settlement, where their services would be in immediate demand. On their arrival, they could rent shops and commence business without delay. The mechanics most needed, and who would find most constant employment, are: 1, a carpenter and cabinet-maker; 2, a ship-builder; 3, a wheelwright and machine-maker; 4, a blacksmith; 5, an iron founder; 6, a goldsmith; 7, a printer and bookbinder; 8, a paper-maker; 9, a butcher; 10, a tanner and currier; 11, a shoe-maker; and, 12, a saddle and harness-maker. These twelve departments of labor would furnish sufficient employment for at least six families, with two or three workmen in each family. The workers in wood, namely, the carpenter and cabinet-maker, the ship-builder, and the wheelwright, would require nothing but their tools, which should be of good quality, and in variety as numerous as possible: they might, however, be furnished with an assortment of paints. The blacksmith should bring a complete set of tools, and a small stock of fine steel. Copper, lead, tin, and iron, are procurable at all times, and of good quality. The iron founder, in addition to the business directly in his own line, might be furnished with the necessary apparatus to establish a type foundry, for which there will soon be a demand. The goldsmith would find himself much occupied in repairing time-pieces and nautical instruments. A small assortment of these articles, and others belonging to the same branch of business, would often be demanded. The printer, who should also have a sufficient knowledge of bookbinding to be able to conduct this part of his establishment, would be employed in various kinds of printing in the Malay, English, and Chinese, languages. He should also have a bookstore, and a good variety of stationery. The paper-maker would find immediate demand for the products of his manufactory, there be-

ing, we believe, no one of the kind on this side of the Ganges. The butcher would need to direct his attention to the rearing of animals, as well as to the slaughtering of them. The tanner and currier would find abundance of material, and a ready and constant demand for his work. Hides are numerous. For tannin, gambier, which is seven times stronger than oak bark, may be obtained in great quantities, and under the direction of a good workman, would produce leather superior to that now in general use, which is fit only for dry weather. From the tanner, the shoemaker, and the saddle and harness-maker could obtain the material for supplying an extensive and steady demand for articles in their respective departments of labor. These articles are fast coming into use by all classes of the people. Several of the Malays have already their livery stables; and the 'sultan' and suite appear in public with coach and buggies, being quite disposed to encourage the arts and imitate the customs of Europeans.

The services of a merchant would be of no small advantage to the colony. The person, however, for this department, would need a large capital. He might extend his business, if his circumstances would permit, beyond the colony; but most of his time would probably be occupied in transacting its mercantile business,—buying material for the mechanics, disposing of the produce of the farmers, and acting as agent for all their shipments. By conducting all his transactions with a strict regard to truth, abstaining from all dealings in opium and ardent spirits, and offering no other articles for sale except such as he knew to be good, and those at a fixed but moderate price, he would exert a great and salutary influence among the natives, and soon win their confidence.

The principal members of two families might come out in the capacity of school teachers. These should devote their whole time to the business of education. Several schools should be established, some for boys and others for girls, adapted to the different ages and circumstances of the pupils. The languages used in the schools would be the English, Malay, and Chinese; and perhaps others; consequently on their first arrival, the teachers would need to apply themselves vigorously for several months to the acquisition of the Malay, and for a much longer time to the study of the Chinese language. They should be supplied with all the various apparatus necessary for school rooms; and at least two of their number should be qualified to lecture on the arts and sciences, particularly those of a practical nature; and should accordingly be furnished with a philosophical and chemical apparatus, as well as with globes, maps, &c. They would need all the instruments necessary for surveying land; and a good surveyor would immediately find employment. The most important department of their business would be the preparation of school books, adapted to the intellectual capacities and moral habits of the native scholars. It would likewise be a part of their business to train up teachers. Engaged in such labors it is easy to see that they would exert a powerful influence on the future destinies of the colony.

Two medical practitioners, both physicians and surgeons, would be desirable. On their arrival they would open a dispensary, which should be every way well furnished. Full assortments of all the medicines usually found in a good apothecary's shop, with all its conveniences for pharmaceutic manipulations would be necessary. It might naturally be expected that these gentlemen, imitating the example of some who have gone before them in India, would acquaint themselves thoroughly with the *materia medica* of the natives; by doing which they would doubtless make discoveries valuable to the profession generally, and in a few years find substitutes for many articles which must now be imported. Notwithstanding the ignorance of the Malays and Chinese on every topic connected with medical and surgical practice, it would be interesting and profitable to learn something about their modes of treating different diseases. To the poor, medical aid should be gratuitous; and at an early period, the practitioners should commence training up native youth in a course of medical studies, who in due time would become able physicians and surgeons.

Last, but not least, we come to speak of the duties of the pastor. Some people may suppose that for so small a colony his labor would not be arduous, and therefore conclude that a man of very ordinary acquirements might be selected. Not so. On the contrary, his station would be one of peculiar responsibilities, demanding talents of the highest order. He should be a man of good natural abilities, and well acquainted with the world, prepared to cope with men of every description of character,—the talented and the weak, the learned and the unlearned, the polite and the rude, the civilized and the savage. He should possess more than an ordinary share of common sense. He should be equipped, if we may be allowed such a comparison, like a ship destined to explore new seas, prepared for every emergency. In a great degree, the welfare and success of the colony would depend on his character and efforts. Should he fail in his duties, 'and concerning faith make shipwreck,' the injury to the colony would be incalculable. His piety should be deep and unfeigned. Like Cowper's preacher, he should be—

\* \* \* \* "simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impress'd  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."

We have now sketched the plan of a colony, to be composed of fifteen families; three for agricultural, six for mechanical and one for mercantile pursuits, with two for medical and surgical, two for educational, and one for pastoral duties. We by no means suppose this plan to be the best that can be devised; we advance it

merely as the result of our own thoughts and inquiries. Nor, all things considered, do we suppose that Singapore holds out greater advantages than some other places for new colonies. We have said nothing of Java, because the principles of the Dutch government militate against the system we advocate; as do also those of the Spanish government with reference to Luçonía. But whenever those governments shall see fit to adopt the line of policy already proposed by the legislative council of British India, then will Java and Luçonía, with their rich and extensive territories, afford great advantages for Christian colonies.

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**ART. II.** *Notices of modern China: officers of the inferior magistracy and police; domestics of the principal officers; malversations of the police; extortions and cruelties of inferior officers; &c.* By R. I.

EVERY officer of government,\* from the first to the ninth rank, must be previously qualified by a literary or military degree; but the clerks and other inferior attendants are not considered to have any rank, or to be permanently distinguished from the rest of the community. The ninth rank includes,† however, village magistrates, inferior treasurers, jailers, &c. Subordinate to the great officers of the provinces already enumerated, are the heads of the several foo and heën districts. Some of the largest of the heën, as those of Nanhae and Pwanyu, which constitute the city of Canton and suburbs, are said‡ to contain each about 1000 unpaid police; the middle sized ones to have 300 to 400, and the smallest from 100 to 200.

The duties of some of the higher grades of the above enumerated officers are pointed out in the Repository.§ The others may be generally surmized from the nature of their offices. It does not appear what salaries are paid to them; but it is probable that they are very small, and in some cases, as with the police, none at all. In the latter case the perquisites of office must, of course, supply the place of salary. We have already stated that bribery, with respect to the higher departments of government is connived at, if not sanctioned by the emperor: we are not surprised, therefore, to find that it is publicly advocated even by his officers, as will be seen in reference to a document issued by the fooyuen of Canton quoted in this work.||

\* Staunton's Penal Code, note to section 7th.

† Morrison's View of China for philological purposes, page 100.

‡ Canton Register, Aug. 2d, 1830. § Chinese Repository, vol. 2, page 207

\* Chinese Repository, vol. 1, page 384.

"All the appointments and removals of officers, (according to section 43 of the penal code,) whether civil or military, shall depend solely on the authority of the emperor. If any great officer of state presumes to confer any appointment upon his own authority, he shall suffer death by being beheaded, after remaining in prison the usual time." A note by the translator of this prescript adds; "that the viceroys and commanders-in-chief of provinces are constantly in the habit of filling up the various civil and military appointments under their respective jurisdictions, when they become vacant, but it is always done expressly by virtue of the authority conferred by the emperor, and generally stated to be only *ad interim*, until his majesty's pleasure is known." For confirmation of the fact stated in the note, and to learn how the appointments are filled up, we refer to a memorial of a censor presented to the emperor in 1829,\* in which he praises his majesty for his intense desire to attain good government, but adds, that it is defeated by the infamous conduct of the provincial rulers. He requests the emperor to prohibit several abuses; such as, magistrates quitting their districts to dance attendance on governors, to look for promotion. On public holidays, as on the anniversary of the governor's birthday, or of his wife or mother, away go the country magistrates to town to pay their respects, whilst the affairs of the people and the revenue are left to underlings, or neglected altogether. Some carry this practice so far, the censor says, as to absent themselves altogether from their districts, in order to get placed on a profitable commission of inquiry, or to seek promotion. Another abuse, is that governors appoint these magistrates to be their own secretaries. "It is the governor's duty," he says, "to pay his own secretaries, but he takes his majesty's servants who do the work for nothing, so far as money payment goes;" but they look to repay themselves at the peoples' cost, or by getting a higher appointment through the governor's influence. A third abuse is, that the governors put their own creatures from mere licitorships into respectable offices *pro tempore*. But these low people fail not to fleece the people, during the short time they hold the situations. The last evil he complains of, is that governors impose on the emperor by recommending unfit persons for promotion and rewards.

Although the censor thinks it necessary to require the emperor's prohibition of these abuses, they are already provided for in the code, and they afford additional examples, to those already quoted, of the opposition of the theory and practice of the law. The section which prohibits the great officers to nominate to official situations is already cited. Section 54 is headed "officers of government quitting their stations without leave;" and section 173 prohibits the officers of the tribunals to leave the walls of their respective cities to attend on even an imperial commissioner on his route through their districts.

The secretaries of the governors and fooyuens spoken of by the censor, the clerks of the courts, the szeyò or jailer, and the police-

\* Canton Register, May 18th, 1819.

runners will be found to stand very prominent in the imperial maledictions against abuses. The first not so often indeed, since they are not recognized officers of his majesty; but they seem to be the instruments of extortion throughout the provinces, and to become thus qualified to preside in their turns over similar machinery. "We have lately seen," says an article in the *Canton Register* of Ap. 15th, 1830, "an account of the order of mandarin domestics, written by themselves, and giving a brief outline of their rise, progress, and duties. The domestics of a governor or fooyuen, says the writer, are complimented by the title of 'mandarins of the court,' and now the domestics of the lower officers get the title of changsuy, which a former emperor conferred on his own faithful servants. These domestics (keajin) hold a middle place between the mandarins and the people, and assist in the management of public business: they are well dressed, and carry themselves loftily.

"There are several grades among them. The first class consists of the descendants of poor officers, who neither having been educated for any learned profession, nor brought up to a trade; and having no property to live on, go forth to other regions, and there endeavor to throw themselves into some great family, and to make themselves indispensable in it by pleasing every one. Others are the sons of once opulent, but now bankrupt, merchants, who have learned something of the ways of the world; but being left without property, are glad to become mandarin servants. A third class consists of those whose education has been neglected, and who in a course of gambling and debauchery have acquired knowledge of life, and the forms of good breeding. A fourth class consists of those who have learned some trade in their youth, but through idleness and a fondness for roving, have neglected it. There is another class of very low dissipated men, who have never had any regular occupation, nor listened to the instruction of their parents: but are fond of good eating, fine clothes, and many friends, singing songs, and acting plays. These men aspire also to the respectability of the mandarin domestics, and when they get employed, they lend themselves to everything base, perhaps for the sake of gain, conniving at their wives living with their masters. Then extortion, theft, usury, and every mischief, is the consequence: for there are drunken, debauched mandarins who employ such fellows. These mandarins have eyes without pupils; they cannot distinguish a common stone from a precious gem, and they are often ruined by such servants."

The employment of some of the above classes of persons, who, by the way, are not peculiar to China, has most likely another end, which section 82 of the code is intended to guard against. It is there enacted that, "all citizens who, not being obliged to labor for their own support, place their unemployed sons, grandsons, brothers, or nephews, in the suite of an officer of government, in order to evade the performance of the personal services due by them to the state, shall (being masters of families,) be punished with one hundred blows;

and the officer of government conniving at such evasion, shall be liable to the same punishment, or in the event of his having received a bribe, to such greater punishment as he might be liable to, for taking a bribe to such an amount, for an unlawful purpose." This section of the code, which is classed with others relating to the collection of taxes, and performance of personal services, seems to imply that the domestics of the officers of government are exempt from those dues.

Having seen of what stuff the lower classes of the governmental servants are composed, we proceed next to inquire into the manner in which they perform their duties. The notices on this subject in the Peking gazette confound the duties and responsibilities of the magistrates and their inferiors so continually together, that it is difficult and perhaps unnecessary to separate them. The malversations of the former too, like those of the higher ranks, are to be gathered by implication, rather than by direct charges against them, except in a few instances of very flagrant injustice.

To begin then with the capital and its environs. We find in the Peking gazette for the 10th of February, 1824, the memorial of a censor concerning the malversations prevalent among the clerks and official assistants in the governmental offices of the province of Cheihle. "The clerks in the large and small offices of Cheihle province," says the censor,\* "being assisted by their own friends in the prosecution of public business, the latter make use of their official influence in the commission of every species of iniquity. I the censor have turned my whole attention to the examination of these abuses. Truly there is none to whom they will not vend their services! But this province, being the place of imperial residence, ought to be governed with more especial probity, as an example to all others. It appears that in the offices of the treasurer and judge there are, in addition to the regular assistants, persons who call themselves *keōchoo* (heads of departments), who, dividing themselves into two bodies, those who manage *internal*, and those who manage *external*, affairs, monopolize all the business of the chow and heën districts; and in the progress of the ratification or reversal of the decisions of the inferior courts, are guilty of all kinds of false and criminal combinations. The official friends of the chow and heën magistrates, having formerly been clerks in the higher courts, have a secret correspondence with the above *keōchoo*, and in all matters of judgment consult together with them, for the purposes of deceit and plunder. When the business of government falls into such hands as these, they prove, in fact, the destructive insects of the soil. This evil practice," concludes the censor, "since it exists to such an extent in Cheihle province, must also prevail in others."

In the Peking gazette of April, 1819, we find similar complaints of neglect in the administration of justice in the following report of another censor.† "A censor has presented a document to the empe-

\* Transactions of the Royal Asiatic Society, vol. 1. page 381.

† Indochinese Gleaner, January, 1820. page 236.



ror, complaining of flagrant neglect in the administration of justice, even in the province of Cheihle. He says, 'the magistrates of the chow and heën are none of them diligent and vigorous in the execution of their duty; and even in the province of Cheihle, there are many who, without the least fear or shame, connive at robbery and deceit. Formerly, horsestealers were wont to conceal themselves in some secret place, but now they openly bring their plunder to the market for sale. When they perceive a person to be weak, they are in the habit of stealing his property, and returning it to him for money. On reporting this to the officers, they treat it as a trivial affair, and blame the sufferer for not being more cautious. There have been instances of thieves being apprehended, and on their persons have been discovered governmental warrants, which showed that they had taken advantage of being sent out to apprehend thieves, to steal for themselves. Formerly, constables were forbidden to harbor thieves, but now they themselves adopt these nefarious practices. When a matter is reported to the officers, they lay it by and do not inquire into it; and on its being carried to the higher courts, and orders issued that the affair be attended to, they just apprehend a few thieves, and after a few days let them go again. In the districts of Tinghing heën, Sinching heën, Chuh chow, Leängheäng heën, and Koongan heën, justice is administered in this remiss and careless manner. And what is still more flagrant, at a village between Wanning and Fangshan, (close to the imperial residence,) there are very many thieves concealed, and some Mohammedans mixed with them, who go out by night in companies of twenty or thirty persons, carrying weapons with them; and in the district of Fangshan, they frequently call up the inhabitants, break open their doors, and having satisfied themselves with what food and wine they can obtain, they threaten and extort money, which if they cannot procure, they steal their clothes or ornaments, oxen and horses, and depart. They also frequently go to shops, and having broke open the shutters, impudently demand money, which if they do not get, they set fire to the shop with the torches which are in their hands. If the master of the house apprehends a few of them, and sends them to the magistrate, he merely imprisons and beats them, and before half a month allows them to escape, giving out that they have run away, when the fact is that they have been purposely released.

“Now in my opinion, the magistrates of the districts are the shepherds of the people, and they ought, immediately on the first report of a robbery, to proceed to apprehend the criminals, and then they would fulfill their duty; but now their allowing the people to report of flagrant as well as clandestine robberies, without proceeding to a strict examination, is first, because they are weak and hindered by their fears; and secondly, because their sluggishness prevents them: not knowing that thus the evil has already risen to a height too great, and it will at length be like 'fattening the ulcer, till misery is completed.' I intreat that an order may be issued, that at the approaching triennial examination, these useless and worthless magistrates

may not be noted and recorded with honor; but that then a strict inquiry may be instituted, that if there are any thus weak and negligent in performing the duties of their office, their names may be signified, they be deprived of rank, and their negligence punished as a warning to all sluggish officers in future. Also, that a selection be made of some intelligent, decided, and able men, who shall adjust and rectify these disorders. Then the country will be peaceful, and the people tranquilized and happy. I will mention an instance of Wán Chinghwuy, the judge of Shantung, who having apprehended some thieves, made a selection among the magistrates of that province, of two or three decided, intelligent, daring, and active men, whom he sent to make inquiry, in any village or district where thieves might lurk, and according to the distance of the place, or the number of the supposed banditti, he sent police-officers and soldiers to watch and patrol, to search into their haunts, and apprehend their ringleaders: in consequence of which the province of Shantung, from that to the present time, has been a little peaceful and tranquil. I beg therefore that an order may be issued to the superior officers and judges of the province, that they would make suitable regulations, and adopt means of preventing these evils in future.' ”

It was the same censor probably who, in November of the same year,\* requested the emperor to interdict the employment of Mohammedans in the police; to which his majesty replied, that the request was improper, since Mohammedans are dispersed over all the provinces. “ If, as the censor reports,” adds the emperor, “ some of them join with the thieves they are sent to take, let them be punished according to law. But, if on account of one case of this kind, all Mohammedan subjects be interdicted from filling places under government, it would not be equitable.”

In the 129th number of the gazette for 1827,† we find the governor of Peking reforming the courts, and endeavoring to relieve the people from the retainers in them, some of whom, he says, are necessary, but they are dreaded by the people as much as wolves or tigers. He effected the dismissal of 23,921 from the courts of the province of Cheihle alone! The same or another censor complains,‡ the same year, of the oppression and extortion practiced in the neighborhood of Peking by the police, who raise hundreds of thousands (of taels) annually from the people, and weary them of life.

In the following year, the unpunished robberies were, according to another report,§ daily increasing, owing to the police participating with the thieves. “ They sometimes receive part of the stolen property, to connive and leave the thieves at large, or, after seizing them, to sell them their liberty.” When the officers of government become urgent, the police apprehend old thieves who have been branded, or such as have returned from banishment, but who are not concerned in the particular crime in question, in order to save appearances and leave the real offenders unmolested. Last winter, a

\* Indochinese Gleaner. July 1826, p. 345.

† Malacca Observer, Oct. 7th, 1828

‡ Canton Register. Aug. 9th, 1828.

§ Canton Register, July 16th 1829

hundred and one were seized in some particular case, seventy of whom were innocent of the crime with which they were charged. Peking is, he adds, studded with police and military posts, as the heavens are with stars; so that no thief could escape, but for the reasons he states.

Another censor renews the charge in 1830,\* and represents the injury done to the public by the extortion of the police. "They no sooner get a warrant to bring up witnesses, &c., than they assail both plaintiff and defendant for money to pay their expenses, from the amount of 100,000 to several hundred thousand cash. Then the clerks in the office must have double what the runners get. If their demands be not satisfied, they contrive every species of annoyance. Then again, if there are people of property in the neighborhood, they will implicate them. They plot also with pettifogging lawyers to get up accusations against people, and threaten and frighten them out of their money for miles around. They form leagues too with banditti, &c., &c." The emperor admits the truth of the picture. He appoints officers, he says, to preserve the security and comfort of the people; but the people suffer from no cause so much as from the police-runners of those same magistrates. He contents himself, however, with ordering them to keep the police under strict control.

In 1832, the governor of the province of Cheihle laid† before the emperor a detailed account of the state of the police, in which a specific remedy is at last pointed out. He shows that the evil arises from inadequate pay, which obliges the inferior officers of the courts of justice to join with robbers, instead of apprehending them. He found out this, he says, by experience, when officiating as fooyuen in Shantung, and he recommends a loan of 100,000 taels from the public funds to enable him to pay the police, and induce them to act with the government, instead of siding with the thieves. This sum is only to be borrowed from the Cheihle treasury; and one half of it is to be placed out at compound interest in the merchants' hands, until it has increased to the original sum, when it is to be replaced in the treasury, and the other half is to be appropriated immediately to pay the police. We may conclude that this reform of the governor was carried beneficially into effect, since we find no more complaints against the Peking police. The governor's principle must, however, be introduced into the higher departments of the government and of the tribunals, in order to work a radical cure. We have an account of a supposed case of bribery extracted from a Peking gazette of 1831, which as characteristic both of the system of the tribunals, and of the persons who manage the subordinate, if not the superior, parts of the machinery, we extract at length.‡

"The Criminal Board respectfully presents this statement to his majesty, concerning certain written papers found on a dead body which was being examined by the *szeyuen*, which papers contain

\* Canton Register. Aug. 25th, 1830.

† Canton Register. March 17th, 1832.

‡ Canton Register. March 24th, 1831.

evidence of a secretary of the said Board having received bribes. This statement is therefore reverently and explicitly to inform his majesty thereof, and request his majesty's will for the degradation of the said person, and for another person to leave his office, that they may both be confronted.

"On the second day of the fourth moon of this year, a statement was received from Tihlwan, tsoling of the yellow banner, a Mantchou, giving information that Kwa Urhkea wife of the secretary Kingyuen had hanged herself. The szeyuen for that moon therefore received orders to take with them the police, and go and examine minutely if Kwa Urhkea's body was without wounds, and if she had really hung herself. On examination it appeared, from the evidence of Kingyuen, that he is secretary to the Yunnan sze of the Board of Punishments; that his wife Kwa Urhkea was very fond of spirituous liquors, and when intoxicated, was in the habit of making a great noise and beating Hekin the waiting-maid: that on the 27th day of the 3d moon, having become intoxicated, she as usual began scolding and beating Hekin, and that Hekin, being of a hasty temper, wounded herself in the forehead with a knife; and that, on the night of the 1st day of the 4th moon, Kwa Urhkea found opportunity of hanging herself. This witness being confronted with Pökang the brother of the deceased, and others, the testimony of them all agreed. On examining the body, there were found, under the sash and in the fore part of the stocking of the deceased, two written papers and two cards on which were the names of Shen Choo and Han Tihlung. The two written papers were found to contain the following words: 'Shen Choo, 30,000 cash;' 'Han Tihlung, 30 or 40,000 cash.'

"We, the members of the said Board, immediately appointed officers to investigate the subject, and after attentive examination, it now appears that in the 8th year, 4th moon of Taoukwang, a case was brought forward against Chow Yungming, an officer under the Yunnan sze, and others, for having, on account of a debt, beaten to death a person named Wangta, for which Chow Yungming, being tried, was condemned to be strangled. In this case Shen Choo, a tsan-ling and messenger of the ho-ke cantonment of the bordered yellow banner, was concerned, having, after the affray, conciliated parties, but his conduct being by no means improper, his trial was dispensed with, and the case after having been laid before your majesty, was settled. Again, it is on record that in the 11th moon of the 9th year, Han Tihlung, an officer under the Nganhwuy sze, having had a contest with Sheihfuh of the imperial house, about buying and selling certain articles, the said Han Tihlung was condemned to be bamboed, and there the case ended. Having investigated to the kernel, we find the circumstances of trial and punishment of the said offenders in perfect accordance with the laws, without either punishing them more slightly or more severely than they deserve. The secretary Kingyuen, however, has not at any time been tried or punished for any offense, and these two cases have not the least relation to the death of Kwa Urhkea. But as Kwa Urhkea was a

female, if Kingyuen is really not guilty of any offense, how is it that she knew anything of Shen Choo and Han Tihlung being before the magistrates, on account of implication in certain contests coming within the jurisdiction of this Board? And how does it just happen that these two cases have occurred?

"Now, in the inquisition on the body of the deceased, it appeared from the evidence of the deceased's brother Pökang, and others, that his sister could write, and that the papers found are in her handwriting: these are manifest circumstances of Kingyuen having listened to engagements to receive bribes and to deceive. After several days' examination, Kingyuen deposed, that Han Tihlung was an acquaintance of his, and that after the contest in which Han Tihlung was concerned, he had engaged Too Fangchow, the shoo-le of the Nganhwuy sze, to manage some law affair for him, and he had done so, but with regard to the circumstance of bribery, he would not depose anything. And, in his deposition on Shen Choo's case, he stated that he had never engaged the Yunnan sze to do anything for him. On strict examination of Shen Choo, he also stated that nothing of the kind had ever taken place. As this case regards an officer of rank receiving bribes, and engaging persons to manage cases for him, it is not right to suffer any deceit or evasion. It is therefore our duty to state these circumstances clearly to your majesty, and request your majesty's will that Kingyuen the secretary be degraded, and that Shen Choo, the tsan-ling and official messenger of the ho-ke cantonment bordered yellow banner, be immediately confronted with Han Tihlung, and the other witnesses in the present case, and that, being examined with clearness and truth, the affair may be transacted according to the laws. It is for this that we respectfully present this statement."

"His majesty's will has been received saying, 'It is recorded.'"

The tithing system, which we have adverted to before, as forming a part of the theory of the patriarchal government in China, has long ceased to be acted upon strictly, as it has in England and must do, no doubt, as a system of police at least, in all very populous countries.\* One of the censors memorialized the emperor in 1833 upon the subject, to request that it might be enforced again with greater strictness; to which the emperor assented and lauded the system highly. The censor inferred the neglect of the system, from the circumstance of a contraband manufactory and an illegal religious association having existed several years in Peking, without being discovered; as though the same inference might not be drawn from nearly every illegality, since it must needs happen in, and involve the responsibility of, some one tithing of the inhabitants.

After the specimens exhibited of the inferior magistracy and police of the province in which the capital is situated, we are prepared to find similar, if not worse abuses, in the other provinces. Such as that for instance complained of by the governor of Yunnan and Kweichow in October, 1817, in the case of a magistrate of a large

\* Evangelist and Miscellanea Sinica. No. 4.

district, who connived at the extortions and oppressions of the inferior officers of his court, which caused the death of several people and drove a Buddhist priest to kill himself in a fit of desperation.\* Or that of the magistrate of Sanyang in Keängnan, who, a few years earlier being ordered to distribute a large sum of money to the people in a season of distress, embezzled it. When another magistrate was sent to inquire into his conduct, he attempted to bribe him with 10,000 taels; and failing in that, caused him to be murdered.† Or that of certain official attendants, who examined a corpse, and gave in false statements; the writers of the evidence and three magistrates, who were all implicated in a case of homicide mentioned in a Peking gazette of May, 1821, as having been pending five or six years, without being able until then to discover the real murderer; although fifty or sixty persons had been tried and tortured, until some of them even confessed to a crime of which they were not guilty.‡ Or the report of a censor in 1827,§ on the subject of the want of diligence and truth in the magistrates of Keängnan; where, in consequence of remissness or bribery, justice is not executed nor the *revenge of kindred* satisfied. "When the friends of murdered persons do," according to the censor, "find their way to the capital to appeal, they are commonly remanded to the very same persons who have already done them an injustice." He instances some recent cases of false proceedings. In one instance a suicide by hanging was reported, when it turned out that the deceased had been poisoned. In another, a man willfully murdered his own brother, and it was reported that his mother, in consequence of the deceased having misapplied her money, ordered another brother to beat him until he died. A third instance was that of a man having abused a boy, and afterwards murdered him, but the magistrate was bribed to report it as accidental drowning. In volume 1st, page 239, of the *Repository* will be found a very general charge against the provincial officers by a censor, and we shall have many other cases of injustice to notice in speaking of the courts of justice. In the meantime, we must inquire into the state of the magistracy in the province of Kwangtung, with which we are more familiar.

It should have been noticed earlier, perhaps, that the expositions of the censors, governors, and deputies, are made in accordance with section 171 of the code, and that they are punishable apparently under section 336, "on false and malicious informations" for false accusations against each other, or against other officers; their reports may nevertheless in certain cases be colored somewhat highly, in order to gain the reporter the reputation of being a wakeful and diligent servant. It is necessary on this account, to multiply our extracts applicable to each head, in order that they may illustrate and corroborate each other.

\* *Indochinese Gleaner*, August, 1818, page 143.

† *Indochinese Gleaner*, October, 1818, page 185.

‡ *Indochinese Gleaner*, October, 1821, page 230.

§ *Canton Register*, February 26th, 1828.

Let the governor of Kwangtung and Kwangse provinces, who is spoken of in a former number of this work,\* issued a justificatory proclamation about himself in 1826, which marks plainly that he considered himself and his viceregal court to be exceptions to the usual nature and practices of governors and their retainers. "It is universally known," he says,† where he has served, which is in every province of the empire, and especially in Canton, of which he had previously been sooyuen, "that his practice is to attend to all affairs, whether great or small, himself; that his heart and hands are pure from bribes, and his friends honest men; that all soothsayers, diviners, and idle artists, are banished from his presence." He informs the public, that any who pretend to have undue influence and improper access to him, are impostors. He desires the people to seize such pretenders and bring them to him, instead of being intimidated by them. Having thus established his own claim to purity, the governor proceeds to correct abuses in others,‡ and in a long edict against gambling, he alleges that the inferior officers, soldiers, and police-men, not only do not apprehend people who keep gambling-houses or boats, but that they protect them.

In the following year, he puts forth a still longer manifesto,§ in which he enumerates several special abuses against the same class of persons. The first is, that clerks in public offices extort money, in which the magistrates combine; another is, that those clerks originate criminal accusations against innocent people, in order to extort money from them, which in the slang dialect of the police is called "planting a fir-tree." There is, he says, a class of people who in connection with the police, institute accusations against rich and timid people, of keeping gambling-houses or brothels, or of harboring thieves. They obtain a warrant to apprehend the accused, and fetter them perhaps in a boat, or shut them up in a room, where they are ill used in order to induce them to pay for their liberation. The ignorant and simple, adds the governor, being afraid to appear before a magistrate, submit to these exactions; but a few have the courage to appear, when the accuser is not forthcoming, and the matter proceeds no further. Another abuse is, that the police, on receiving a warrant to summon witnesses, go in a sedan-chair with a number of attendants to deliver it, often to a great distance. They commence by demanding fees for meat and drink, and for payment of the chair-bearers, which is followed by a fee for the summons. If any resistance is made, the attendants commence breaking the furniture of the house, insult the females, and carry off the domestic animals in order to pay themselves. A fourth abuse arises out of the recovery of land from the beds of rivers by means of embankments. There is a class of country sharpers, says the governor, called, 'sand swindlers,' who in connivance with the clerks of public offices, raise litigations on false depositions, and so get the produce of the new lands, during the whole term of litigation, which lasts sometimes for

\* Chinese Repository, vol. 4, page 69.

† Malacca Observer, Dec. 5th, 1826.

‡ Malacca Observer, Jan. 16th, 1827.

§ Canton Register, March 9th, 1828.

ten or even a score of years. Another abuse arises out of the collection of the land-tax. One detestable mode of extortion is, says the governor, for the collectors or their agents to wound their heads slightly, and then to accuse others of resistance to the emperor's officers, refusal to pay the tax, &c. With respect to the police, the governor accuses them lastly of extorting money from the accused by torture and other means of annoyance, before bringing them up to the magistrate; and this not only in weighty cases, such as murder and robbery, but also in questions of property, marriage, &c. Sometimes they occasion the death of their prisoner, and then give out that he committed suicide or died suddenly.

It would have been, it might be supposed, a more effectual remedy for the above abuses, to have put in force sections 360 and 396 of the code, touching "imposters pretending to be officers of government," and "imprisonment of, and procedure against, unaccused and unimplicated persons," with some other equally applicable laws, than to waste his rhetoric in pathetic appeals to the public. Unless, indeed, this proclamation is a mere form issued at given intervals, like that promulgated on the 11th of November 1827,\* in the joint names of their excellencies, the governor and fooyuen, to order the civil and military officers of the province to put on their *winter caps* on the 13th instant.

The self-laudatory edict seems, indeed, to be the preamble, both with the governors and fooyuen, to their redress of grievances on taking office. Ching, the fooyuen of Canton in 1822, "commenced life," according to his inaugural proclamation,† "as a cheheën magistrate; and in the province of Canton, I (the fooyuen) served twenty years. I was removed to Shantung and to Honan; and I am now placed here as fooyuen, &c." "Music and women," continues he, "goods and gain, revelry and avarice, have no charms for me. My only constant, unremitted, heedful, anxious desire, (which I dare not decline to cherish,) is, that I may look on national affairs as if they were domestic affairs, and the affairs of the poor as if they were my own." After much wholesome advice to the people, we find, as antithesis to the fooyuen's purity, that in Canton "vagabond attorneys excite litigations, increase or protract them, in numbers infinite, and to periods interminable. The innocent are accused, and the utterly wrong become accusers; they find avaricious and cruel magistrates and fraudulent police extortioners. Disputes about marriages and lands are viewed by the magistrates as petty affairs, and are given to the management of underlings;" and by various forms of legal fraud and oppression, families are ruined, and even lives are lost, &c.

Loo, the new fooyuen in 1829,‡ contented himself with the boast that he was naturally economical and not at all addicted to extravagance: all the rice, fuel, vegetables, oil, and salt, which he required,

\* Malacca Observer, August 12th, 1828.

† Transactions of the Royal Asiatic Society, vol. 1, page 44.

‡ Canton Register, June 2d, 1829.



was ordered to be bought with ready money at the market-price. "Therefore," says he, "if any servant (*maepan* or comprador,) goes to a shopman, and using the fooyuen's name, endeavors to force a purchase below the market-price, or asks for credit, the shopkeeper is allowed to collar him and bring him for punishment to the fooyuen's office."

The fooyuen, similarly qualified, issue their proclamations also, in which they confirm the abuses enumerated by the governors or point out others. One of them in the early part of 1827\* comments on the proceedings of the police in executing warrants. In litigations about marriages and lands, the police-runners proceed with a summons to seize the whole kindred of the litigating parties, and having bound them, they put them into what they call a *fire room*; that is, an apartment flooded with water, which is raised to a steaming heat by flues, in which the prisoners are confined until the want of fresh air compels them to pay the imposed exactions. The fees for the sedan, food, &c., amount to tens, or hundreds, or thousands, of taels according to the wealth and number of the persons implicated. The fooyuen of Canton in 1831 reported to the emperor,† that in a single district of the province there were no less than a thousand cases of assault and wounding, the perpetrators of which had not been convicted: he requested that the district magistrate should accordingly be degraded.

The chefoo and cheheën, on whom the vituperations of the governor and fooyuen against inferior magistrates may be supposed to reflect, endeavor to pass the word by joining in the cry against the police. "There are hard-hearted soldiers and gnawing lictors," says the Kwangchow foo of Canton in 1828,‡ "who post themselves at ferries, or markets, or rove about the streets, to extort money under various pretexts; or being intoxicated, they disturb and annoy the people in a hundred ways. Since I came to the present situation," adds the chefoo, "I have repeatedly commanded the *inferior magistrates* to act faithfully and to seize such persons; but the depraved spirit still prevails." At this stage in the descending scale of censure, the people begin, it would seem, to cry shame upon the magistrates themselves. The Kwangchow foo of 1833,§ was placarded in the streets and even against his own office, with accusations of improper conduct and bribery. The cheheën of Nanhæ, nevertheless, in an admonitory edict which he put forth in 1829,|| against the cries of the people, lays much of the blame upon the police-officers, who, he says, connive at old and profitable offenders, whilst they implicate the young and comparatively innocent.

Lastly, the Heängshan magistrate issues a proclamation in 1829 against foreigners having horseraces at Macao.¶ "I hereby issue a

\* Malacca Observer. Sept. 25th. 1827.

† Canton Register. Nov. 1st 1831

‡ Canton Register. February 18th. 1828.

§ Chinese Repository. vol. 2. page 384

|| Canton Register. October 3d. 1829.

¶ Canton Register. June 2d. 1829

strict interdict," pronounces the magistrate of the heen, in which Macao is situated, "and order all the barbarians of Macao, to know that they must obey the laws of the celestial empire; and must not any more run races near the Barrier, because it may lead to injury to the foot passengers, and cause disturbance. Let every one implicitly obey; if any one presume to oppose, he will be seized and punished severely." As if to afford foreigners a practical commentary upon the efficacy of the local magistrates and their enactments, the taotang or assistant to the cheheên, who presides over Macao itself, attended the very races against which the above proclamation was fulminated; and to make the matter more decisive, he sat in the race-stand,\* along with foreign ladies, and exposed to the numerous Chinese foot passengers who risked their necks to see the sport. One of these same ladies went a few months afterwards to Canton, where her presence endangered the safety of the empire, according to the Chinese authorities; and of the tea trade, according to British authorities: but, most probably, of neither one nor the other, according to her own experience of the efficacy of the laws of China, and their effect upon its institutions and trade.

If further proof be required of the abuses and vexations which attend the administration of justice in China, it is to be found in the inhumanity and disregard of the life of others,† which is an infallible consequence in countries, where every circumstance which brings a man into contact with the police involves him in some of the penalties of criminality. It is often affirmed that there is a Chinese law which implicates the by-stander in all cases of homicide, whether by accident or design. This is probably a mistake; but enough has been shown of the nature of the police, and even of the presiding magistrates, to render obvious their desire to implicate all who can pay, in cases brought before them. When this disposition exists, there can be no difficulty in expanding the clauses of an ill connected code of laws, so as to catch all who come within its influence. Section 301 of the penal code, on "neglecting to give information of, or to interfere and prevent, a violent injury, which is known to be intended;" or section 340, against "exciting and promoting litigation," may answer equally well. The latter includes all "cases of exciting and disposing others to inform and prosecute;" but permits nevertheless, that "if any one meets with a simple and uninformed person who is unable to state the injuries and injustice which he has suffered; and consequently advises and instructs such person rightly and truly how to act upon the occasion, and moreover, without extenuating or aggravating the particulars, draws up an information for him in the legal and customary manner; the giver of such assistance shall not, under these circumstances, be in any manner punishable."

Now as the proof of, and decision upon, the complainant's ability

\* The writer was present in the race-stand.

† Chinese Repository. vol. 1. page 330.

proof better than that which can be brought against him, and the decision rests entirely with himself. The complainant and his adviser, who may be considered to be any one who was about him at to speak for himself, as well as the propriety of the manner in which he is advised to speak by another, must rest with the magistrate before whom the case is brought, he will, if so disposed, find his own the time of making the complaint, will have nothing, it is manifest, to trust to, but the honesty of the magistrate, which we have seen to be in many cases more than doubtful. The same reasoning applies equally to implication in homicides, affrays, &c. We may thus account for the frequent instances mentioned by travelers all over Asia, of the indifference shown by passengers, to the sufferings by accident of other wayfarers. In these countries, the good Samaritan is indeed a rare character, for he can act from no motive but benevolence; since he must neither expect the praise nor censure of his countrymen, when he either assists or turns his head from the sufferer. Thus we are told by the elder Staunton,\* who is usually the apologist for the Chinese, in his account of lord Macartney's embassy, that on one occasion a number of Chinese were precipitated from a boat or stage into a canal, and that no one of the numerous spectators thought of giving assistance; one boat, however, put off *to pick up a hat!*

The Nanhæe magistrate of Canton issued an order to the police in 1828,† not to report suicides and accidental deaths to him. "Let the friends of those," adds he, "who throw themselves into the river or fall in by accident, bury the corpse at once." A dead body is always thought a prize by the underlings, who on the one hand, extort money from neighbors and friends; and on the other, outrage humanity by exposing the corpse.

A censor, who was also superintendent of grain in the province of Shense, reported to the emperor in 1830,‡ that in one occasion, he saw a corpse floating on the water, and on asking the people why they did not inform the magistrate, they replied: "This is a common occurrence; we always let the bodies be either buried in the bellies of the fishes, or devoured by the dogs; for if we inform the magistrates they are sure to make the owner of the ground buy a coffin, and the clerks and attendants distress us in a hundred different ways. On inquiry," the censor goes on to say, "I find that the place where the corpse was floating is not far from the public officer of the district; how was it that the magistrates did not hear nor see anything of it? What the people say, that they keep back information for fear of being implicated, is very probable. I hear that annually, during the fourth and fifth moons, when the heavy rains cause floods, many persons are drowned; and that when the grain vessels arrive, and many traders are assembled together, the number

\* Staunton's Account of lord Macartney's Embassy; see also Barrow's Travels in China, 2d quarto edition, page 166, where several other instances of inhumanity are recorded.

† Malacca Observer, March 11th. 1828. ‡ Canton Register, Sept. 10th. 1830.

of dead bodies is so much increased by the drowning of sailors, pedlars, &c., that one cannot bear to raise his eyes; yet no one informs the magistrates that they may examine and bury the bodies. In your majesty's benevolent government, the burial of the dead is a point of great importance; but for such open barefaced offenses as these to take place, is shameful. Besides it is to be feared, that wicked men, perceiving that no inquiry is instituted, will from covetousness, enmity, or other causes, plan the death of others.

"It is therefore my duty to request that your majesty will be pleased to issue an edict to the governor of Cheihle province, and the yin of the district of Shunteên, that they command the civil and military officers of those places, and the officers engaged in the transfer of grain, to give strict orders to the police, that when they meet with the body of a drowned person, they examine into the circumstances of his death and give information; also to prohibit the clerks in the public offices and police to extort money under false pretenses, and to order the coffins to be purchased at the public expense, that the people be not involved." His majesty's reply was, "the representation of the case is proper; my will shall be issued on the subject." We are not told what that will proved; whether to make a new law, or to command the governor, to order the heên magistrate, to desire the clerk of his court, to tell the police, to do what the old law prescribed before.

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ART. III. *Ts'ên Tsze Wän, or the Thousand Character Classic: its form, size, object, style, and author; a translation with notes; new books needed for primary education of the Chinese.*

THE work now before us is the third and last in a series of school books, which for many centuries have been in use among the people of this country. The first and second of the series, the Trime-trical Classic, and the Hundred Family Names, have already been brought to the notice of our readers: the form and size of the third is quite like the other two, the three being perfectly uniform octavos, each containing about one hundred pages or fifty leaves: the Chinese always number the leaves, but never the pages, of their books. The object of the *Ts'ên Tsze Wän* is similar to that of the two which have preceded it. The leading subjects are man and his duties. On the first perusal of the piece, we were somewhat in doubt whether to regard the whole as an address to the reader, or as a collection of maxims and admonitions: it seems in fact to be a mixture of the two styles; but on the whole, we have found it most convenient in writing out the translation, to adopt the style of address; there

are, however, in the course of the piece some parts which do not admit of this style. The whole is metrical, like the other two; it has four characters or words in each line, with the terminations of the even (number of) lines rhyming. Thus:

Tëen te heuën hwāng;  
 Yú chòw hūng hwāng.  
 Jeih yuè ying tsih,  
 Shīn suh lèè chāng.  
 Hān làè shoó wáng;  
 Tsëw shōw tūng tsāng.  
 Jùn yū chīng sù;  
 Leuh léú teaoü yāng.

The termination of the first and fifth lines in *ang* seems to be accidental, but that of the second, fourth, sixth, and eighth, is designed; and the same termination is continued up to the fiftieth line, every second line having not only the same termination, that of *ang*, but the same tone, namely the even one, thus *ang*. Next come fifteen terminations in *ing*; then eleven in *e*; then again thirty in *ing*; afterwards are ten in *ieh*; followed by seven in *aou*; then again sixteen more in *ang*; with ten more in *aou*; the piece closing with one in *ay*. But the most singular feature of the book is, that the same character is not used twice: it is as if some odd genius should select a thousand words from an English dictionary, and sit down with them alone to compose two hundred and fifty lines in tetrameter verse: with simply this difference, that the rare use of particles in the Chinese language affords a degree of facility for performing such a task in it, which cannot have its parallel in the English, or perhaps in any other, language.

The author of the *Tseèn Tsze Wän* is Chow Hingtsze, who, according to the best data we have been able to obtain, flourished about A. D. 550. In a history of the Leäng dynasty, one of the *luk chaou* or 'six dynasties,' it is stated that the emperor commanded his minister Wang Heche to write out a thousand characters, and give them to Chow Hingtsze, that he might form them into an ode, or rhythmical composition. This he did and presented it to his majesty, who pronounced it excellent and rewarded him with rich presents. In another work it is said that Woote, the last emperor of the Leäng family, commanded all the princes and high officers of his court to write on some subject which they might choose for themselves; he then ordered one of his ministers to select from their writings 1000 characters, and copy them on a thousand separate slips of paper. These being thrown together in confusion, the emperor summoned Chow Hingtsze, and asked him if he was able to form them into an ode. He immediately undertook the task, and completed it a single night; but such was the labor of his mind that all the hair of his head turned white!

## THE ARGUMENT.

Lines 1 to 36, treat of nature, and the monarchs of the early ages: lines 37 to 102, of man, his power and capacities, and the manner in which they should be employed; force of example, for evil or good; importance of time; filial and ministerial duties; rewards of virtue; duties of minor relations: lines 103 to 162, of the two capitals, the magnificence of the imperial palaces, ministers of state, and collections of books; illustrious persons, and remarkable places: lines 163 to 250, of agricultural pursuits; retirement and recreation; beauties of nature; of reading, and moderation in eating; domestic occupations, with a description of a prosperous family; epistolary writing and various other duties, &c.; with concluding remarks.

- The heavens are of a sombre hue: the earth is yellow.  
 The whole universe [at the creation] was one wide waste, [waned,  
 The sun reaches the meridian and declines; the moon waxes and  
 In divisions and constellations the stars are arranged.  
 5 Heat and cold (summer and winter) alternately prevail.  
 The autumn is for ingathering; and the winter for hoarding up.  
 The intercalary portion of time completes the year.  
 Music harmonizes the two principles of nature.  
 Clouds ascend and cause the fall of rain.  
 10 The dews congeal and form hoar-frost.  
 Gold is found in the river Le.  
 The jade stone is obtained from the Kwänlun mountains.  
 Of swords, the most distinguished was one named Keukeuë;  
 Of pearls, the finest are those called 'night splendors';  
 15 Of fruits, the most excellent are damsons and plums;  
 Of vegetables, the most valuable are mustard and ginger.  
 Sea water is saline, and river water fresh.  
 The scaly tribes swim, the feathered ones fly.  
 With the dragon masters, the fire emperor,  
 20 The bird rulers, and the sovereign of men,  
 Began the institution of the written language,  
 And the introduction of clothes and garments.  
 Those who resigned the throne and kingdom,  
 Were [the ancient monarchs] Yaou and Shun:  
 25 Those who comforted the people, and chastised their oppressors,  
 Were Woo Wang of the Chow, and Tang of the Shang dynasty.  
 Sitting in their courts, they sought to govern well;  
 And without effort kept the empire tranquil.  
 They loved and cherished the black-haired race;  
 30 And reduced to subjection the northern and western hords,  
 The distant and near they ruled with equal kindness;  
 And foreigners acknowledged their sovereignty,  
 Then the crowing phœnix perched on the trees,  
 And the white colts fed in the meadows:  
 35 Their renovating influence reached inanimate nature,  
 And their protection extended to ten thousand countries.  
 Now this our human body is endowed  
 With four great powers and five cardinal virtues;

- Preserve with reverence what your parents nourished,—  
 40 How can you dare to destroy or injure it ?  
 Let females guard their chastity and purity ;  
 And let men imitate the talented and virtuous.  
 When you know your own errors, then reform ;  
 And when you have made acquisitions, do not lose them.  
 45 Forbear to complain of the defects of other people ;  
 And cease to rely [too much] on your own superiority.  
 Let your truth be such as may be verified ;  
 Your capacities, as to be measured with difficulty.  
 Mih, seeing the white silk threads colored, wept :  
 50 And the ode praises the pure fleeces of the lambs.  
 Observe and imitate the conduct of the virtuous,  
 And command your thoughts that you may become wise.  
 Your virtue once fixed, your reputation will be established :  
 Your habits once rectified, your example will be correct.  
 55 Sounds are reverberated in the deep vallies ;  
 And are reëchoed through the vacant halls :  
 Even so misery is the recompense of accumulated vice ;  
 And happiness, the reward of illustrious virtue.  
 A foot of precious jade stone is not to be valued ;  
 60 But for an inch of time you ought earnestly to contend.  
 In aiding a father, and in serving a prince,  
 Are alike required both gravity and respect.  
 The duty of filial piety demands every energy ;  
 And fidelity to one's prince extends even to a sacrifice of life :  
 65 Be watchful as though near an abyss or walking on ice,  
 Always rising early to attend to the comforts of your parents :  
 Then your virtue will rival the Epidendrum in fragrance ;  
 And in rich exuberance, be like the luxuriant pine ;  
 In constancy, it will resemble the everflowing stream,  
 70 And in purity, the waters of the limpid unruffled lake.  
 Let your deportment always be grave and thoughtful,  
 And your conversation calm and decided :  
 Close attention at the commencement is truly admirable ;  
 Assiduity to the end is equally becoming and excellent :  
 75 Such conduct is the basis of every glorious profession ;  
 Its praises are great and without limit.  
 Excel in learning, and you will ascend to official station,  
 Obtain rank, and be charged with the affairs of government.  
 Then your memory will be cherished like the sweet pear tree ;  
 80 And when you are gone, it will be treasured up in song.  
 Music has distinctions for the noble and the ignoble :  
 Different rules of decorum mark superiors and inferiors.  
 Let superiors live in harmony, and inferiors in concord :  
 As when the husband sings, the wife joins in chorus.  
 85 Abroad let the teacher's instructions be duly heeded :  
 At home let maternal counsels be strictly regarded.  
 All the children of your uncles and aunts.

- Should be treated as your own sons and daughters.  
Ardently love your elder and younger brothers,
- 90 Who are of the same blood and lineage with yourself.  
Associates must enjoy each others' affections,—  
Cutting, grinding and paring off each others' excrescences.  
Benevolence, tenderness, commiseration, and sympathy,  
Must not, under any circumstances, be relinquished.
- 95 Consistency, justice, purity, and humility, should not,  
Even in times of great revolution, be neglected.  
If the disposition be gentle, the passions will be tranquil :  
But if the mind is agitated, the spirit becomes exhausted.  
If you seek for realities, your desires will be fulfilled :
- 100 If you indulge undue expectations, your wishes will be frustrated.  
Firmness of resolution, and steadiness of purpose,  
Will certainly secure to you official dignity.  
Among the royal cities of the elegant and great nation,  
Are the two capitals, the eastern and the western.
- 105 Behind the one is the hill Máng ; before it, the river Ló :  
Around the other are the rapid Wei and the meandering King.  
Numberless and intricate are the halls and palaces ;  
Lofty and commanding are the towers and galleries.  
Within them are paintings of beasts and birds ;
- 110 And representations of deities and immortals.  
Splendid apartments are opened out on either side ;  
And on parallel rows of pillars, pavilions are supported.  
There are placed the seats for the imperial banquets,  
And are heard the stringed and wind instruments of music.
- 115 Ascending the steps and standing on the terraces,  
Is a waving sea of official caps, numerous as the stars.  
On the right you pass to the ' wide inner hall ;'  
On the left is the entrance to the ' splendid chamber.'  
There are collected the most ancient books and records ;
- 120 And crowds of illustrious men are always assembled.  
There are specimens of T'oo's ancient writing, and of Chung's  
more modern style ;  
Also of original writings with varnish on bamboo, and of the  
classics that were preserved in a wall.  
In the courts the civil and military officers are ranged in order ;  
In the streets, side by side, stand the noble ministers of justice.
- 125 To some of them is given an investiture of eight districts ;  
And to each of their families, a force of a thousand soldiers.  
Covered with high caps, they accompany the imperial chariot ;  
And their ornaments are shaken by the rapid motion of the cha-  
riot wheels.  
They enjoy hereditary emoluments with extensive wealth,
- 130 And abound in light chariots, drawn by sleek steeds.  
Of their noble plans and deeds there are numerous examples,  
Which have been engraved on stone both in prose and verse.  
There was Leu of Pwanke ; and there was E Yin ;



- The one supported his age, the other upheld the government.
- 135 To convert the sterile Keuhfow to a pleasant residence,  
Who but Tan the lord of Chow possessed sufficient ability?  
Duke Hwan rectified abuses and united the empire,  
Upholding the weak and raising again the fallen. [Han :  
Ke and his compatriots restored the degraded Hwuy, prince of
- 140 Yué's virtue influenced Wooting [and made him prosperous].  
Thus vigorously have men of great talents exerted themselves ;  
And princes by the aid of many scholars enjoyed peace.  
From Tsin the dominant power passed to Tsoo ; [tressed.  
Chaou and Wei, by their varying expedients, were sorely dis-
- 145 Tsin deceitfully obtained a passage through Yu to subdue Kuh :  
And by intrigue all the barons took an oath of fidelity at T'seen-  
too. [ments] :  
Seau Ho drew up laws conformably to his sovereign's [engage-  
Hanfei suffered by the cruel laws which he himself framed.  
The famous generals Ke, T'seen, Pò, and Muh,
- 150 Were eminently skilled in military tactics.  
The terror of their names reached to the sandy desert ; [ated.  
Their praises flew—and in paintings their memories are perpetu-  
In the nine departments are marked the footsteps of Yu :  
The hundred principalities were united under Tsin.
- 155 Of the five mountains, the great Tac is the most honored ;  
At its base, on the hills Yun and Ting, were altars of sacrifice.  
Behold the pass Yingmun, and the clay-colored barrier :  
Behold the station Keteën, and the red colored city Cheihching.  
Behold Kwäuche, the perturbed pool, and Keësheih, the craggy  
rocks ;
- 160 With Keuyay, the wide waste, and the lake Tungting : [uity.—  
These are vast and remote, extending wide in unbroken contin-  
The mountain crags, how sombre ! The ravines, how secluded !  
The foundation of family aggrandizement lies in husbandry ;  
Give good attention therefore to sowing and to reaping.
- 165 Commence your labors on the southern fields ;  
For it is there we must first sow our grain.  
Taxes are paid in ripe grain ; tribute, in the first fruits ;  
Let the laborers be encouraged and rewarded,—the indolent held  
back (or degraded), and the industrious brought forward.  
Mäng Ko (Mencius) esteemed plainness and simplicity ;
- 170 And Yu the historian held firmly to rectitude.  
These nearly approached the golden medium,—  
Being laborious, humble, diligent, and moderate.  
Listen to what is said, and investigate the principles explained :  
Examine men's conduct, that you may distinguish their characters
- 175 Leave behind you none but purposes of good ;  
And strive to act in such a manner as to command respect.  
When satirized and admonished examine yourself,  
And do this the more thoroughly when favors increase.  
At those times when disgrace and shame may be near,

- 180 Seize a convenient season for retirement in the country.  
 Thus the two illustrious Soo watched their opportunity,  
 And laid aside their official robes: who could compel them?  
 Retire far away to an unfrequented place to dwell,  
 And seriously meditate in solitude and silence.
- 185 Explore the works and examine the words of the ancients;  
 Dissipate anxious thoughts, and enjoy rest and relaxation;  
 Introduce pleasures, and banish all perplexities:  
 Lay aside subjects of sorrow, and call up those which induce joy.  
 See in the pool the beautiful and splendid water-lily;
- 190 Go to the flower gardens and pluck twigs of the rich foliage;  
 Behold the evergreen pepa; the azure beauties of the tsuy;  
 And the wootung tree, early and silently shedding its leaves;  
 The old roots die away and decay of themselves,  
 And the falling leaves are scattered by the wind.
- 195 The roving bird kwán soars alone through the sky,  
 And mounts aloft to the highest heavens. [market;  
 Delight in reading and in studying the books found in the  
 When you find new ones, diligently treasure up their contents.  
 Be very cautious of speaking hastily or rashly,
- 200 For even to the walls of your apartment, ears may be attached.  
 Always provide plain food for your meals,  
 Thus pleasing the palate and satisfying the appetite.  
 Those who feed luxuriously loathe the rich viands,  
 While the hungry disdain not dregs and husks.
- 205 Even among kindred deference is due to the aged;  
 And food for the old and young should be different.  
 The secondary wives should attend to spinning,  
 And wait on their husbands in the retired apartments.  
 The silken fans are round and of a pure white;
- 210 The candles are shining and luminous as silver.  
 For reclining in the daytime, for slumbering at night,  
 There are blue straw mats and ivory mounted couches. [ceeds.  
 With stringed instruments, songs, and wine, the banquet pro-  
 To each a cup is given, and all the goblets are upraised.
- 215 They lift high their hands, and their feet keep time with the music;  
 And every one is pleased and delighted, and feels himself at ease.  
 The eldest wife's son becomes his father's successor,  
 And offers the appropriate sacrifices in their season:  
 He bows his head to the ground, twice making obeisance,
- 220 Filled with reverential awe, fear, and perturbation.  
 In epistolary correspondence be concise, speaking to the point;  
 And in verbal answers be discreet and explicit.  
 When a person is unclean, he bethinks himself of the bath;  
 When one takes hold of hot things, he desires something cooling.
- 225 The asses and the mules, the calves and the cows,  
 When they are frightened, leap about and flee away.  
 Thieves and robbers are to be punished with death;  
 Rebels and deserters are to be pursued and taken.

- Poo was skilled with the bow : and Leou in games of ball.
- 230 Ke played well on the guitar, and Yuen was a good whistler.  
Teën invented pencils ; Lun made paper ;  
Keun was a good craftsman ; and Jin an expert angler ;—  
These all overcame difficulties, and were useful to the world ;  
And they were esteemed clever, and extraordinary men.
- 235 Maou and She were very beautiful ladies,—  
The first had a melancholy cast, the other appeared cheerful.  
Years fly away like arrows, one pushing on another ;  
The sun shines brightly through his whole course.  
The planetarium where it is suspended constantly revolves ;
- 240 And the bright moon also repeats her revolutions.  
To support fire, add fuel ; so cultivate the root of happiness,  
And you will obtain eternal peace and endless felicity.  
Let your step be even, and keep your head erect ;  
And looking up or down, maintain the respectful demeanor of  
courts and temples ;
- 245 Let your dress be complete, and your deportment sedate,  
Sustaining a modest, retiring, unobtrusive manner.  
A recluse, vulgar, and uninformed, person,  
Will meet the same ridicule as a thorough ignoramus.  
The principal auxiliary particles are these four—
- 250 *Yen, tsae, foo, yay*,—‘how,’ ‘indeed,’ ‘it is so,’ ‘yes.’

Two translations of this work have been published within a few years ; one in 1831, as an appendix to the Report of the Anglo-chinese college ; the other as an appendix to a Comparative Vocabulary of the Chinese, Corean, and Japanese, languages, which was noticed in our last number. This last translation is literal and verbal,—each character standing alone in Chinese with the Corean given in both the Roman and native character, and the meaning of the same in English : the whole is without notes or explanations, and consequently parts of it are nearly unintelligible, as may be seen by the four following lines, with which the book commences :

“Heaven and earth black and yellow ;  
The canopy of the universe wide and waste ;  
The sun and moon full and waning ;  
The stars and constellations arranged and spread out.”

The translation which is appended to the Report is free, and is accompanied by copious notes to illustrate the text. We have employed the language of either the one or the other of these two versions in our translation, whenever it suited our purpose : and we shall take the same liberty with the notes, and sometimes without the formality of marks of quotation. Our object is to convey to our readers the meaning of the original, and along with it such additional remarks as will illustrate the Chinese system of education and develop their intellectual and moral habits. When the text is plain, therefore, and the notes contain nothing that is interesting except

merely to the student in the language, we shall pass them over in silence. We shall, in the remarks we make, follow the plan pursued in the Trimetrical Classic,—of referring to the lines by numbers, sometimes quoting the text, sometimes giving a paraphrase of it, or perhaps omitting it wholly.

1. 'The heavens are of a sombre hue, the color of the earth is yellow.' In these lines there is supposed to be an allusion to the creation, or original formation, of the heavens and the earth. The cosmogony of the Chinese, though curious, is far too obscure to be explained here: suffice it to remark, when all things were in existence, the most refined and subtle floated upwards, and formed the heavens; the more gross and impure settled downwards and formed the earth: the former were of a sombre hue, while the color of the latter was yellow.

2. 'The whole universe was, at the time above referred to, one wide waste.' "The heavens," says one, "are round and sombre; the earth is square and yellow. All the regions above, below, and on every side of the earth are called *yu*, 'a canopy;' space, having existed ever since the most remote antiquity, is expressed by *chow*, 'to contain:' hence *yu chow* denotes an overspreading canopy and a containing space. Solitude, or a 'wide waste,' means a space where no human foot ever trod." Again, "The heavens and the earth have been produced by the original substratum of all things. The heavens are denoted by a term which signifies 'firmness;' earth, by one which means 'suppleness.' Spring is called 'the azure heavens,' in allusion both to the abundant productions and to the resuscitation of nature at that season. Summer is called 'the brilliant heavens,' in reference to the influence it has over the interior of the human system. Autumn is called 'the mournful heavens,' for at that season the earth appears as if it were destroyed, the core of its productions injured, and all things faded away. The winter is called 'the upper heavens,' because then the seasons have no employment, and merely rest above and govern what is below:" i. e. the intercourse supposed to subsist between the descending breath of heaven and the ascending breath of earth suffers a temporary suspension.

8. 'Music harmonizes the two principles of nature,' or, more literally, "music harmonizes the male principle" [with the female], that is, the superior principle with the inferior—*yang* with *yin*. The far famed and mysterious system of the dual powers, is here brought to view. It is said that the breath of *yin* and *yang* produces music, wherein are twelve degrees or notes. But we confess ourselves unable to understand the explanations given of this subject, and therefore leave it for the consideration of those who are fond of nonsense.

11, 12. The river *Le*, in which gold was found, is in the province of Yunnan: it is sometimes called the Golden-sanded river (*Kin-sha keäng*), because gold is found among the sands in its bed. Earth and its productions, it will be perceived, are the subjects treated of in these and the lines immediately following them: but why 'swords' are spoken of in the 13th line, it is not easy to conjecture; perhaps

it may be because they are made of metal. The keukeuë was one of five swords belonging to a king of one of the small states of China: it was ornamented with seven stars and a representation of the dragon. The people of the neighboring countries heard of it, and offered the king 3000 valuable horses if he would allow them to examine it: but he would not consent. Pearls were called 'night splendors' from the following incident: a minister of state, walking abroad on a certain occasion, found a wounded snake, to which he gave medicine and saved its life. Afterwards, when he was again abroad in the evening, he saw the snake holding a brilliant pearl in its mouth, and as he approached it, the snake is said to have addressed him thus: 'I am the son of his majesty the dragon, and while recreating myself was wounded: to you, sir, I am indebted for the preservation of my life, and have brought this pearl to recompense you for your kindness.' The minister accepted the pearl and presented it to his sovereign, who placed it in his hall, where by its influence the night became as day; hence pearls received the name 'night splendors.'

15, 16. With reference to fruits, it is said, that one of the ancient kings had 'damsons' as large as the egg of the goose, and of the most delicious flavor. But lest others should possess the same in equal perfection, the king always took care to have the stone extracted from the fruit before presenting it to any of his friends. Mustard is chiefly esteemed for its power in dispelling melancholy; and ginger, because it expands the intellect and cures loathsome diseases.

19—36. In this paragraph, the early rulers of the world,—the Chinese empire, are brought forward as examples of all that is either good or great. During the reign of Fuhhe, the first ruler to whom a human character has been given by the Chinese historians, the appearance of the dragon was considered as the most felicitous omen, and by it the rank of officers was designated: hence Fuhhe's ministers were styled *lung sze*, 'dragon masters.' Shinnung, 'the divine husbandman' regulated official rank by fire, and hence is called the 'fire emperor.' In the time of Shaouhaou, a certain bird appeared, called the *fung neaou*, or phœnix, whose appearance was regarded as a happy prognostic: hence the rank of officers was designated by the figures of birds on their garments; and they were called *neaou kwan*, 'bird rulers.' Hwangte, or Keényuen, was the inventor of the mechanical arts, by which the wealth of the people was greatly increased; and therefore he was called the 'sovereign of men.' Figures of the dragon and of the phœnix have both continued in use to the present day, though not for the purpose of denoting the rank of office. The phrase *le shuw*, 'black-haired race,' is equivalent to *pih sing*, 'the hundred surnames,' or the people collectively,—the people being so called from the fact that their hair is black. The original of what we have translated 'foreigners' is not *e*, 'barbarians,' but *pin*, 'guests'; these guests were the jung keäng, tribes or hords of people, situated, the former on the north, and the latter on the south, of China.

37—40. The writer now proceeds to the subject of self-cultivation, and commences with showing the importance of the human body, which is composed of four great elements and five constant virtues. In the text, the 'four great elements' are expressed by *sze tai*, simply 'four great:' but the commentator says these are the elements earth, air, fire, and water, of which the matter and properties of the body are composed. The five cardinal virtues are humanity (or benevolence), justice, propriety, wisdom, and truth. Composed of such materials, and endowed with such powers, and having been carefully nourished by our parents, we ought to preserve our bodies, guarding them against every evil and danger.

49, 50. 'Mih deeply regretted that silk threads should be colored; and there is an ode which praises the white fleeces of the lambs.' The ancients hated vice and esteemed virtue. Mih, perceiving that the white silk threads were colored and had lost their original purity, pitied them; saying, if blue or yellow, or any other color is imparted to them, the silk is then rendered blue or yellow, and loses its natural appearance. Thus all men by nature are originally good; but by dwelling among those who are vicious, they become contaminated and grow like them. A whole kingdom was renovated by the virtuous government of Wän Wang: his officers were men of integrity and uprightness, and the purity of their intentions was celebrated by poets under the emblem of wool: hence the praises of the lambs of the flock.

55—59. 'Sounds are reverberated in the deep valley, and reëchoed in the vacant hall: misery is brought upon men by their accumulated vices; and happiness is the reflection—the recompense—of their multiplied virtues.' The scope of this passage is to illustrate the certainty and rapidity with which good and evil are followed by their appropriate rewards. The virtues and vices of mankind are requited as surely as the shadow follows the substance, and as swiftly as the echo answers to the sound.

77, 78. 'Excel in learning, and you will be appointed to offices of trust, be prepared to take charge of public business, and manage the affairs of state.' "Formerly," says a commentator on this passage, "Soo Tsin took leave of his family with the intention of traveling for literary improvement. He returned home at the end of ten years unsuccessful, and his sister-in-law did not rise to meet him, nor did his wife lay aside the web which she was weaving to congratulate him. Whereupon Soo Tsin sighed and said, 'because I have been unsuccessful, my wife and sister fail in their duty to me.' He then immediately commenced a course of study, and continued it night and day. When sleepy, he roused himself by piercing his thigh with a sharp instrument; and in two years he became an accomplished scholar. He then attached himself to the king of T'se, who was opposing a neighboring prince; and having persuaded the nobles of the 'six contending states' to resist that prince, Soo Tsin was appointed minister, and received the seals of his office. With this honor he resolved to revisit his family, and was met by his sister-in-

law sixty le (or Chinese miles) from home. To his inquiry into the reason of this difference in her conduct, she replied, 'I have heard of your appointment to the office of prime minister, and by this means the fame of my family will reach the remotest parts of the empire. I have therefore traveled so far to show my attachment to you. Who would not have done the same?' 'You my sister-in-law,' replied Soo Tsin, 'must have all the praise of my success.' Now is not this a proof that extensive learning will procure honors and emoluments?"

79, 80. 'Then your memory will be cherished like the sweet pear tree, and when you are gone it will be celebrated in song.' Tranquilizing the people and settling their litigations are the first things to be attended to by officers of government. Chaou Kung was governor of a province in the west, and used to travel into the south to administer justice. Fearing to interrupt the people in their agricultural pursuits when he went to settle their litigations, he summoned them beneath a pear tree for the sake of expedition. After he was dead, the people and nobles were alike affected with a sense of his benevolent government, and could not bear to cut down the pear tree; they also composed songs to commemorate his illustrious deeds.

81, 82. These lines refer to the distinctions of rank which are sometimes marked in music. Ceremonial music and the rites of decorum vary according to rank, though they do not altogether and exactly mark its distinctions. For example, in an ancient dance, the emperor was entitled to eight bands of musicians; the nobles, to six; the officers of government to four; the people to two. In former times kings instituted ceremonies, which discriminated superiors from inferiors, and the honorable from the ignoble: in the court, the prince is distinguished from his ministers; and, in the ladies' apartment, the senior takes the precedence. The rules, on which ceremonies are regulated, are permanent.

103, 104. With these lines the subject is again changed, and the writer proceeds to describe the ancient capitals, their situation, &c. The ancient eastern capital Lōyang, is in the modern Honan foo; and the western, Changgan, is, we believe, in Sengan foo.

107—118. These lines furnish us with a picture of the imperial palaces. The buildings are numerous, lofty, and commanding; the apartments are spacious, and provided with seats for entertainments (which in those ancient times were merely mats), and instruments of music. 'When the ministers of state ascend the steps of the hall of audience on the east, they ought to raise the left foot first, but the right foot should go first when they ascend on the west.' Their caps were in form like the union of two hands,—made sometimes of peacock's feathers, sometimes of deer's skins, and at other times of common leather. The comparison of them to the stars refers to their number.

119, 120. All the books and manuscripts of former times were collected: those of the three ancient monarchs were called *sun*, literally 'the tombs;' and those of the five emperors were called *teên*, 'canons.' For an account of the different modes of writing, the

reader is referred to the 21st page of the 3d volume. The books 'preserved within a wall,' were those saved from the conflagration caused by Tsiu Chehwang, who gave orders to have all the books of the ancients burnt.

124. In ancient times, ministers of justice, that they might not interrupt the pursuits of the people, assembled beneath a tree on the highway for the dispatch of public business; hence in the text it is said, 'in the streets, side by side, stand the ministers of justice.'

143, 144. Our author's object being to give examples of able, and not of good men alone, he here cites instances of successful intrigue and violence during the periods of contention among those powerful barons who existed in China before they were subdued by the monarchs of the Tsiu and Han dynasties. Of the five *pa, vuvavoi*, powerful nobles, duke Hwan whose possessions comprehended the state Tse (in Shantung) has been already named, line 137. From him the dominant power passed successively, by craft, intrigue, and violence, into the hands of the dukes of Ts'in, Ts'in, Sung, and Tsao. The limitation under which our author labored (in having only a given number of characters) permitted him to name only two of these five states. In like manner, Chaou and Wei only are mentioned as two of the five contending states at the close of the Chow dynasty, which, wearied out by their incessant fightings and intrigues, fell a prey to a seventh, the ruler of which thus became universal monarch and established the dynasty of Ts'in.

145, 146. Heên Kung, the prince of the state of Ts'in, sent presents of precious stones to Yu, to obtain from its prince permission to pass through his territories to conquer the state of Kuh. This having been accomplished, an attack was then made on Yu, which was also subdued, and the stones and horses taken back. Confederations, in those times, were confirmed by an oath. "The ceremony of taking the oath consisted in cutting a victim, which was about to be offered in sacrifice, and sipping, or smearing the lips with, its blood, accompanied with prayer to the gods and a solemn asseveration of constant fidelity and mutual attachment."

153. Here are introduced a few topographical notices, commencing with the division of the world, or Chinese empire, into nine departments: this is attributed to the celebrated Yu, the successor of Yaou and Shun, who, having drained off the waters of the deluge, divided the world into *kew chow*, 'nine departments.'

173, 174. The plain and simple meaning of these lines is, that 'the characters of men should be observed, as shown by their language and deportment.' One writer has rendered them in the following words: "In listening to sounds examine the principle on which they proceed; in your observations on the appearance, carefully discriminate the countenance." He subjoins the following illustrations: "Pih Keae of the latter Han dynasty made a tour for the purpose of improving himself in learning; and when he returned, his neighbors invited him to an entertainment, at which he was the chief guest. Before him was a man playing on the guitar whose eyes



were fixed on a tree, where a cricket was chirping, and a locust advancing to seize it. The musician, fearing the locust would eat the cricket, wished to kill the former. The tones of the guitar had the power of destruction, and Pih Keae hearing them immediately left the table to rescue the insect. His friends inquired why he rose so hastily, and remonstrated with him on the impropriety of his conduct, since the feast was especially provided to welcome him home after his long absence. He replied, 'because I have heard the destructive sound of the guitar.' They all expressed their astonishment at his conduct and ridiculed his opinions: but such was the result of bringing sound to the test of principles.—It is said that when duke Hwan summoned his nobles to an audience, all obeyed except lord Wei: the duke noticing his absence, commanded Kwan Chung to go and punish him. Shortly after Kwan Chung withdrew, and his majesty retired to his apartment in the palace: the wife of Wei, perceiving from Hwan's countenance that he designed to kill her husband, immediately disheveled her hair, changed her apparel, and threw herself at his feet to supplicate his forgiveness: he inquired how she knew his intentions, since no one had disclosed them. She replied, 'I have heard that your majesty assumes three different expressions of countenance: the first of which is joyful and delights in clemency; the second is sensual and indicative of avaricious feelings; the third is warlike and distinguished by fierceness: thus it was by studying your majesty's countenance that I ascertained your intentions.' The duke desisted from his purpose. The next day, Kwan Chung repaired to the court to return thanks to his majesty for the gracious pardon which he had bestowed on Wei, when Hwan asked, 'how do you know that I have pardoned him?' 'Because,' said he, 'your majesty's words are few and your countenance is changed.' The duke replied, 'with such virtuous assistants as yourself and the wife of Wei, how can I ever be grieved at the state of my country?'

189—196. In this paragraph reference is made to several objects of natural history, but we have been unable to ascertain all of them. The *leênhwa* or water-lily (*Nelumbium speciosum*) is the well known mythological lotus of the Buddhists; it is cultivated by the Chinese in their pleasure grounds for its beauty, and in their fields for its edible root and seeds. The *pepa* (*Mespilus Japonica*) is the fruit called loquat by the Chinese of Canton; it is a species of medlar, and rather an inferior fruit. The *tsuy* is said by the commentator to be a bird with a green plumage, but what kind of bird is intended, or indeed if any bird is spoken of by our author, we cannot ascertain. The *wootung* is a tall tree, and the sound made by the wind passing through its leaves is said to resemble that of a trumpet, hence its name of *wootung*, or 'the trumpet flower tree.' Others say, that it derives its name from the circumstance that musical instruments are made of its wood. The *kwän* is called an albatros by one, a bird larger than a fowl by another, and a diving fish of enormous size by a third; but what bird is intended we cannot guess.

201, &c. Temperance in eating is here recommended. "If a man has a sufficiency of food agreeable to his taste, why need he desire various kinds of dainties? But if he accustom himself to rich living, and have fish boiled, and fowls and pigs dressed every day, he will still be compelled to desist from eating when he is satiated; and he who is hungry or thirsty, though he drink the dregs of wine, or eat the husks of corn, will still be able to satisfy his appetite." In the remarks on a subsequent line it is added: "Those who have arrived at an advanced period of life, ought to be indulged with animal food, which the exhausted state of nature then requires; hence there should be a distinction made between the food of the old and young."

207. On this passage we find the following commentary: "The superior and inferior wives ought to employ themselves at the loom and shuttle to show their diligence, and wait upon their husband with his headdress and comb in his private room, to manifest their respect for him. The family of Paou Seuen was poor, and he took delight in constantly poring over books. Shaou Keun perceiving his virtuous habits, offered his daughter to him in marriage; whereupon he said to her, 'in the family of your father you have been accustomed to the luxuries and elegancies of life, how will you bear the change in your circumstances when you come to reside in the house of a poor man? She replied, 'my father, perceiving that you are a man of virtue and probity, determined to propose me as your wife; and if you do not reject my father's offer, how shall I presume to decline the connection?' Paou Seuen smiling, answered, 'if these are your sentiments, I can certainly have no objection to the proposal.'"

249, 250. In accordance with the account respecting the origin of the T'sên Tsze Wăn, these two lines are supposed to have been composed of those characters which Chow Hingsze had not found it practicable to introduce into any previous part of his work; and surely the abrupt and disjointed manner in which they are introduced favors that supposition.

Those of our readers, who have had patience to follow our author and commentators to the end of their work, will agree with us in the opinion that it is poorly adapted to accomplish the purposes of education. Children, and those too of riper years, never, or at least very seldom, take it up except with reluctance; and the study of it they accordingly regard as an irksome task. The perusal of the *Thousand Character Classic*, either in the original or as it appears in the translation, will serve to show somewhat of the need there is here for new works in the departments of primary education. And this necessity will be more and more apparent, when we proceed to the examination of the higher classics.

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ART. IV. *Walks about Canton: apothecary's shop and hornet's nest; two blind fiddlers; little twin beggars; cricket-fights; Buddhistic tax gatherers.* Extracts from a private journal.

A HORNET'S nest of enormous size, hung up in an apothecary's shop, having for several days attracted the attention of travelers, induced me to inquire respecting the object of placing it in that position. Accordingly I entered the shop, and after the usual civilities, taking a cup of tea, wishing health, wealth, &c., began to inquire of the principal person in the shop concerning the properties of various medicines then before us; at length the hornet's nest came to be noticed: "it was brought from a great distance," said the old gentleman, "it grew on a very high tree, its cruel and poisonous inmates had all been driven out," etc., etc. The conclusion of the whole matter was, that his medicines would cure all kinds of diseases, and the hornet's nest was a proof of it! *Monday, July 20th.*

*Two blind fiddlers* attracted my notice this afternoon. They were middle-aged and stout looking men, but utterly unable to see. Each had a stringed instrument, somewhat like the guitar, though very much inferior to it; each had likewise a long bamboo cane in his hand, and a wallet hanging over his shoulder. They were going from shop to shop, begging for 'cash,' or whatever they could obtain. When they marched, one followed the other, taking hold of the skirt of his garment, or rather placing his right hand on the right shoulder of his fellow. On entering a shop, they immediately commenced playing and continued doing so till they obtained their 'kumshaw;' they then instantly desisted and moved to another shop, and repeated the same operation. Women and children often appear begging in the same manner, and sometimes four or five, nay, even a dozen in a company.

*Two little girls*, enough alike to be twins, passed along down in the same street where I saw the blind fiddlers. They too were both blind, and were equipped and marched in the same style as the two old veterans—except they had no music, and instead of wallets were furnished with large wooden dishes. They were bareheaded and barefooted, ragged, filthy, and half covered with a certain species of vermin, well known among some of the poorer classes of people in this country. On overtaking them and listening to what they were saying, for they were chattering at a great rate and in excellent humor, I found they were bound to the neighborhood of the foreign factories. They were nine years old, and were sent out on their expedition by their parents. *Wednesday, July 22d.*

*Cricket-fights.* The people of the celestial empire, who have never been in the Coliseo de los Toros at Madrid, or in any other similar places of the west, have no conception of the splendid exhibitions of European bull-fights. Nay, should sons of Han have

the audacity to cut off a bull's head, or to tie up one of those animals and then let loose upon him a pack of blood-hounds to tear him in pieces, they would immediately be placed under the ban of empire, and the priests of Budha would (could they get possession of them) forthwith send them down to the ninth region of hades, there to be torn in pieces by the monsters of the nether world. Moreover, I doubt whether the Chinese have much knowledge of the more homely sports of the cockpit. To allow the 'chieftain of the poultry-yard' to take the field, would not only expose him to imminent danger, but would occasion a loss of flesh, and render him far less valuable in the market—facts which have great force with those who understand the true principles of economy. But the fighting of crickets, the letting loose of one of these belligerents against another, is really very fine sport and every way worthy the dignity of a nation which has no equal. Midsummer, when the mercury is well up, is the time for the battles of the crickets. During this season they are taken in great numbers on the neighboring hills, and brought to the city, where they are sold for from one cash to several tens of dollars, per head. Hundreds and thousands of dollars are annually staked on the prowess of these warriors. A first rate cricket, like a fine courser, will sometimes have several wagers pending upon a single trial of his strength. All classes of persons, coolies, servants, shopmen, gentlemen of town and country, officers civil and military, old men and boys, engage in this species of gambling. The cricket most commonly employed in this service seems to be the male of the common *Gryllus campestris*: it has a noble martial appearance, and is every way well harnessed for the fight. I saw several hundreds of them for sale to-day in one of the streets of the western suburbs. The best crickets need no excitement to induce them to meet an antagonist, which they always do in single combat,—cricket against cricket; and it is said that like men of honor they never quit the field until one or the other has received full satisfaction.

P. S. On inquiry, I have been told that 'cock-fighting is common in China:' it may be so in regions beyond where I have traveled; but I never have seen, nor yet met with any person who has witnessed, such fighting in this country. *Friday, July 31st.*

*Budhists engaged as tax gatherers* is a subject which is soon explained. By the usages of the country, Budhists are not allowed to hold office, and of course are not legal tax gatherers. I will report what I saw, and the thing will be easily understood. The priests, who were all Budhists, five or six in number, were going from house to house, and from shop to shop: some of them had purses, and others were furnished with printed labels and brushes: the former went first and received money from the inmates of the house or shop; then came the latter and marked all those places where money was given them. The amount given, as well as the reason for which it was done, I could not ascertain; nor should it perhaps be called a tax, but surely it was something very much like a tax. *Monday, August 3d.*

- ART. V. *Literary notices.* 1. *The Friend of India*; published every Thursday morning, Serampore; January 1st to July 16th, 1835: Vol. 1, Nos. 1 to 29.  
 2. *The Canton Press*; published every Saturday; September 12th to 26th, 1835. Vol. 1, Nos. 1 to 3.

EVERY new accession to the literary force now engaged in diffusing a knowledge of the East—the extent and importance of its territories, the value and variety of its natural productions, and the moral and intellectual condition of its numerous inhabitants, affords us sincere pleasure. We hail with satisfaction the two publications of which the names stand at the head of this article. “The welfare of India, the country of our adoption, though not of our birth,” say the conductors of the paper published at Serampore, “is the grand object of our labors: and the means by which that aim can alone be realized, are the diffusion of correct information and just views respecting her interests, and the encouragement of right feeling towards her.” Again they say: “With respect to the promotion of a nation’s wellbeing by its rulers, we believe the great mistake of governments in general arises from an anxiety to do too much. There is no persuading them, that people will get on best with their own business, when least meddled with. They need most to learn how to leave men alone. Security of property and person, at a cost as small as possible to the nation, is the grand end of a government. When this is secured, perhaps all the other requisites for national advancement can be found better in society itself, than in the measures of the government. National prosperity, to deserve the name, must be the associate and fruit of universal activity and intelligence in the people: and these can never be effectually awakened and maintained through a whole population, unless their own necessities and desires furnish the requisite stimulus. The natural absolute necessities of men are so few and simple, as to be easily supplied by an indolent effort, which does not deserve the name of industry, and has no fellowship with either personal or relative virtue, with either manliness or generosity of character. Our acquired necessities are both the manifestation and the effective spring of general progress in civilization and prosperity; and for them we are dependent primarily upon the example and persuasion of others; and also upon the natural craving of the human mind for more than it has at any time attained, of what it has been taught to consider desirable. In national improvement, therefore, every member instructs and urges on another; and in proportion as any are refined and zealous beyond their fellows, they naturally acquire an extended influence upon the progress of the whole body politic. The true function of public writers, (and it is at the same time their reward,) is in company with their readers and supporters to help on this march of general improvement, not so much with the dogmatism of teachers as with the kindness of fellow-students. To this task we would address ourselves, with what ability we may, in special reference to India.”

The *Friend of India* consists of eight pages of a large quarto size, published weekly, at two rupees per month. The numbers before us are filled with interesting and valuable information. The whole tenor of the paper gives it a just claim to the title which it bears: all the feelings and sympathies of its conductors are enlisted in favor of the people of their adopted country. Well acquainted with every part of India, and with many of the languages which are spoken in it, and having an extensive range of correspondents, they have good reason to indulge the hope that their labors will receive the approbation of the friends of their country. Most cordially do we recommend the paper to those who wish to watch the progress of improvement in British India and the East.

The *Canton Press*, "in pursuit of the object for which its structure has been thought expedient," having made "its *début* on the public stage, and its respectful obeisance to the community," its editor adverts "to the principle on which it is the design that his journal should be conducted, and the line of policy he contemplates advocating in the future progress of his labors," in the following language: "Attached," says he, "as we avowedly confess ourselves to be to every public measure, by which the best interests of our country are mainly promoted; impressed as we strongly are towards those conservative principles which intelligent and enlightened men conceive to be the best suited to the present advanced state of society; and declaring our predilections to incline irresistibly towards a liberal and an economizing system of government at home, and the preservation of our friendly relations abroad—we have no hesitation in at once proclaiming that we are influenced in our opinions of public men, and of public measures, in proportion as the former are honest and consistent, and the latter wise, salutary, and judicious. But in these remote regions, we opine, the politics of Europe lose their interest, inasmuch as local events and domestic occurrences become more engaging, and indeed, we conjecture, more congenial also, to the prevailing tastes of our readers. The states of Europe and the New World unfold but few acts or circumstances attracting to the commercial part of the foreigners of Canton. They are too evanescent and uninteresting, it is presumed, to draw forth any peculiar demonstrations of satisfaction from a community absorbed solely in the abstract science of the counting house. But European and foreign intelligence generally, we shall faithfully detail, and as often as opportunities are afforded to us for doing so. We may have occasion, also, to comment on such parts of it as may be applicable to these remote regions." The *Canton Press* has not yet been in operation long enough to afford us a fair opportunity of judging how it will work. Some time is necessary to put such a machine in motion, and adjust it to such a place as Canton. The editor's prospectus will be found on the cover of our present number.

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**ART. VI. Journal of occurrences. The bark Troughton; death by opium; Peking; the Tartar commandant of Canton; new hong merchant and linguist; death of governor Loo.**

THE few occurrences which have come to our knowledge during the month are recorded below. In consequence of the collision between the British and Chinese authorities last year, a good deal of excitement has been produced at Peking. Orders, public and secret, have been issued to all the authorities along the sea-coasts to put in requisition all their munitions of war. The preparations of defense here have been advancing steadily during the summer: cannon, and some of them of a very large calibre, have been made; fire ships prepared; and the forts at the Bogue repaired and reinforced. It is now admitted by some, that the damage done to the forts and the number of lives lost in them last year, was not inconsiderable. In China, as well as in other countries of the East, it is almost impossible to learn the truth on points where national honor is concerned. When a British army, a few years ago, entered the Burman empire, nothing but a series of triumphs was reported to the king; while exactly the opposite of that was the fact. Whenever the authorities of this country are brought fairly in contact with those of Europe, they will need first of all to learn to utter and maintain the truth.

*September 1st. Money and goods of the bark Troughton.* The amount of property taken by the Chinese, was estimated to be \$74,390 45; the sum returned through the hands of the hong merchants, by order of the governor, amounts to \$24,435 50. Two gold watches, likewise, and parts of a broken quadrant have been returned. Several criminals, or persons taken as such, have been brought to Canton: but how and when they are to be tried, and whether any further efforts will be made to recover the rest of the money and bring the depredators to justice, remains to be seen. It is suspected, and not without good reason, that certain official people were engaged in the piracy. Orders were promptly issued by the governor and fooyuen to seize all the parties concerned in the attack; some of them doubtless have been taken; and we have been informed on the best authority that several innocent persons have also been apprehended and their property taken from them, because they happened to have in possession new dollars, like those taken from the Troughton. Moreover, we happen to know that several of the cruisers, which were instantly to go in pursuit of the plunderers, are, and for long time have been, quietly anchored in the inner harbor at Macao.

*Thursday, 3d. A death by opium* occurred last night; and the body of the deceased was examined by order of the magistracy, this morning. The reports on these cases are not often made public; and if they chance to be, they are soon forgotten.

*Friday, 11th. Peking.* Dispatches were received to-day from the capital: it is reported that Loo Twanfoo, son of governor Loo, and a son of Ke the fooyuen, have both been promoted on the list of imperial officers. It is rumored that governor Loo has been ordered to repair to Peking immediately.

*Friday, 18th. Heä the Tartar commandant* left Canton to-day; he goes first to Peking, and then to fill the office of tseängkeun in Manchouria, one of the highest military posts in the empire.

*Tuesday, 22d. A new hong merchant,* Yih Yuenchang, is admitted to the co-hong: the name of his hong is Footae, and he is known to foreigners by the name of Shonching; he has, we hear, two or three partners. There is also a new linguist, Yangheñ (Yaungheen), in place of Hopin, who was banished last year.

*Friday, 25th. The death of governor Loo* was announced this evening: it occurred after a severe illness of only a few hours. He was a native of Cheible, and died aged sixty-six years, having been about forty years in the service of the government. He has left a very large family to mourn his loss. The seals of his office fall into the hands of the fooyuen, who retains them until a successor is appointed from Peking.

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ART. I. *Chinese version of the Bible; manuscript in the British museum; one version undertaken in Bengal, and another in China; with brief notices of the means and measures employed to publish the Scriptures in Chinese previous to A. D. 1830.*

GREAT and manifold as are the tokens of divine benevolence exhibited in the works of creation, they are as nothing in comparison with the boundless goodness unfolded in the pages of revelation. Impenetrable darkness must for ever have wrapped up man's future destiny, and eternal sorrow filled his heart, had Jehovah not vouchsafed to him a revelation of things unseen. Many of the discoveries and inventions of human genius are deservedly held in high esteem; yet human power alone has never been able to penetrate the invisible world and hold converse with its inhabitants; unaided by inspiration it has merely been able to trace, on the earth and in the visible heavens, some of the marks of the Deity. What human strength could not do, God has accomplished; and in giving to his creatures a revelation of his holy will, has opened before them a world of eternal glory. Compared with the pages of God's living oracles, the greatest productions of uninspired poets, historians, and philosophers, are as the light of the glowworm before the noonday sun. No mortal tongue can adequately describe the excellency of the divine word; nor can we easily conceive of the responsibility which such a deposit devolves on its possessors. It is a very serious thing to be made the executor of the last will and testament of a fellow-being: and culpable indeed is the man who fails to execute such a trust. What then shall we say concerning the execution of that instrument, which has been ratified by the blood of the eternal Son of God? By the tenor of that Testament, those who have it in trust are bound by the most solemn obligations to give it to those who have it not. But alas, how few and feeble have been the efforts to carry into execution the will of the divine Testator!



Every reader of the English version of the Bible has great reason for gratitude to God, that so much has been done to make the word of life intelligible in his own tongue. The labors of Tyndal and other early translators are doubtless well known to our readers; yet a brief notice of the present English version, detailing the manner in which it was accomplished, will be a fit introduction to what we are about to record concerning that which has been made in the language of this country. We premise here, that it has recently been proposed, (and the proposition is now being carried into effect,) to revise the Chinese version of the sacred Scriptures.

Early in the seventeenth century, and soon after the accession of James I., his majesty resolved that there should be made a new version of the Bible. Accordingly he wrote, or caused letters to be written, to the archbishops and bishops to secure as speedily as possible the assistance of all the principal learned men in his kingdom. The number of translators engaged, and those too who were well read in Hebrew and Greek, was forty-seven. These were assembled in small parties at Westminster, Cambridge, and Oxford. That they might proceed to the best advantage, the king suggested the following instructions. 1, The Bible read in the church, commonly called the Bishop's Bible, was to receive as few alterations as might be; and to pass throughout, unless the original called plainly for an amendment: 2, the names of the prophets, &c., were to be kept as near as they could be to the customary use: 3, the old ecclesiastical words, to be retained;—for example, church was not to be exchanged for congregation; 4, when any word had several significations, that which has been commonly used by the most celebrated fathers should be preferred, provided it be agreeable to the context and the analogy of faith: 5, the chapters were not to be altered without apparent necessity: 6, the margin not to be charged with any notes, except for the explanation of some Hebrew and Greek words which cannot be translated without some circumlocution, and therefore not so proper to be inserted in the text. 7, the margin to be furnished with such citations as serve for a reference of one place of Scripture to another: 8, every member of each division or party of those engaged in the revision, to take the chapters assigned to the whole company; and after having gone through the version, all the division was to meet, examine the respective performances, and determine which parts should stand: 9, when any division had finished a book in this manner, they were to transmit it to the rest to be further considered: 10, if any of the respective divisions should doubt or dissent on the review of the book transmitted, they were to mark the places, and to send back the reasons of their disagreement; if they happened to differ about the amendment, the dispute was to be referred to a general committee, consisting of the most distinguished persons drawn out of each division; however, this decision was not to be made till they had gone through the work: 11, when any place was remarkably obscure, letters were to be addressed by authority to the most learned persons in the uni-

versities, or country, for their judgment on the text: 12, letters were to be sent by every bishop to his clergy, advising them of the intended translation, and requesting all that were skilled in the languages, to send the result of their observations to the divisions at either Westminster, Cambridge, or Oxford: 13, the directors of each company were to be the deans of Westminster and Chester, and the king's professors of Hebrew and Greek in each university: 14, the translations of Tyndal, Matthew, Coverdale, Whitchurch, and Geneva, to be used when they come closer to the original than the Bishop's Bible: 15, and lastly, three or four of the most eminent in each of the universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with the rest of the principals for reviewing the whole translation.

Almost three years were spent in this service. At length, the work being finished, and three copies of the whole Bible sent to London,—namely, one from Cambridge, a second from Oxford, and a third from Westminster,—a new choice was to be made of two out of each company, six in all, to review and revise the whole work, and out of the three copies to compile one to be committed to the press: this work occupied them about nine months. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, who from the beginning had been very active in the business, reviewed the whole work, and prefixed arguments to the several books. In 1611, this translation was first printed, and in black letter. The next year, a quarto edition was printed, in Roman type. Such was the labor and care required for the English version of the Bible. We turn now to trace briefly the history of the Chinese version.

In the first report of the British and Foreign Bible Society, dated May 1st, 1805, the committee made the following statement. "Having been informed that a manuscript version of the New Testament, in the Chinese language, was deposited in the British museum, your committee were led to indulge an expectation, that it might afford to the Society the means of introducing the knowledge of divine truth into the Chinese empire. Their attention was therefore directed, in the first instance, to procure from gentlemen conversant with the Chinese language, the most accurate information respecting the contents of the manuscript." The committee made inquiries as to the expense of printing; and applied also to sir George Staunton for his opinion, on the practicability of circulating the holy Scriptures in China, as well as respecting the proper channels through which it should be attempted; and came to the following results: "First, that the Chinese manuscript in the British museum, contains a harmony of the four Evangelists, the Acts of the Apostles, and all the epistles of Paul, excepting that to the Hebrews. Secondly, that although the translation may be considered accurate, and in point of style, of superior elegance to any known Chinese translation from European languages; it appears from the style and wording to have been made from the Vulgate, under the direction of the Jesuits. And thirdly, that the expense attending the printing of one thousand copies would

be little less than two thousand five hundred pounds; and for five thousand copies, would exceed six thousand pounds." Considering all the circumstances of the case, therefore, the committee "determined not to print the manuscript."<sup>\*</sup>

A copy of this manuscript is now lying before us; on one of its blank leaves, and in the handwriting of Dr. Morrison, we find the following memorandum: "This transcript was made at the British museum, in the close of the year 1805, from a manuscript, on the blank leaf of which was written as follows: 'Evangelia quatuor Sinice, MSS. This transcript was made at Canton in 1738 and 1739, by order of Mr. Hodgson, jun., who says it has been collated with care, and found very correct. Given by him to sir Hans Sloane, bart., September, 1739.' This transcript," (the one now before us, which was brought by Dr. Morrison from England, in 1807,) he proceeds to remark, "was begun by a person [viz. himself,] in the service of the London Missionary Society, and finished by a native Chinese."

The committee of the Bible Society in their second report, 1806, state "that a commencement has been made in Bengal in translating the Scriptures into the Chinese language, with advantages unattainable in this country. This information is given upon the authority of the reverend Dr. Claudius Buchanan, one of the chaplains of the presidency of Fort William, in Calcutta; and from the date annexed to the dedication of his memoir, it appears that in March of the preceding year, the book of Genesis and the gospel of Matthew were in the course of translation, and some chapters of each had already been printed."<sup>†</sup> In a letter, dated Calcutta, Sept. 13th, 1806, from the Rev. D. Brown, provost of the college of Fort William, there is the following notice: "Mr. professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand. As the above little specimens are the hasty productions of this morning, I do not recommend them to severe criticism; but Mr. Lassar is a thorough Chinese, and will do the great work of translating the Scriptures into that language, if it pleases God to spare his life five or six years.<sup>‡</sup> He reads everything in the language as readily as you do English, and writes it as rapidly."<sup>§</sup> Under date of April 28th, 1808, Mr. Brown wrote again to the Society on the same subject: "You will wish," says he, "to know what advances have been made in the Chinese language. I inclose a copy of the

\* First Report of the British and Foreign Bible Society, 1805, page 18.

† Second Report, 1806, page 77.

‡ Mr. Lassar was an Armenian, born, we believe, at Macao. His parents had two Chinese servants, a man and a maid-servant,—both Christians. With them it seems probable that the boy learned to speak the Chinese language in his childhood. We have been informed, that subsequently his father procured for his son a Chinese teacher from Canton, who taught him to read and write the language. He left Macao, our informant thinks, in 1802, for Calcutta, where report said he was engaged by the English government as Chinese interpreter. We have somewhere, we think, seen a notice of the death of Mr. Lassar; but we cannot recollect where it was, nor when it occurred.

§ Third Report, 1807, page 154.

last examination, which attracted the attention of lord Minto, who noticed it in his college speech. You will find it in the book which accompanies this letter. I also send the first sheet that has passed through the Chinese press. It is printed in the same manner as the works of Confucius. The chintz pattern-makers cut the characters with expedition and accuracy, and at a small expense. From these stereo-blocks, thousands of impressions may be thrown off at a trifling cost.\* In August, 1811, the translation of the whole of the New Testament was completed; Matthew and Mark printed; the other gospels were in the press; and the Pentateuch was translated to the fourth chapter of Numbers.† In a letter from Carey, Marshman, and Ward, dated August 31st, 1812, we find this further notice of the progress of their work. "In the Chinese," say they, "we have advanced from the beginning of Numbers to the first book of Samuel." Again they say: "We are also revising a third time the gospel of John in Chinese, with a view to its being printed with moveable metallic types, by which we have reason to believe we shall ultimately be enabled to excel the Chinese themselves in beauty of printing, while the expense will be reduced almost beyond belief."‡ In 1814, the same gentlemen wrote again on the same subject: "We have now to add, that the better half of the Old Testament is translated; and we have this year been diligently employed in making preparations for printing both the New and Old Testaments with moveable metallic types."§ In the same report which contains the preceding statement, the committee of the Bible Society acknowledged the receipt of "a copy of the gospel of John in Chinese, printed with the metallic types."||

The following extract from a letter written by Dr. Marshman, explanatory of his manner of proceeding in translating and printing the Scriptures in Chinese, is dated Serumpore, December, 1813. After a short paragraph respecting the study of the Chinese language, he says:¶

"The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now therefore only consults me respecting particular words and phrases. In due time follows the correcting verse by verse; when, with Griesbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some, and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese, and read Griesbach into English very slowly and distinctly, he the meanwhile keeping his eye on the Chinese version. It is then copied fairly, and sometimes, (that is,

\* Fifth Report. 1809. page 244.

† Ninth Report. 1813. page 506.

‡ Eleventh Report. 1815. page 271

† Eighth Report. 1812. page 316.

§ Eleventh Report. 1815. page 340

¶ Eleventh Report. 1815. page 471

when any doubt remains,) it is examined thus a second, and even a third time. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our moveable metallic types, I then read it over with another Chinese assistant who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given, or two or three, if they be required, to be read by different persons. This done, I sit down alone and read it, comparing it with Griesbach again, and occasionally consulting all the helps I have. This is to me the closest examination of all. Here, as I have two Latin-Chinese dictionaries by me, I make it a point to examine them for every character, of the meaning of which I do not feel quite certain: and to assist me herein the more effectually, I have a book by me, wherein I write down the meaning of every character I examine. These, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Griesbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and everything that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together, sitting with them till every query be solved and every discrepancy adjusted. This done, another clean proof is given, which, when read, I give to my son John that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater than my own. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant, to read alone, and one to Mr. Lassar, that they may each point out separately whatever they dislike. When this is done, I compare it with Griesbach for the last time, to see if anything has escaped us all. I then in another clean proof, desire the Chinese assistant to add the stops according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press, a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly read it myself, and order it to be struck off.

“ Thus, you see, that, after the translation has been corrected for the press, we still have, generally, ten or twelve proofs of every sheet before we suffer it to be printed off. You may perhaps think it strange that this should be necessary, and that two or three revisions, at most, do not complete the corrections. It must be remembered, however, that these frequent revisions involve the judgment of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son; each of whom judges independently of the other three: and I am of opinion, that beyond two or three revisions of the same copy, there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of

correction does not appear. But when a *corrected* proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he never could judge of his own style till he saw it in print. It is probable, that you yourself have observed a sermon, when printed, appears very differently in certain passages from what it did while in manuscript.

“By means of this severe scrutiny, I cannot but hope that a faithful version of the holy Scriptures, in the Chinese language, will, at length, be produced. The importance of presenting the Word of Life, faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labor, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put into the hearts of two persons, laboring independently of each other (Mr. Morrison and myself), thus to care for the translation of the sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each others' labors, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as it might have been in the hand of one alone in the space of fifty.

“I must add a word relative to the moveable types. We have now brought them fully to bear, and are therefore able, in some degree, to appreciate the value of them. One instance of their utility you have already seen in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off. This, however, we could not have done in wood. There, all is immovable: no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block: and if we say, ‘correct it ten or twelve times,’ only think of the expense of getting ten or twelve fair copies of *every sheet*. But the moving of a few characters up or down, or the replacing of them with others, is the work of a far less number of minutes. There is, then, the *beauty* of a character, first neatly drawn, then cut in metal. I do not say that our first essay will exceed in beauty the generality of wooden types in China, yet perhaps it will be the case. But succeeding ones certainly will, should our lives be long spared. But the *cheapness* of this printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond anything I ever mentioned to you. I thought at one time that the preparing of all the metallic types for an edition of the Scriptures might perhaps equal the expense of getting them cut in wood; although, when we cut in wood formerly, I find we cut much cheaper here from the lowness of wages. This, however, will not be the case. The expense of the first five or six forms is considerable: but it diminishes as we proceed, from the small number of the new characters required. I expect the first expense of metallic types for the whole Scriptures will be scarcely a quarter of that of having them cut in wood, either in China or Bengal.”

In a letter dated January 1st, 1822, Drs. Carey and Marshman, speaking of the liberality of the Bible Society, say, "it has led to the translating and printing of the whole Bible in Bengalee, in the Sanskrit, the Hindostanee, the Orissa, the Mahratta, and the *Chinese*, of which latter, only Chronicles and the three minor historical books remain to be finished at the press."\* In 1824, the committee of the Society say in their annual report, "At your last anniversary, [held May 7th, 1823,] a copy of the entire Bible in the Chinese language was laid upon the table by the eldest son of the reverend Dr. Marshman."† And the committee added in the same paragraph: "Let it, however, be recorded with gratitude, that, during the year now passed, another version of the entire Bible in the same language has been added to the former, by the labors of the Rev. Dr. Morrison at Canton, and his late valuable colleague, the Rev. Dr. Milne."

Dr. Morrison arrived in China in 1807, and brought with him the manuscript which we have already noticed. "Perhaps," said the directors of the Society, under the auspices of which he came hither, "*perhaps* you may have the honor of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human family."‡ "To the completion of this work," says Dr. Milne, "the attention of the Society [the London Missionary Society] has ever since been directed: the great expense to which the directors went, was to secure a competent translation of the whole Bible into the Chinese language. The cost of fitting out the first translator, his passage, Chinese books, translating, salaries of native assistants, for more than five years, and his first efforts to publish the Scriptures, were borne by the Missionary Society alone. After that, as we shall soon have occasion to notice, very liberal aid was afforded by the Bible Society."§

"In 1810, Mr. Morrison, having acquired sufficient acquaintance with the Chinese language, to satisfy himself that the translation of the Acts of the Apostles which he brought out with him, would, if amended and revised, be useful, he accordingly made such corrections as he deemed necessary, and tried, what yet remained doubtful, the practicability of printing the holy Scriptures. The attempt succeeded; and he felt not a little encouraged in ascertaining that such works could be accomplished with considerable facility; he thought an important point was now gained; and having proved that it was practicable for persons in the service of the Missionary Society to print the sacred writings in China, he felt as if he could die more willingly than before. He had effected enough to encourage the Society to send a successor. The charges for printing the Acts of the Apostles, was exorbitantly high: it amounted to more than half a dollar per copy."||

\* Nineteenth Report, 1823, page 114. † Twentieth Report, 1824, page lviii.

‡ Letter of General Instruction to the Rev. R. Morrison. Milne's Retrospect, page 58.

§ Milne's Retrospect, page 53.

|| Milne's Retrospect, page 83.

In 1811, the translation of the gospel of Luke was finished and printed.\* In October of this year, a copy of the Acts having come before the committee of the British & Foreign Bible Society, they were pleased to vote the sum of £500 to aid the work. In making this grant, the committee "were particularly influenced by the high testimonials which they had received of Mr. Morrison's character and proficiency in the language; and their desire to encourage all exertions that are made to cultivate a field, wherein the harvest is so great, and the laborers so few."† In September of this year, the committee, having received a printed copy of the gospel of Luke, "translated by the Rev. Robert Morrison, they further encouraged him to pursue his labors in printing and publishing the Scriptures in Chinese, by a second donation of £500."‡ The work of translating now proceeded steadily; and at the close of 1813 the whole New Testament was finished and revised.§ In a letter to the Bible Society, dated January 11th, 1814, we find the following remarks respecting the translating and circulating of the Scriptures. After alluding to the grants of the Society, the writer says:

"I beg to inform the Society, that the translation of the New Testament, carrying on at this place into the Chinese language, has been completed, and I hourly expect the last sheet from the press. The arrival of my colleague, the Rev. William Milne, has suggested a practicable and sure mode of circulation, which I did not previously possess. He is about to proceed to Java, Malacca, and Penang, for the purpose of circulating among the Chinese settlers in those places, the New Testament in Chinese. Without a person deeply interested in the work, the distribution of them would go on but slowly; the number of Chinese in those places is said to be two or three hundred thousand. We wish, moreover, to establish a Chinese press in one of those places, for the purpose of printing the holy Scriptures free from that continual apprehension of interruption under which we labor here, as long as the Chinese government is incapable of perceiving the innocence and the benevolence of our work. Two thousand copies of the New Testament are now passing through the press, which will cost about 3818 Spanish dollars, (of which I herewith send you an account,) exclusive of the expense of distribution. Allow me to notice, that I give this translation to the world, not as a perfect translation. That some sentences are obscure, that some might be better rendered, I suppose to be matter of course in every translation made by a foreigner; and in particular in a translation of the sacred Scriptures, where paraphrase is not to be admitted. All who know me, will believe the honesty of my intentions, and I have done my best. It only remains, that I commit it by prayer to the Divine blessing. The gospels, the closing epistles, and the book of Revelation, are entirely my own translating. The middle part of the volume is founded on the work of some unknown individual, whose

\* Milne's Retrospect, page 84.

† Eighth Report, of the British and Foreign Bible Society. 1812, page 212.

‡ Ninth Report, 1813, page 378.

§ Milne's Retrospect, page 110.



pious labors were deposited in the British museum. I took the liberty of altering and supplying what appeared to me to be requisite; and I feel great pleasure in recording the benefit which I first derived from the labors of my unknown predecessor. The Chinese are a docile, reasonable people. They receive advice, instructions, and books, generally, with apparent thankfulness; scarcely ever with rudeness.”\*

A few days after the date of this letter, Mr. Morrison wrote again, and forwarded to the Society a complete copy of the New Testament, accompanied by a letter in which he says: “Allow me this day, as if present from the land of China, in the midst of your animating assembly, to lay before you a translation of the New Testament in Chinese, made and published at Canton. I present it in token of esteem, and as a mark of gratitude for the benevolent patronage which you have liberally afforded to the object of my labors. May your institution continue till every creature shall possess in his own language **THE BIBLE.**” On the receipt of this, the Society made a grant of £1000. About the same time the committee of the Society, “understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, ordered a supply of copies, both from Canton and Serampore, in order to be forwarded to Russia, and placed at the disposal of the St. Petersburg Bible Society.”†

The edition of two thousand copies, noticed above, was printed in a large octavo size, and having been circulated by Milne among the Chinese on the islands of the Indian Archipelago, it was resolved to print a new edition in duodecimo.‡ The reasons for a small edition were the following: 1, because it would be less expensive than the octavo; 2, because it was desirable to multiply sets of blocks; and 3, because it would be more portable than the former edition. “This last,” says Milne, “is an object that demands attention in every useful work, and particularly where the state of the government is such as to render great caution necessary in the circulation of books. I several times met with Chinese whose only objection to the New Testament was its size. Had it been smaller they could have taken several copies into the interior provinces, with less difficulty than they could now take one.”§ Soon after they had resolved on this new edition, the sum of \$1000 was paid to Mr. Morrison, to whom it was bequeathed by the late William Parry, esquire, of the honorable E. I. Company’s factory at Canton, to be employed as Mr. M. should deem most calculated “to diffuse the knowledge of our blessed religion.”|| This sum was chiefly employed in printing the new edition of the New Testament.

In the course of the year 1814, the translation of the book of Genesis was completed; and early the following year it was revised and printed in a duodecimo size, to correspond with the New Tes-

\* Eleventh Report, 1815, page 332.

† Milne’s Retrospect, page 121.

‡ Milne’s Retrospect, page 131.

§ Tenth Report, 1814, page 32.

¶ Milne’s Retrospect, page 122.

tament.\* During the summer of 1815, in consequence of the indiscreet conduct of a native, who was preparing metallic types for Morrison's dictionary, an alarm was occasioned and an attack from the local government dreaded. The person who had care of the blocks for the duodecimo edition, fearing that he might be involved, destroyed the greater part of them: they were, however, shortly afterwards recut.† A second grant of £1000, was made near the close of this year.

On the 8th of June, 1816, Mr. Morrison wrote thus to the secretary of the Bible Society: "I am now engaged in translating the book of Psalms. Should I not accompany lord Amherst to Peking, I shall, I trust, be able to finish that very edifying portion of Scripture this year. My colleague, Mr. Milne, at Malacca, has nearly completed the book of Deuteronomy. We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translations with others which have been made, or which may hereafter be published. I sincerely wish that every laborer may have his due share of the approbation of good men now, and of posterity. An Italian clergyman of the Romish church, and agent for the missionaries at Peking, has liberally favored me with a translation of the gospels, with notes, in MS. by a missionary still living at Peking. The Romish missionaries have in China printed many books on the Christian religion, in which there is much excellent matter; but they have never seen it right to print the Scriptures."‡ On the 7th of the next month, July, 1816, Mr. Morrison left Macao and accompanied lord Amherst to the court of Peking.§ In a letter written after his return, dated Canton, February 24th, 1817, he says,|| "an edition of 9000 copies [of the New Testament] is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here." Again, "I have desired Mr. Milne to print, together with the New Testament, an edition of the book of Genesis; and, I think, it is likely that he will print some copies of the book of the Deuteronomy which he has himself translated." Again, "I am anxious to carry on my translations of the Old Testament. It has struck me, in passing through China, how exceedingly well adapted the Old Testament is to be put into the hands of idolaters. In almost every page, idolatry is directly or indirectly condemned." Again, under date of November 14th, of this year, he wrote: "The book of Isaiah is now about one half translated. Several type-cutters are engaged to go down to Malacca, for the purpose of printing Deuteronomy, Joshua, and an edition of the Psalms in duodecimo." And yet again, under the same date: "When we have rendered the whole Scriptures, it is the wish of Mr. Milne and myself to meet together, and subject the Old Testament and the New, to a careful revision. We shall thus be able to remove any errors or incongruities which may have arisen from the translations having been made at different times, and in detached parts."

\* Milne's Retrospect, page 132.

† Milne's Retrospect, page 141.

‡ Thirteenth Report, 1817, page 15.

§ Milne's Retrospect, page 184.

|| Fourteenth Report, 1818, page 239

Milne visited China early in 1818; and in a letter to the Bible Society dated at Macao, the 20th of January of that year, says, "the translation of the Old Testament is going on. The Psalms, Exodus, Deuteronomy, Joshua, Judges, and Ruth, are finished, partly by him (Morrison), and partly by myself. Should life and health be continued, we trust the whole will be completed within this year."\* Thus the translation advanced, till the whole was completed, on the 25th of November, 1819.† "Fidelity, perspicuity, and simplicity," says Milne,‡ "have been aimed at in this version; and it affords no small gratification to the translators to know, that many parts of the work already printed, are more easily and better understood among the middling and lower classes of Chinese, than some of their own classical books are. This is to be attributed solely to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common and less complicated characters have been employed where they could express the sense; and a simple, though they hope not a vulgar, phraseology has been uniformly adopted, in preference to that which, though dignified with the high appellation of classical, is either too antiquated for modern use, or too high for ordinary capacities. \* \* \* The translators now commit the Chinese Bible to the care of Him whose Spirit dictated its contents; praying that he may open many channels for its circulation; dispose many millions to read it; and make it the mighty instrument of illumination and eternal life to China." Thus wrote Dr. Milne in 1820; it was then his purpose to devote much time to the work of revision; but before he had gone over the whole even once in review, he was removed by death from the scene of his labors. This was on the 2d of June, 1822. "My lamented friend," said Dr. Morrison, in a letter dated at Canton, October 10th of this year, "did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revisal of the last two books: these were sent up to me to prepare them for the press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers."§ The death of Dr. Milne made it necessary for Dr. Morrison to visit Malacca. At that place, under date of March 18th, 1823, he says: "There are now eight persons engaged in printing the Scriptures in Chinese; and if no unforeseen occurrence shall arise, the whole will be out and struck off in about three months. \* \* \* As soon as they are all printed and bound, we purpose sending a few copies to the Bible Society to be deposited in their library for subsequent revision and correction. Dr. Milne and I hoped to live and sit down together to revise the whole, but the Divine Sovereign has summoned him hence."|| Agreeable to Dr. M.'s expectations, the blocks were completed on the 20th of May following, and "impressions taken of all the parts of the Bible which were not before printed."¶

\* Fifteenth Report, 1819, page 225.

† Milne's Retrospect, page 291.

‡ Twentieth Report, 1824, page 112.

§ Milne's Retrospect, page 289.

¶ Nineteenth Report, 1823, page 124.

¶ Twentieth Report, 1824, page 113.

From this date till 1830, the period within which we proposed to limit our remarks for the present, very little seems to have been done in the great work of revising and perfecting the two versions of the Bible which now existed in the Chinese language. One and another of the individuals who were acquainted with the language were removed by death; and the few who survived were so situated and employed, that they were compelled to postpone a work in which they were anxious to engage, and to see carried forward to the highest degree of perfection. We are sure that it was the earnest desire of the translators, Morrison, Milne, and Marshman, that their successors should enter into their labors, and toil as they themselves had done to render the word of God more easy to be understood by those for whom it was translated. And the same desire will, we fondly hope, be cherished by every friend of this nation, and especially by those who are in immediate contact with its inhabitants, until the Chinese version of the sacred Scriptures shall, in point of style, equal, if not surpass, the best native works extant.

Respecting the means and measures employed by the Christian world previous to 1830, to circulate the holy Scriptures among the Chinese, a few words in addition to what we have already said, must suffice for the present. In the reports of the British and Foreign Bible Society we find notice of the following sums (including those mentioned above,) paid to Dr. Morrison and his colleagues: in the report dated 1812, £500; in 1813, £500; in those for 1816, 1818, 1819, 1821, and 1824, each £1000; in those for 1828, and 1829, each £300; total, £6600. The sum paid for the version at Serampore we have not the means of ascertaining. Milne in 1820, speaking of the aid which had been afforded to him and his associates, in their Biblical pursuits, says: "The translators return their most grateful thanks to the British and Foreign Bible Society, and to the friends of the Chinese mission in America, for the liberal support they have afforded to this subject, and hope the same will be continued, till the word of life be spread over all the provinces of China, and all the islands of her sea."\* The number of New Testaments printed, we suppose may amount to 15,000 copies: and of the Old Testament, there has probably been about one third of that number. These have had a very wide circulation, copies having been sent to almost every country and place where there are people to read them. Thus a great work has been commenced: the word of the Lord has gone forth; and may it spread and prosper, till all the inhabitants of Siniim and the multitudes of her children who dwell on the islands of the sea, shall acknowledge the Son of God to be their Savior and in spirit and in truth bow down and worship the Most High.

\* Milne's Retrospect, page 292.

ART. II. *Notices of modern China: appeals from the inferior to the superior courts; abuses in the manner of appeal; accumulation of cases in provincial courts; the difficulty of obtaining redress.* By R. I.

"ALL the subjects of the empire," according to section 332 of the penal code, "whether soldiers or citizens, who have complaints and informations to lay before the officers of government, shall address themselves, in the first instance, to the lowest tribunal of justice within the district to which they belong, from which the cognizance of the affair may be transferred to the superior tribunals in regular gradation." "It appears from this and other articles of the code," adds the translator in a note to the foregoing section, "that an appeal from the lower to the higher tribunals is allowed both in civil as well as criminal cases; not as has been supposed, in criminal cases only; indeed there are no traces of any such distinction, as that of civil and criminal in the jurisprudence of the Chinese." That civil and criminal actions are tried at the same tribunals is apparent from section 341 of the code, which provides, that: "in all cases of adultery, robbery, frauds, assaults, breach of laws concerning marriage, lauded property, or pecuniary contracts, or of any other like offenses, committed by or against individuals in the military class; if any of the people are implicated or concerned, the military commanding officer and the civil magistrate shall have a concurrent jurisdiction." What the particular jurisdictions of each magistrate are, seems not to be well defined; but it is probable that all criminal cases of importance are brought before the *nganchä sze*, or *cady*, and that weighty civil actions are laid in the *fooyuen's* court, both of those officers consulting in cases of difficulty with the governor of the province. The inferior magistrates have, no doubt, both civil and criminal jurisdiction within certain limits.

Appeals as a last resort, are sometimes carried to the emperor in person, but this is an incorrect practice; they ought first to be laid before and opened by the general court of appeal in Peking.\* *Tö-tsin* and *Changling* the last and present premiers of the emperor's government, together with some other officers, were mulct of their pay in 1830,† for allowing two sealed petitions to be handed to the emperor in person, one by a soldier of the body-guard, and another by an old man of *Shantung* province. The proceedings of the court of appeal are probably dilatory, for we find the emperor admitting in 1830, that it had been left too much to its own discretion;‡ he ordered therefore that ordinary cases should be decided henceforth in fixed periods of ten or twenty days, or a month, and the law to that effect to be inserted in the code. The direct appeals to the emperor are made only perhaps by females and old persons who are in-

\* For a description of this court, see *Chinese Repository*, vol. 4, page 145.

† *Canton Register*, Sept. 6th, 1830.

‡ *Canton Register*, Oct. 2d, 1830.

capacitated, according to section 339 of the code, from prosecuting informations, except in particular cases. Several petitions were thus presented to him in the year 1830, on his return from Tartary, by parties who knelt by the road-side: one was an unmarried woman, the other a lama priest:\* all the parties were handed over to the criminal court, (probably the Toochä yuen), which accompanied the emperor.† The young lady's case proved to be, that her father, a Tartar, had been robbed of his land, before his death, by a powerful neighbor; his widow sought justice, but was examined and insulted in open court, and in consequence hanged herself.‡ The daughter now claimed her patrimony and revenge for her mother's death. We find nothing further upon the subject.

The emperor seems to have been very much troubled with these petitions in 1831, according to a memorial presented to him on the subject by certain captains of infantry, who have charge of the city gates and who are concerned in maintaining the peace of Peking; whence we must conclude that the young ladies pass through their hands on their way to emperor.§ They attribute the number of appeals "to the obstinacy of many persons in pressing their cases, and also the remissness of the local officers, so that even women and girls of ten years of age, take long journies to Peking to state their cases there. Many of them present their accusations successively before the various officers from the district magistrate up to the judge of the province, but are always sent back again to the magistrate. "The district magistrates," add the memorialists, "are the proper officers to give the people redress; why should accusations be brought before the pooching sze, nganchä sze, governor, and fooyuen? Or did these officers examine the cases brought before them, or appoint others to do so, why should the case be referred to Peking? The multiplicity of appeals is owing entirely to the negligence and remissness of the said officers, both high and low." The memorialists request therefore that his majesty "will issue mandates to the governors and fooyuen of provinces, that whenever a case is referred to them from a lower court, whether it regard life or property, or petty disputes about land, that they shall either take cognizance of it themselves, or appoint some trusty officers to act for them, and not send the accusers back to the district magistrates. That if the accusation be found true, the district magistrates be punished for deciding unjustly; if false, the accuser receive a punishment one degree greater than what would otherwise have been inflicted on the accused. That when an accusation is presented at Peking, examination be made, whether it has been brought before the governor and fooyuen of the province from which the accuser comes; and whether they have taken cognizance of it. If it has not been brought before them, the accuser shall be punished; if it has been brought before them, and decided unjustly against the complainant, the officers who so decided shall be punished, &c."

\* Canton Register, Feb. 15th, 1830

† Chinese Repository, vol. 4, page 149

‡ Canton Register, March 3d, 1830

§ Canton Register, March 17th, 1831

Now the punishments here recommended for injustice on the part of the magistrates, and false informations on the part of the people, are expressly provided for by sections 336 and 410 of the code. We must suppose therefore either that no provision had been made before at Peking, to insure the execution of those laws in the provinces, or else that the emperor caused these captains of infantry to present a memorial to him, to furnish him with a text upon which to preach about the execution of laws, that he is unable to enforce effectually.

Many of the appeals arise out of delay in obtaining justice, which may partly result from arrears of business in the courts; for we find mention of promotion of an officer in the court of chancery of Shantung, in 1828,\* who had decided three hundred cases, whether civil or military or both does not appear, within twelve months. In 1830,† a magistrate of the province of Hoopih was reported to have tried and decided upwards of a thousand cases within the year; and another in Shantung had retried and decided upwards of six hundred cases in which the parties had appealed to superior courts. "There is," says the emperor on this last occasion, "some merit in this activity; but if so many undecided cases existed in two districts; what must be the number throughout the empire?" He attributes the cause of an accumulation of judicial business to remissness and to unjust decisions, which make appeals necessary. "The present system," he adds, "of rewarding vigilant (magistrates), and bringing general unproved accusations to me against the remiss, is utterly insufficient. Hereafter, let all governors of provinces, and fooyuen issue strict orders that litigations must be settled as fast as they arise. If accumulations occur, then proceed to severe measures against the magistrates, and report to me. The hope is, that in this way merit and demerit will be clearly distinguished, and all trifling and idle habits will be removed; false imprisonment will cease, and magistrates will learn to be more careful."

The same neglect and injustice which is admitted to obtain in the courts of justice in cases when the parties may have an opportunity to appeal prevails also, it is to be feared, in the trial of capital crimes, when the sufferer can have little chance of appeal. "The criminals in all the provinces," says the emperor in 1827,‡ "referred to the supreme court for the autumnal executions, have had their cases examined by the Board of Punishments (at Peking). The sentences passed in several of the provinces by the local governments, have been reversed; which indicated a serious want of attention to these great concerns on the part of the governors, judges, &c. By this neglect, some have been erroneously involved in the crime, and others allowed to escape." Then follows the usual injunctions to better behavior for the future. That the appeals to the emperor, or to the supreme court at Peking do receive attention, is proved by their frequency. We will instance a few chiefly for sake of the cir-

\* Canton Register. May 24th, 1828. † Canton Register, June 15th, 1830.

‡ Canton Register. Feb. 18th, 1828.

cumstances which attend them, which will assist to illustrate many other parts of the system, as well as that of appeals.

In 1826,\* a native of Szechuen province went to Peking to complain in person against the provincial officers for neglecting to punish the murderers of his son. The son had gone to claim a debt from a neighboring farmer, and not returning in due time, his sister and a cousin went to look for him: they found his corpse suspended on a tree, and were informed by the farmer that their relative had hanged himself. The body, however, exhibited marks of violence, and some of the teeth had been knocked out, which the sister collected and carried to the magistrate. The father also claimed justice, but received instead a flogging in order to induce him to make a confession, which was dictated to him. He appealed to the governor who sent him back to the magistrate, who then chained him, and extorted money before releasing him. In addition to these outrages, the murderer induced the father of his victim's wife, to sell her to him. All this was stated in the appeal to the emperor, whose answer was: "record the memorial!" which is all we know about it.

A native of the province of Keängse appealed to the Tsoohä yuen or Censorate at Peking in 1829,† on an atrocious case of burning, rape, and murder. The most opulent of the two conflicting parties had bribed the local magistrate and the police, to connive at and even assist in burning upwards of seventy apartments, killing the male inhabitants, and carrying off the females. The police accused the inmates of firing upon them in the execution of their duty. The court, in laying the case before the emperor, allow its atrocity, if it be true; but we find nothing more about it. Another appeal was made in the same year by a native of the same province,‡ in the case of a murder for which two men were at the time under sentence of death; but who were not, according to the appellant, the real murderers, but were bribed to undergo the sentence of the law instead of them.§ Another appeal was made by a native of Ngauhwy, against two magistrates who had tortured his father to death on a false accusation of debauching another's wife and murdering her husband. The charge was in this case substantiated, and a later gazette contains the sentence upon the magistrates to transportation to Ele, and hard labor.

A man found his way to Peking the same year from the province of Fuhkeen to appeal against the magistrate and police of a district for injustice, in the case of his only son who had been shot by a hostile clan in the neighborhood.|| The clan being wealthy, bribed the police with 2000 dollars of foreign money, and they would not seize the offenders. *His Fuhkeen dialect was unintelligible* to the court by whom he was examined.

\* Malacca Observer, March 27th. 1827.

† Canton Register, July 16th. 1829

‡ Canton Register, July 2d. 1829.

§ For the mode in which this may be done, see Le Comte's Memoires, in the anecdote of Yang Kwangse\* n, London ed. 1698. page 296.

|| Canton Register, Feb. 15th. 1830.



An appeal was made in the following year against the governor and other officers of Nganluwuy province,\* for not *carrying into execution the sentence of death* which had been passed upon two convicted murderers. Also by a widow of a military officer who had in his lifetime been a member of the Military Board, and had been honored with a peacock's feather; she suspected that her husband had come by his death unfairly, as proved to be the case, according to her story, on examination of the corpse, and she applied to the authorities in Szechuen province, where it occurred, to examine into the case; but received only evasive replies.† The court of appeal to whom she represented the matter, applied to the Military Board (apparently), who returned to her for answer that the governor and commandant of the province averred, that the officer had been accidentally smothered by charcoal smoke. But this statement was unsatisfactory to the supreme court, which ordered an especial commission for inquiry into the business. Here our information on this question stops. The widow admitted in her evidence that the commandant of Szechuen had offered her 4000 taels after her husband's decease, to enable her to return to her family. The translator closes the story by the following reflections. "Tartars and Chinese of any consideration in the empire, always have their remains conveyed home for interment. The distance of a thousand miles would be no objection. The indefatigable perseverance of Chinese widows in cases similar to the above, to obtain justice and revenge, is a striking trait in their character. Their fearless accusation of the highest authorities speaks well for their moral courage, and for the system of government." The sentiment is true perhaps with regard to the widows; but in this case, the 4000 taels looks like a bribe to induce the widow to abandon the prosecution; in any event we cannot say much for a system of government, which requires so much exertion on the part of a widow to bring to light the circumstances which attended the death of a meritorious officer.

In 1832, the Tooohä yuen reported to the emperor the case of a widow of Fuhkeën province,‡ who after seeking redress in vain for four years, against the murderers of her only son, had sent her nephew to Peking to complain. The court was *unable to obtain any information from the nephew on account of his speaking only a local dialect*; but it appeared by the mother's petition, that the robbers by whom her son was murdered, were so powerful, that the police officers dared not attempt to seize them. We have shown elsewhere, that the lectures read by the emperor to his chief officers, are by them inflicted upon their inferiors, while the faults to which they refer are shifted by one party on to the other, but not redressed. So it is with appeals.

Governor Le of Canton issued an edict in 1828§ to forbid women to appeal to him, which we quote at length, because it explains why they are so prominent in petitioning.

\* Canton Register March 17th. 1830

† Canton Register Oct. 17th. 1832

‡ Canton Register, May 1st. 1830

§ Canton Register. August 9th. 1828.

“Le, by imperial appointment, the governor of the two Kwang provinces, strictly interdicts women from coming forth to present petitions, and old men being employed as witnesses. It appears that women are restricted to the inner apartments. Their duty originally was not of presenting accusations. And how can old men, declining in the evening of life, discharge the part of witnesses? But in Canton there exists a very litigious spirit. Seditious characters are constantly thrusting themselves forward. Sometimes, as the laws cannot be executed upon old broken down people, they hire old men for witnesses; sometimes, as the punishment of crimes cannot be inflicted upon women, they instigate women to come forth, and send delicate, modest females, to appear openly in the halls of justice. This custom must be overruled instantly. You magistrates of the chow and heën, must each exert himself, and exhort and lead the people. If your advice is not attended to, you must ‘level’ (literally, ‘plumb with a line’) and control them. If women come forth to present petitions, you must examine their relations who have instigated them. If old people assist in giving evidence, you must examine both plaintiff and defendant, and find out where the bribery and dictation lies. Having detected them, inflict severe punishment. Do not pass it by lightly. If the people are impressed with a due dread of punishment, they will return to respectful habits. I wish all you magistrates of the chow and heën, to act in conformity with my orders, and not to consider this as a matter of slight importance.”

He issued another edict the following year,\* on occasion of setting out on a tour through the province, in which he says: “that although in cases of murder, robbery, and crimes of similar heinousness, when justice has not been obtained, it is permitted to the aggrieved to kneel by the road-side, and present petitions; still it is equally true that perverse persons try sometimes to implicate innocent parties in order to extort money, &c.” “If people,” he adds, “indulge themselves in making a noise, stopping my chair in order to force a petition into it, I will seize the presenter and punish him.” Governor Loo of Canton enacted likewise in 1833, that people must not pass by the inferior courts, to appeal to him; except in important cases, such as associations of banditti, heresy, &c.

Against this manifest disposition to evade the importunities of those who are injured, we can adduce but one instance of a magistrate inviting complaints, which will be found in the 1st volume of the Repository, page 294. That many of the complaints made to the magistrates, and of the appeals from them to the supreme court at Peking, are frivolous and malicious, cannot be doubted; still less can it be doubted, that the poor have little chance of making themselves heard when they appeal against the rich; or if heard, that they often obtain any other result than to be sent back to the parties with whom their complaints originated. A case occurred in Canton in 1823, to which the foreigners were parties, which involved by implication the imputations above stated, as well as an application of the

\* Canton Register, June 2d, 1829.

336th section of the code, as recommended by the captains of the city gates of Peking. It is here stated from recollection; for all the documents containing it were translated, and forwarded in that year to the E. I. Company by their servants in Canton.

In 1821, the crew of H. M. ship *Topaze* was engaged in an affray with the inhabitants of Lintin, an island at the mouth of the Choo keäng. One or two of the Chinese were killed, which led to a long negotiation with the authorities, who demanded life for life, but never obtained it. Two years afterwards, the brother of one of the men who was killed found his way, on foot as he said, to Peking, and complained to the supreme court that he could not obtain redress for his brother's death. Not daring to accuse the governor of Canton, or perhaps hoping to gain more by a rich hong merchant, he accused Howqua of having been bribed by the foreigners to hush up the affair. The emperor, to whom the case was referred, sent the poor man back to Canton, with an order to the governor to inquire into the matter. The governor did so, and reported that the accusation was false, and he went on to argue in the edict which was issued on the occasion, that the punishment for bringing a false accusation was by law, one degree less than would have been awarded to the accused had he been guilty. Now according to law, thief-takers and police-men who connive with criminals to conceal crimes are liable to be transported 3000 le. The security merchants are considered, proceeded the governor, as police and thief-takers for the control of the foreigners. Had the principal security merchant been guilty he would, therefore, have been sentenced to banishment to 3000 le; but since he is innocent, the accuser has rendered himself liable to a punishment one degree less, and he was sentenced accordingly to be banished to 2000 le distant. In consideration, however, of the aggravation, and of the distance which he had already travelled, the poor man was pardoned, and allowed to return home again.

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ART. III. *Armenian apothegms: continued from the Calcutta Literary Gazette of December 24th, 1826.* Furnished by a CORRESPONDENT.

[The following paragraphs, which we have much pleasure in publishing, came to us accompanied by a note, dated Macao, the 7th inst. Our correspondent, who writes under the signature of J. P. M., says: "The enclosed is a continuation of a few Armenian apothegms published in the year 1826 in the Calcutta Literary Gazette, Nos. 49, 50, 51, and 52." To us no part of Asia, excepting always the 'celestial empire,' affords objects of greater interest than Armenia. Of its inhabitants, a modern writer observes: "The Armenians, one of the most ancient nations of the civilized world, have maintained themselves as a civilized people, amidst all those revolutions which

barbarism, despotism, and war have occasioned in western Asia, from the days of Assyria, Greece, and Rome, down to the period of Mongolian, Turkish, and Persian dominion. During so many ages, they have faithfully preserved, not only their historical traditions, reaching back to the period of ancient Hebrew histories, but also their national character, in a physical and moral point of view. Their first abode, mount Ararat, is, even at the present day, the centre of their religious and political union. Commerce has scattered them, like the Israelites, among all the principal nations of Europe and Asia (with the exception of China); but this dispersion and mercantile spirit have not debased their character; on the contrary, they are distinguished by superior cultivation, manners, and honesty, from the barbarians under whose yoke they live, and even from the Greeks and Jews. The cause is to be found in their creed, and in their religious union. The cultivation of the Armenians is a proof of the salutary influence of a well ordered Christian church on the moral and intellectual development of a nation, which has preserved its history, and with it, its national character. They owe this in particular to the Bible, which is freely distributed among the people." Says another writer: "The Armenians are known at the present day, as a scattered race, and one cannot rise from the perusal of their history, without wondering, not that they are so, but that they should still be found in considerable numbers in their own country. We have already noticed their existence in the north of Mesopotamia, their emigration to Armenia Minor and Cilicia, their settlement in Constantinople, and their forcible removal by Shah Abbas to Persia. We are also told, that the Saracens and Greeks, while contending for their country, each took away multitudes of captives; Togrul and Timur carried thousands to unknown countries; the Egyptians removed sixty thousand to Egypt; and it is known that the Persians, in every war, even to the last with Russia, have always carried their captives into servitude. Multitudes, moreover, have at various periods been induced by oppression at home to seek an asylum in distant countries, to say nothing of other multitudes that commerce has enticed away. We are not surprised, therefore, at finding them, not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe." A gentleman who has long been acquainted with the Armenians in Asia Minor says in a letter written a few months ago, "There is among the Armenians as fine a generation of young men, as I have ever set my eyes upon, a generation who bid fair to be altogether more enlightened and better instructed than their fathers." We have been much pleased with a recent notice of a small community of Armenians in Singapore, amounting, according to our informant, to not more than forty or fifty individuals: they have with them a pastor, and are erecting for themselves a neat and commodious chapel. But we must desist from these remarks, and introduce the paper from our correspondent.]

AN adage, though it is but the skeleton of an essay or dissertation, yet its inanition, instead of enervating it increases its pristine and indigenous energy.

When ambition stimulates, emulation incites, reason dictates, prudence guides, patience fortifies, perseverance helps, assiduity forwards, hope encourages, vigilance admonishes, and valor animates, the adamantine foundation of the most fortified castles of all supposed impossibilities can be effectually snappd, and the most admirable exploits achieved.

Self-love is the primum mobile of almost all the actions of men, and that wretch, who from this *impetus* betrays the cause of his

country, commits a crime as great in magnitude, and of as black a die as the blasphemy of Diagoras, the treachery of Judas, and the dissimulation and apostasy of Julian.\*

*What is drunkenness?* Is a syntrophic malady of most fatal virulence; it is a malignant incubus that can effectually undermine the foundation, and demolish the fabric of life, relax and destroy the sinewy ligaments, that in gordian knots and evolutions connect, synthesize, and give vigor to the noble frame of man; it is a full blown rose, whose enchanted fragrance conveys venom to the very innermost recesses of the soul; it is an adder disguised in angelic form, that with smiles of infantine simplicity can sting its marked victim to death; it is the rosy nipple of a snow-white breast, that teems with deleterious milk; it is a syren, which alluring the mind, administers bane to the vital parts of the human frame; it is a gay, but treacherous companion, who, taking advantage of our confidence and weakness, will expose us to shame and dishonor; it is a traitor, who without the least sense of pity will deliver us up into the unrelenting hands of our most vindictive enemies; it is an implacable enemy that will never cease to be one; and it is a masked foe, that will never repent of the disastrous ravages it has made, nor commiserate the misery of its victim.

*What else is drunkenness?* It is the ringleader of a host of crimes; it is an invisible poniard in the hands of an invisible enemy ready to strike the blow; it is Scylla and Charybdis in the ocean of life; it is a magic spell that can metamorphose an athletic Vahak† into a shrunk, hollow, and crippled Indian pigmy; it is a tyrant, who, if allowed to hold universal domain, can within a very short period annihilate the human species; it is the inexhaustible box of Pandora replete with evils to the human race; it is a battering ram of Stygian construction worked by the furies to level to the ground the most formidable castles of human agility and strength; it is the imperceptible trapdoor that leads to the dungeon of misery and affliction; and it is the extreme of a shameful vice, that debases and brutalizes human nature.

*And what else is drunkenness?* It is a predatory warfare against ourselves; it is an act of suicide perpetrated with atrocious violence and protracted self-torture; it is the aqua regia that can corrode and efface the elevated nobleness, and expressive beauty of the human countenance; it is a nefarious monster that can suck the honey of an Aspasian beauty; it is a fiend that can cut asunder the tie of friendship of an Aristogiton and Harmodius, and introduce strife, and destroy the conjugal affection of a Philemon and Baucis; it is an infatuation that in the end will cause a lethean forgetfulness

\* The Armenians (who, by the latest accounts from the Armenian Literary Society of Venice denominated 'Meckitaristican,' from its founder Meckitar, are estimated to amount to twelve millions,) observe to this day the anniversary of the death of Julian the apostate with festivity and rejoicings. Even the members of the little Armenian community in India who have adopted English manners and customs retain to the present day the celebration of this festival.

† The Hercules of Armenian mythology.

of cheerful reminiscences, and sharpen the edge of a keen sensibility of pain and sorrow; and in short, it is everything that is bad, so much so, that even the copiousness of the Haikan\* language will be insufficient to depict its monstrous and foul deformity.

Low cunning is the *wisdom* of the groveling portion of mankind; it is so far from being recommendable, that those who possess it are always ashamed to own it.

A retentive memory combined with quick perception, like a vast flat country, has wide expanses for cultivation.

Repeated, untempered prohibitions very often enhance the value and attraction of the object prohibited, excite desire, and finally cause disobedience.

Great and wonderful erroneous conclusions can only be deduced by great and wonderful men, and these conclusions are the criterions by which weak minds are guided.

When ceremony is laid aside to preserve harmony, propriety is to be strictly adhered to.

The fool that rails, and laughs without any proper risible cause, only laughs to be laughed at.

Misapplied or ill directed abusive epithets are arrows that rebound and wound the archer; and the mad dog that runs round and barks at a famished sleeping tyger barks for its own destruction.

Appraised deformity is whimsical beauty.

ART. IV. *Remarks on the religion of the Chinese: their indifference; notions respecting the Supreme Being; with notices of the various efforts made to introduce Christianity among the Chinese.* By PHILOSINENSIS.

THE religious opinions which have obtained among the Chinese admit of easier analysis than the complicated system of Indian idolatry. Though the doctrines of one of the prevalent sects originated in Hindostan, that native country of superstition, yet they have been simplified by their Chinese votaries; besides that the mysteries of the kulpas, transmigration, and annihilation with other absurdities, are conveyed in a jargon equally unintelligible to the Chinese priest, and the devotee. Metaphysical speculations on the invisible world little engage the attention of the Chinese; they seldom examine their own creed, and are still more indifferent regarding the religious systems of foreigners. Even the subtleties of Taouism, originated by their own sages and transmitted in classical language, attract few admirers. From the repeated imperial proclamations against all

The Armenian.

sects and heresies, we might suppose that the government disclaimed all religions but its own, if the glaring inconsistency of supporting idolatry by paying homage to the Dalai lama and his compeers, did not exist. The state religion so often represented as sublime and immaculate, is vague and unsatisfactory to the mass of the people, and equally idolatrous with the monstrous superstition of Budha.

If we question the Chinese individually, we might almost conclude them to be destitute of religion; and the prevalence of a disguised atheism among the higher classes, might strengthen the opinion. But they are a strange people; while they neglect and despise the idols they adore, still they delight in the pageantry of idolatrous rites, and lavish their treasures on the erection of temples and monasteries. Many parts of China are crowded with places of worship equally with bigoted Spain; even the highways are infested with shrines, and a numerous host of poor, ignorant and despised priests live upon the earnings of laborious men. It is a remarkable fact that the darkened human understanding, in the east and west, should have recourse to the same expedients for gaining peace of mind. The striking resemblance between popery and Buddhism has always puzzled the votaries of the former, nor would the extravagant recluse and hermit of Europe be less amazed, to behold the solitary cavern of a Taou priest, who strives for immortality by seclusion from all human society, and by the neglect of every social duty.

We may ask, are all the religious notions of the Chinese erroneous, and is there no truth among their absurdities? Can so rational a people yield themselves up implicitly to idolatry, stifling nature's voice, which loudly proclaims the unity of God? Have their sages never found out the invisible One, whose government of the world, and whose all prevailing providence is so conspicuous? Do they not honor him in the images as representations of his attributes? When the Chinese bows in adoration, and offers his gifts and burns his incense, does he not virtually adore the great Giver of every good gift? Or can it be imagined for a moment, that so merciful a God, should not have manifested himself to the millions of Chinese, his creatures, who have equal need of his tender compassion with the western nations?

The notion of a Supreme Being glimmers faintly through the doctrines of the ancient sages; an appeal to *Shang T'e*, the Supreme Ruler, was often made by individuals in distress, and *te'n* is occasionally used to express more than the azure firmament. In these few words and phrases are contained all the Chinese tenets regarding the existence of God; and to claim more for them would only prove our ignorance or prejudice. Concerning the mysterious ways of Providence in permitting so great a nation to grope in darkness, we have few remarks to offer. Could we penetrate the veil that hides yonder world from our ken, we should adore the unsearchable wisdom and goodness of an allwise and merciful God. If our understandings were so enlightened as to be able to trace the concatenation of the past and the future, we might solve our doubts; but now we hum-

bly adore where we cannot comprehend. Enough is understood to urge the claim of the Chinese upon our Christian benevolence, for imparting to them that saving truth, of which they are now almost totally destitute.

Many will consider the conversion of the Chinese a hopeless task, and all efforts tending to that end as futile, and therefore unadvisable. The Nestorians in the seventh and eighth centuries did their utmost to spread Christianity in the northern provinces of the empire; they made converts, and established churches, but their conquests were only temporary: there is not now left a vestige of their labors. The Roman Catholics, their successors, enjoyed many advantages for subjecting China to the pope; their emissaries were numerous; some eminent men spent their lives in the service; they had access to the throne; they numbered some most illustrious personages amongst their converts; their zeal and bigotry were boundless; they impressed the Chinese with a favorable opinion of their talents and virtue, and yet they did not prevail. It is true they still number thousands of converts; but does not the proscription of their religion, the dispersion of their flocks, the scanty supply of teachers and those far inferior in talent to their predecessors, prognosticate the final extinction of their order in the empire?

These facts are too true to admit of contradiction; they prove clearly one important point, viz: that the Chinese will not have to pass the same ordeal with the barbarians of Europe, who were first converted from paganism to a spurious Christianity, in order to pave the way for their reception of the pure gospel. But if it be urged that protestant missionaries have been equally unsuccessful, it ought to be remembered that none have hitherto enjoyed the privilege of passing through China to disseminate the divine truth of the gospel; and that had this been the case, the number of registered converts must necessarily be small. For the Roman Catholics, who confound conversion with a change of rites and ceremonies, and who baptize indiscriminately all applicants, can multiply the number of their converts almost at pleasure; but the protestant faith, identifying regeneration with conversion, requiring a radical change of heart and life, a transition from darkness to light, from vice to the virtues which adorn the gospel, on this account will always find a smaller number to embrace those doctrines, until the divine Spirit be poured out as in the apostolical age and several subsequent periods of the Christian church.

Still the jealousy of the government, the dread of innovation, and the apathy of the people themselves, may be urged in defense of our indifference to the welfare of millions. We allow that these obstacles are great, but by no means that they are insurmountable. Relying on our skill or on any human aid, it is true we should find success as impracticable now as did the apostles in their times, when they had to meet the bigoted Jew and the haughty Greek, both as hostile to the humbling doctrines of the cross, as any member of the Board of Rites at Peking. But what are these hindrances before an



almighty power, before a Savior, who has all authority in heaven above and earth beneath? For it is written, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

What a divine power must that doctrine possess which without the aid of human arm could triumph on the very spot where the Savior of the world had been crucified amidst the acclamations of an infuriated multitude? If God had not promoted his own cause, how could the idolatry of ancient Greece and Rome have been subverted? Interwoven as it was with the whole economy of the state, celebrated by the poet and orator, sanctioned by venerated antiquity, supported by all the influence of powerful rulers, and themselves fulfilling the duties of pontifex maximus, embellished by the highest efforts of the existing arts,—nevertheless it fell to ruins to rise no more. And the conversion of many barbarous tribes in the middle and north of Europe, whose fierceness exceeded that of the savages of New Zealand and North America, is this not equally wonderful? The exhibition of such facts and on so large a scale should shut every mouth, when the practicability of the conversion of China is questioned. There are also divine promises clear and extensive enough to remove every doubt, and to create in the believer, a cheerful and unshaken confidence in the speedy accomplishment of them all. He who holds the sceptre of the universe, and directs the suns and planets in their several orbits, has power and wisdom to effect the grandest ends. It is only the want of that faith by which we honor the great God, who has pledged his own word for the accomplishment of his work, that renders us weak and indolent. Whenever an implicit reliance on divine assistance fills the breast, mountains of difficulties are leveled to plains, and we run and faint not in the arduous work of spreading the gospel.

Whatever may be the present political state of the empire, the access that may now be gained to it is doubtless easier than at any previous time. And if the openings, how small soever they may be, are only improved upon, there is no doubt that ground will be gained. It needs few words, but many and energetic works, to expand the sphere of our operations, and to avoid that preposterous system of timid, trembling policy, so injurious to a good cause. Let us neither despise the day of small things, nor fear for that cause, which can bear the utmost scrutiny, which has even been brought before the magistrates of this country, and hitherto has not been condemned. Shall we then shrink from duty, or shall we fear to argue the great cause

when called upon, and confess our blessed Redeemer before this wicked world? No, as long as there remains one spark of grace in our hearts, let us take courage in our God, wrestle by prayer, and overcome by patience.

Some hints in regard to the great work may not here be out of place. The first, the indispensable requisite at the present moment, are preachers of the gospel, and writers and translators of Christian books: men who count not their lives dear to them in the cause of God. There are neither the dangers of New Zealand, nor of the wilderness of North America, to be encountered; nor have we to suffer from a pestiferous enervating climate, which has swept into the grave so many of our fellow-laborers in other parts of the world. We have to do with a semicivilized people, who, so far as their prejudices are concerned, are the most accessible of all the Asiatics. Their literature facilitates our efforts to convey religious knowledge to their minds. They are susceptible to reason, and may yield to the force of conviction. We trust the number of those who are preparing for this work will soon be very great. We may be thought censorious if we express a wish to see none in the field but men entirely devoted to the work; but though there may not be immediate personal danger, yet we think the cause rather injured than promoted by challenging the aid of men not prepared to give all to the blessed work. To live and to die in the sacred cause must be our watchword. At the same time we may be prudent in the choice of means for accomplishing the great object; we may avoid any errors of our predecessors, and always press forward with the more vigor when there is the more resistance. A hard task that truly, and unless we be endowed with the Spirit of grace from above, it cannot be done. But a mind much conversant with the glories of eternity, humbly acknowledging the salutary power of the cross, and having deeply drunk from the all sufficient love of the Savior, is capable of greater things than these. May this inestimable gift be granted to all who profess to be missionaries to the Chinese.

In our intercourse with the people we must disprove that we are barbarians, and prove that we are destitute of all those selfish motives which are prevalent among the natives, self-styled men of the celestial empire. Gladly would we allow them that title,—for it is the prerogative of heavenly minded men to be citizens of the kingdom of heaven,—if they were not notoriously earthly minded, and destitute of all the graces which should adorn the saints. We may give to their sages all due honor but yet convince them that they have never shown the way to heaven, and that all who follow such guides are groping in the dark with regard to futurity. Their history plainly reveals, that the maxims laid down in the classics have never been observed, that it is vain to found hopes on human doctrines, that the revelation of God as taught in the holy Scriptures, the redemption by Jesus Christ, and his meritorious life, death, and resurrection, can alone lay a sure ground of hope that we may escape the wrath to come. Such doctrines, though at first disagreeable, will doubtless

gain upon their hearts; and the more we preach Christ crucified, the deeper will be the impression, and the better the confidence of escape.

Thus armed with divine weapons, and encouraged by divine providences and promises, we expect a glorious day for China. The ordering and sustaining of the grand design to evangelize China we trust solely to the hands of the Lord our God; yet desirous on our part to use every means, "which God and nature have put into our hands, under his approbation," to hasten that blessed period. No political revolution, no miscarried enterprise, will dampen our zeal, nor weaken that energy which must move the great work. Centuries elapsed ere China was remembered by the church of Christ; but having now come up into remembrance before God, let us be joyful in the Lord, and be animated by trust in his almighty power. Great hopes may be entertained from well directed zeal and perseverance; let us remain steadfast in faith. And may the Almighty crown our work with the triumphs promised to the gospel in these latter days.

**ART. V.** *Structure of the Chinese government: China Proper; heads of the provincial government: 1. civil government; administrative department (comprising territorial and financial, and judicial branches); literary, gabel, commissariat, and commercial departments; officers on the Yellow river, &c.; various subaltern officers: 2. Military government; designations of military and naval officers of the Chinese forces, &c.*

HAVING, in the course of our hasty view of the structure of the Chinese government, considered both the general and local courts of the metropolis, we come now to speak of the system of government in the provinces; and first of those of China Proper, the government of which differs widely from that of the other parts of the empire.

The officers at the head of a provincial government, are a *tsung-tuh*, or governor (literally director-general), and a *fooyuen*, or lieutenant-governor (literally, controller), who is also called *seunfoo*, circuit-controller, because it was formerly his duty to make the circuit of the province. The *tsung-tuh* has always the direction of two or more provinces, or else of two or more high offices in the same province. Thus there is one *tsung-tuh* over three provinces, four over two provinces each, one over two provinces who is at the same time *fooyuen* of one of the two, and two over single provinces who exercise the

functions both of *tsungtuh* and *fooyuen*. The *fooyuen* has always the direction of a whole province, either independently of, or in subordination to, a *tsungtuh*. There are twelve such officers who are, and three who are not, thus subordinate; while in three provinces the duties of the office of *fooyuen* are performed by the *tsungtuh*. The duties of the *tsungtuh* consist in the general control of all affairs, civil and military, in the province or provinces under his government. Those of the *fooyuen* consist in a similar control (but, except where there is no *tsungtuh*, in an inferior degree), and in the special direction of the administrative department of the civil government.

The departments of the civil government are five, administrative, literary, gabel, commissariat, and commercial: of these, the administrative department is subdivided into territorial and financial, and judicial branches. The officers at the head of these two subdivisions, called the 'two *sze*,' or commissioners, are the *pooching sze* (commissioner for regulating government), who is often, but erroneously called treasurer, and the *nganchä sze* (commissioner of judicial trials). The literary department is placed under the direction of an officer appointed by the emperor from among the members of the Hanlin academy, who is called *tetuh heöching*, the commander and director of learning, (or simply *heöching*, director of learning), of whom there is one in each province, with a single exception where one is appointed for two provinces. The gabel and commissariat departments are mostly under the direction of officers called *taou* or *taoutae*, who will be spoken of hereafter: but there are several exceptions to this, which will also be detailed in their proper place. The chief officers in what we may call the commercial department are *keöntuh*, or superintendents, who are appointed wherever necessary, to receive the revenues in important commercial places, maritime coasts, large manufacturing districts, or general thoroughfares. They are nominated usually from among officers of the imperial household; and, equally with the *fooyuen* and *heöching*, are subject merely to the control of the governor, in cases of difficulty: where there is no *tsungtuh*, the *fooyuen* exercises control over them, as he also does, in fact, over all parts of the government. It is necessary to observe, that the commercial department is not an essential part of the government; although there are few provinces in which there are not some commercial superintendents. These officers are under the direction of the Board of Revenue.

The military government (we are at a loss for a more general name,) is to be understood as sometimes including the direction of naval forces also; for the Chinese make hardly any distinction between their land and sea forces. The coasting navigation of their vessels is committed to the pilots; and the official designations in both services are the same. The highest officers of the military and naval government are called *tetuh*, commanders (or, as we may render it, commanders-in-chief). Of these there are sixteen, twelve of whom are confined to the military branch strictly speaking, but have

also the control of vessels for inland navigation and defense, two are military, with direction also of a maritime naval force, and two are exclusively naval. In one province, Kansuh, there are two military commanders; and in five provinces the military command is filled by the fooyuen.

In some important cities are placed garrisons of Tartar troops, under the command of a *tseängkeun* (general). The power of such officers is confined within narrow limits, not extending, in time of peace, far beyond the cities garrisoned by them; but is free from all control except that of the emperor. The object of their appointment is to afford a check upon any treasonable or rebellious measures on the part of the supreme provincial authorities. They have command sometimes of naval, as well as of military forces.

Although the governor of a province can act wholly upon his own responsibility, yet most measures are carried into effect with the consent of a general council of the chief provincial officers. These are always the *tsungtuh* and *fooyuen*, and the *tseängkeun* (if there be one in the city which is the seat of government); with the addition usually of the 'two sze,' especially if the subject of consultation relates to their departments, and of the *heöching*, the officers of the gabel and commissariat, the commercial superintendents, and the military and naval commanders-in-chief, in things concerning the particular divisions of the government over which they preside.

It may be useful, before we proceed further, to make an observation or two upon the relative rank of these several officers. The following is the order of precedence while in the provinces, in which some difference exists when the same officers meet at Peking:

Tsungtuh,	Tseängkeun,
Fooyuen,	Tetuh,
Heöching,	Keëntuh,
	Pooching sze,
	Nganchä sze,
Chief officers of the gabel and commissariat.	

The real rank of the *heöching* and *keëntuh* is usually inferior to that of the 'two sze,' but being appointed by the emperor as special commissioners, they rank while in office nearly on equality with the *tsungtuh* and *fooyuen*. The real rank of a *tseängkeun*, also, if at Peking, is superior to that of a *tsungtuh*, and of a *tetuh* to that of a *fooyuen*; but in the provinces, the civil government takes the priority. The *tsungtuh* is *ex-officio* a *shangshoo*, or president, of the Board of War, and a *too yushe*, or censor; the *fooyuen* is a *shelang*, or vice-president, of the Board of War, and a *foo too yushe*, or deputy censor.

*Civil government*: and first let us speak of the administrative department. We have already mentioned the division of this department into territorial and financial, and judicial branches. We have also spoken of the 'two sze,' the *pooching sze* and the *nganchä sze*, who preside over these subdivisions. Of these there is always one

in a province; and in Keängsoo, being a highly important province, there are two pooching sze. These two officers, though at the head of distinct portions of the administrative department, are often united together in the direction of any territorial or financial matter, or the trial of any important criminal case, &c. The class of officers next in rank to these are called taou or taoutae: they are not under the orders of the 'two sze,' but of the governor and lieut.-governor, and it is their duty to take part in the 'protection' and 'circuit-supervision' of portions of the province. If protection be their object, they are called *funshou taou*; and if supervision, *funseum taou*. These officers, besides their territorial, financial, and judicial authority, not only have charge generally of the gabel and commissariat departments, but are also frequently intrusted with military powers. The territorial extent of their authority is usually two or more of the departments, into which each province is divided; but frequently, when their power is great, the territorial limits of it are contracted. Next in subordination to them are the *chefoo* and *chechow*, or magistrates of departments, literally 'knowers' of them—persons whose duty it is to make themselves acquainted with everything that takes place therein; also *ting tungche*, 'joint-knowers' of the departments called ting.\* The subdivision of departments is into districts, called ting, chow, and heën; and their magistrates are called *tungche*† and *tungpwan*‡ (over ting districts), *chechow*, and *cheheën*. Parts of districts are sometimes placed under officers called *seunksên* (circuit restrainers), and such parts or divisions are called *sze*.

Where the territorial extent of a magistracy, or the difficulty of the duties to be performed, is great, there are assistants of various denominations. Respecting these, we make the following extract from the Ta Tsing Hwuy Teën, which will in some degree explain, at the same time, the duties of such assistants, and those also of their superiors. "The assistant magistrates of departments are called *tungche* and *tungpwan*: their duties consist either in the direction of affairs, or in the care of taxes, whether in grain or money, in attention to the military, in direction of the police, in the care of the post-stations, of the tea and salt revenue, of the rearing of horses, of the governmental lands, of the water-ways, and of dykes, and in controlling the barbarians (on the frontiers), the foreigners (subjected within the empire), and the Yaou and Le mountaineers (of Kwangtung, Kwangse, and Hoonan.) The assistant magistrates of chow districts are called *chowtung* and *chowpwan*; and those of heën district, *heëning* and *choofoo*; their duties consist in superintendence of grain, direction of the police, and care of the water-ways. Of all these assistant magistrates, some are resident in the same city with their principals; others have separate places of jurisdiction. The

\* For an explanation of these divisions, and of the two classes of chow and ting, rendered sometimes *departments* and at others *districts*, see pages 54...56 of the present volume.

† Literally, 'joint-knowers.'

‡ This term may be rendered 'judges.'

seunkeëu of divisions have always separate places of jurisdiction, and have direction of the the police, with the care sometimes of the water-ways." Some of the assistants of foo magistrates are also called *keunmin foo*; and the assistants of heën magistrates are usually designated *tsotang*. The system of the government being that of mutual subordination, orders to the people, and complaints from them often pass through a great number of intermediate hands, although this is not always the case. Thus, an edict published by the emperor, to the people universally, is sent in the first place to the governor and lieut.-governor; they jointly publish it, or forward it to the pooching *sze*; and he communicates it to the magistrates of departments; who, at the same time that they publish it in their chief cities, forward it to the district magistrates to be made know by them in their several districts. Appeals pass through the same routine, only commencing at the lower end, and substituting in criminal cases the *nganchä sze* in the place of the pooching *sze*. The supreme judicial court is that of the fooyuen, wherein alone sentence of death is ordinarily passed without reference to the emperor; not that the *tsungteh* has not the power of capital execution equally with the fooyuen, but it is unusual for him to exercise that power when the fooyuen is present. It is not, however, to be supposed, that capital executions by order of the latter do not require the consent of the former when in the same place. Ordinary cases of capital crimes are not punished without a reference to the emperor.

The head officers, registrars, or secretaries, of the 'two *sze*' and of the magistrates of departments, are usually called *kingleih*, 'transacting manager;' but in some provinces, *toosze* or *chesze*, 'all-manager,' or 'affair-knower,' and *chaoumo*, 'elucidator and investigator;' these, however, are not names used indifferently for the same individual, although the rank and duties of each are nearly alike; for there are sometimes two individuals having two of these designations in the same office. The *lewän*, 'regulator and inquirer,' is a similar officer attached, only in a few provinces, to the pooching *sze* alone. The *keënkeou*, 'arranger and collater,' is a similar officer found only with the magistrates of departments. The magistrate's secretary in a chow district is called *lemuh*, 'head officer;' and in a heën district, *teënshe*, 'controlor of writings.' It is to be observed that the rank of the *kingleih* and others vary with the rank of the officer in whose employ they are. All the officers above district magistrates have also private secretaries, called *szeyay*, tutors, who are usually personal friends, and who undertake the duty of preparing documents for their employers. Each pooching *sze* employs likewise a *koota sze*, or treasurer; and some of the *taoutae* have also treasurers; the *nganchä sze* also has a *gaol-inspector*, *sze yō*; as have likewise some of the magistrates of departments. There are some officers of posts, called *yeihching* and *chäkwan*, who are always subordinate to the *nganchä sze*. There are two officers called *hopō so*, who have command over the boat-people at Canton: the same office does not exist in any other province.

*Literary department.* The heöching commits his authority to head teachers residing in the chief cities of departments and districts. The head teacher of a department is called *keaoushow*, 'giver of instructions;' that of a chow district, *heöching* (the ching differ from that in the title of the chief literary officer), 'corrector of learning;' and that of a heön district, *keaouyu*, 'teacher of the commands.' There is a subordinate class, called *heuntaou*, 'guides and admonishers,' in all the departments and districts. The director of learning, making an annual circuit of the province, examines the scholars in all the departments, and confers the first degree. For the triennial and extraordinary examinations, and for conferring the second degree, two officers are sent from Peking, a *chookaou*, or master of the examinations, and a deputy: under the direction of these officers the examinations take place, and when ended, and the degrees conferred, the officers return to Peking.

*The gabel department* is in theory under the direction of commissioners of equal rank with the 'two sze,' and bearing the title of *yenyun sze*, 'commissioners for the transport of salt:' but there are only five officers, who in point of fact bear this title. The officers in the other provinces are called *yenfä taou*, some of whom add the designation 'performer of the yenyun sze's functions.' There are also, above these, eight directors of salt, *yenching*; namely three censors, at the great salt marts between Cheihle and Shantung, in Keängsoo, and in Chëkeäng, together with three governors and two lieutenant-governors of provinces who fill also the office of yenching. There are five yenyun sze, and sixteen yenfä taou. Their assistants, under various names, are but eleven in number: their subordinate officers are called *ta sze*, and the places under their charge are 'salt fields,' 'salt pits,' and 'salt ponds.' The yenyun sze have secretaries called *kingleih* and *chesze*; and they, as well as some of the yenfä taou, have treasurers.

*Commissariat department.* The usual officers of this department are called *leängchoo taou*, 'commissioners for the collecting of grain,' of whom there are but twelve, their duties being performed in six provinces by the pooching sze. There is one officer with the title of *tsungtuh*, but the rank only of fooyuen, who presides over the transport of grain along the Yangtze keäng, and by the grand canal to Peking, comprising part of eight different provinces: he is called *tsaoyun tsungtuh*. In the eight provinces over which his authority extends, the leängchoo taou and their subordinate officers are subject to him, and not to the provincial governors and lieutenant-governors, in so far, at least, as regards the superintendence of grain. The leängchoo taou depute their authority to the magistrates of departments and districts, and in a few cases to assistant magistrates, with the additional designations of *yäyun*, 'controllers of the transport,' and *tukleäng*, 'directors over the grain.' The duty of the last is the collection of the imposts. The officers in the leängchoo taou's office are *tsangta sze*, 'keepers of the granaries;' there are no secretaries, as in the offices of the pooching sze, *ngauchä sze*, and *yenyun sze*.



*Commercial department.* The superintendents have secretaries called *kingching*; they appoint deputies (*weiyuen*) at important places under their charge. At inferior places, tide-waiters called *keä-jin*, 'domestics,' are appointed to collect duties and to prevent smuggling. Where there are no commercial superintendents, as is mostly the case with regard to the inland navigation, and in places where trade is small, the duties are collected by the officers acting under the local magistrates. The *hoppo* at Canton is superintendent only of maritime customs, and hence even at Canton there are custom-houses not under his control.

The government of the *Yellow river*, in the provinces of Cheihle, Shantung, and Honan, is distinct from the general provincial government; the frequent breaking of its banks and inundations of the surrounding country rendering great care of it necessary. There are three governors, *hotaou tsungtuh* (equal in rank with provincial lieut.-governors), viz: one in each of the three provinces; but in Peking the governorship is filled by the provincial *tsungtuh*. The subordinate authorities are *taou* officers, who divide the portions of the banks committed to their charge into districts called *ting* and *sin*, which are mostly under the care of local, civil, and military officers. The dykes on the coast of *Chiëkeäng* are also under the charge of special officers over whom the *fooyuen* presides.

Commissioners sent by the emperor into the provinces, for special objects are called *kinchac*, and whatever be their actual order of precedence, they take rank, during the period of their commissions, with the highest provincial officers. Commissioners sent by the high officers from one part of the province to another are called *weiyuen*. The followers of officers are called *yaymun* and *munshang*; the first are often employed on messages of trust; the latter rank with the *chacyeih*, or police-runners.

*Military government.* The native forces form only part of the military rule of which we will at present speak: the Tartar forces in the provinces being only detached portions of the whole Tartar army, we will defer noticing them until we come to speak of the government of Mantchouria and the colonies. The native forces are under the command of provincial *tetuh*, or commanders-in-chief; and are generally called *luh ying*, troops of the green standard, in contradistinction from the Tartar troops, who are ranged under eight banners (*pá ke*). The divisions of the native forces are called *peaou*, *heë*, *ying*, and *sin* or *shaou*. These we may render somewhat vaguely by the English terms brigade, regiment, battalion, and squadron or company, or perhaps by the Roman designations, legion, cohort, maniple, and century. We must, however, explain these terms to make it clear what they do mean. *Peaou* denotes a large body of troops under the command of a general officer: *heë* denotes not so much the troops themselves, as the officer commanding a portion of such larger body, subordinate to a general officer; this officer we may denominate a colonel, and the body of troops under him a regiment: *ying* denotes literally a camp; it is sometimes

commanded by an officer of the class just mentioned, at other times by inferior officers; we may call it a battalion: *sin* is an out-station occupied by a large company; and *shaou* denotes such a company. The term *ying*, battalion, is sometimes used for a much larger force; thus we have seen above that it is applied to the whole body of native troops, *luh ying*, the green-bannered troops, or (if we consider it as a plural noun, the Chinese seldom distinguishing between singular and plural,) the green-bannered battalions. Respecting the words *peaou*, *heë*, *ying*, and *shaou*, it must not be supposed from the English rendering which we have given to them, that they denote any specific number of men; a *peaou* may consist of two, three or five *ying*; a *heë* usually consists of only one; and a *ying* comprises from three to ten *shaou*.

The officers commanding the native troops in Peking, are a *pookeun tungling*, 'commander of the infantry,' (called also *tetuh* of the nine gates,) and two *tsungping*, or lieut.-generals. The body of militia under their command is a *ying*, called the *seunpoo ying*, battalion of police. In the provinces, the commanding officers are the governor, lieut.-governor, *tetuh* or commander-in-chief, and *tsungping* or lieut.-general, over brigades; *footseäng*, also called *heëtue*, over regiments; *tsantseäng*, *yewkeih*, *toosze*, and *showpei*, over battalions; and *tseüntung*, *patsung*, and *waewei*, over companies. It has been attempted to give some idea of their relative rank, by expressing their titles, thus: (see Companion to Anglochinese Kalender, 1832.)

Footseäng,	Colonel;	Showpei,	Captain;
Tsantseäng,	Sub-colonel;	Tseüntung,	Lieutenant;
Yewkeih,	Lieut.-colonel;	Patsung,	Ensign;
Toosze,	Major;	Waewei,	Serjeant.

The *tseängkeun* of the Tartar garrisons have occasionally some Chinese troops under their command. When we find the governor and lieut.-governors in command of troops, we are by no means to suppose that they have had a military education, although that is sometimes the case.

All the general officers have fixed places of residence, at which the larger portion of their respective brigades remain, such places being their head-quarters. Parts of the forces of each officer are stationed out at various places under his command. The governor, lieut.-governor, and *tetuh* have command independently of each other, while the *tsungping* are under the authority of the *tetuh*. The principle of having two or three large bodies of troops in each province, under commanders wholly independent of each other, seems to have been suggested by distrust of the native servants of the crown, after the Tartar conquest. The parts of a province occupied by troops under command of the three highest officers have no particular designation; those occupied by *tsungping* are called *chin*. The higher officers delegate their authority directly to the *footseäng*, *tsantseäng*, and *yewkeih*; and in general indirectly to the inferior officers.

The *naval officers* in China have, as we have before mentioned, the same titles as those of the army. The *tetuh* or admirals, and *tsungping* or vice-admirals, usually reside on shore, where also are their offices. The *footseäng* and *tsantseäng* usually have command of squadrons (*heë* and *ying*), cruising off particular stations; while the subaltern officers have single vessels of various sizes under their command: of the navigation of them, however, they know nothing. As the commanders of the land forces have sometimes also authority over naval forces, so do the naval commanders have authority also over land forces.

The better to illustrate the above details, we will give instances, as they are stationed in the province of Kwangtung. We have, in the present volume, page 56, informed our readers that there are in this province fifteen departments; in these troops are stationed as follows:—

1. In Kwangchow foo,—chief part of the lieut.-governor's brigade, and a regiment of the *tetuh*'s, commanded by a *footseäng* called the Kwangchow *heë*; also four battalions under the Tartar general; and a chief part of the naval force, under the *tetuh* and two *footseäng*.

2. In Shaouking foo,—chief part of the governor's brigade, and a regiment of the *tetuh*'s under a *footseäng*; also a naval squadron, under a *tsungping*, at Yangkeäng.

3. In Hwuychow foo,—chief part of the *tetuh*'s brigade, under the *tetuh* and a *footseäng*; also a naval squadron, under a *tsungping*, at Keésheih [near Cupche].

4. In Nanheung chow,—a regiment of a *tsungping*'s brigade, under a *footseäng*.

5. In Shaouchow foo,—chief part of the same brigade, with the *tsungping* in command.

6. In Fuhkang ting,—a *tseentsung*'s company, subordinate to a *yewkeih* of the same brigade.

7. In Leën chow and ) a regiment of the same brigade, under

8. In Leyaou ting, ) a *footseäng*.

9. In Chaouchow foo,—chief part of a *tsungping*'s brigade, the *tsungping* in command.

10. In Keäying chow,—a battalion of the same brigade, under a *yewkeih*.

11. In Kaouchow foo,—chief part of a *tsungping*'s brigade, the *tsungping* in command, having also naval forces.

12. In Luychow foo,—a battalion of the same brigade, under a *footseäng*.

13. In Leëenchow foo,—a battalion of the same brigade under a *yewkeih*.

14. In Loting chow,—a regiment of the same brigade, under a *footseäng*.

15. In Keungchow foo,—a naval squadron, under a *tsungping*, who has also the command of land forces.

Namoh, between Kwangtung and Fulkeên, is the station of a naval squadron, under a tsungping, and pertains in part to each of the provinces between which it lies.—The governor, lieutenant-governor, tetuh, and tsungping, have each of them military secretaries called *chungkeun*; the governor's is a footseäng; the lieutenant-governor's and tetuh's are of the rank of tsantseäng; and the tsungping's is a yewkeih.

Besides the regular provincial forces, there are bodies of troops under the governor of the Yellow river, and the governor of the grain transport; also for the defense of the dykes of Chêkeäng: the places occupied by troops under the governor of the grain transport are called wei and so. In Szechuen, Yunnan, and Kweichow, are some military officers over the native tribes, called *too peên*, 'soil officers,' who bear the same titles that we have above enumerated. And in those provinces, as well as in Kansuh, Kwangse, Kokonor, and Tibet, are districts under military rule. The titles of the officers commanding in these are various; the higher ones are called *sze*, commissioners with distinctive epithets, such as 'directing commissioners,' 'soothing commissioners,' &c.; the inferior officers have their denominations according to the number of families who are under their rule.

The government of the provinces of *Mantchouria* consists of a supreme government at Moukden, and three provincial governments. The last are not perfectly uniform, that of the province of Shingking or Moukden being nearly the same as in China Proper, while that of the other provinces is wholly military. The supreme government of *Mantchouria* is formed on the plan of that at Peking, to which indeed it bears the relation that a branch does to its stem: there are five (in place of six) Boards, the Board of Civil Office being omitted, which correspond with those of the capital, and are under the superintendence, each of an officer bearing the rank and title of *shelang*. The business of these Boards is of the same nature as that of the six Boards at the capital; but on a very reduced scale, the sphere of their jurisdiction being chiefly confined to Moukden itself. The province of Moukden includes two departments, that of Fungtsên foo, the metropolitan department, and that of Hingking or Kinchow foo. These are subdivided into chow and heên districts as in China. The city of Moukden, like that of Peking, is not under a chefoo, but under an officer of higher rank called *fooyin*, who cooperates with one of the *shelang* of the five Boards in the government of the metropolitan department. His assistant has, at the same time, direction of the literary branch of the administration.

Each of the 'three eastern provinces' (as those of *Mantchouria* are named,) is under the government of a *tseängkeun* or general, who is always a Mantchou. His subordinate officers are lieutenant-generals (*foo tootung*), at the head of each principal division of the province. Subordinate to these, are garrison officers of several ranks, varying according to the importance of the districts under them; they are called *ching-showei*, *heiling*, and *fang-showei*; these dele-

gate their authority to officers called *tsoling*, 'assistant directors,' who are stationed in every district. The three provinces are all in part maritime, and each general has therefore a naval force under him. The frontier posts are under charge of another class of officers called *fangyu*.

The government of *Mongolia* remains for the most part in the hands of the native princes. The whole population is enrolled, and formed into bodies called *ke*, the same word as is applied to the Mantchou troops, who are called *pä ke* ' (troops of) the eight banners.' Each *ke*, or in Mongolian *khochoun*, is under a *tchassak* or *dzassak*, who is hereditary. The *tchassak* are all nobles, but not necessarily of the same rank. The *ke*, or standards, are united into corps called *tchulkun*, over which preside a commander-general, and a deputy. There are six such corps in Inner Mongolia, four in Outer Mongolia, and eight between Kokonor and Ouliasoutai on the Russian frontier. The officers subordinate to a *tchassak* are an assistant *tackeih*, officers called *changking*, with their assistants, *heëling*, and *tsoling*. The *ke* are subdivided into *tsoling's* companies. In each of the four provinces of Outer Mongolia, is a *khan*, to whom all the *ke* are subject, and who is the head of the *tchulkun* or corps. In a few districts of Mongolia, in place of the *tchassak*, either generals or residents are put at the head of the government. There are also two residents in Outer Mongolia, at Kourun, for regulating the mutual intercourse of the Chinese, Mongols, and Russians.

The government of *Soungaria* and *Turkestan* is of three kinds: 1, in the easternmost districts of *Soungaria*, *Barkoul*, *Oroumtchi*, &c. it is for the most part the same as in China, and these districts have been incorporated with the province of *Kansuh*: 2, in the western districts around *Ele*, &c., where convicts are frequently sent, it is strictly military, being occupied by Mantchou and other troops, who are settled down as inhabitants of the soil: they are commanded by a *tseängkeun*, with subordinate officers, the same as in the provinces of *Mantchouria*, whose military authority extends also to the eastern districts and to *Turkestan*: 3, in *Turkestan*, the government is left in the hands of the native nobles, who are *begs* of different degrees of rank, under the control of residents at the principal cities.

The government of *Tibet*, like that of *Turkestan*, remains in the hands of the native authorities, but with an inferior degree of control on the part of the residents. The chief native authority lies in the *dalai lama* for Anterior *Tibet*, and in the *bantchin-erdeni lama* for Ulterior *Tibet*; both these have secular deputies called *dheba*. There is a resident at the court of each lama, who is consulted in all important affairs. There are also certain feudal townships called *toosze*, and some Mongols in *Tibet*, which are entirely under the authority of the residents.

We have thus hastily and imperfectly sketched the structure of the government of China and its dependencies. With regard to the former, we have derived much information from Chinese books, and only need occasional opportunities for personal observation, to ena-

ble us to derive much more. But with regard to the actual system of government in the colonies, beyond merely the controlling authority exercised by the Chinese, we learn next to nothing. Having given, however, an outline of the subject, we purpose continuing the study of it more in detail; and as we gain new knowledge, we will present it to our readers. In *China Proper*, the rules of the civil and military services, the regulations of imposts, the criminal laws, &c., afford extensive topics whereon to dilate. And we intend to avail ourselves of them. On the whole, we see much to praise, and something perhaps from which to learn, in the Chinese system of government. But the administration does not always, very frequently we fear does not, coincide with the principles of the system. And as we remarked at the commencement of these papers, all sense of moral responsibility and correct principle is utterly destroyed by the plan of surveillance and mutual responsibility which has been adopted.

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ART. VI. *Kènyun Yewhè Shetcè, or Odes for Children in rhyme, on various subjects, in thirty-four stanzas.*

THREE of the school-books in use among the Chinese have already been brought to the notice of our readers: the *Odes for Children*, now before us, forms the fourth work in their series. It is written in pentameter; and is usually, if not always, put into the hands of children without note or comment: indeed, there has never been, so far as we know, any commentary written upon the work. In the same manner, without note or comment, we here introduce a translation of it for the perusal of our readers.

I. ADMONITIONS TO LEARNING

- 1 The son of heaven, honoring the wise and talented,  
Affords you instruction in works of literature:  
All other pursuits are of an inferior order,  
But those of polite learning are preëminent.
- 2 While young you ought to study diligently,  
And by such a course rise to rank and station:  
The imperial courts are filled with officers in rich array,  
All of whom are well versed in polite literature.
- 3 If children are only educated in poetry and prose,  
What more for them can there be desired?  
For then the celestial laurels are within their grasp,  
And eventually they will far surpass the husbandmen.

- 4 Let your children be thoroughly educated,  
And they will find gold and gems in books ;  
For when one son obtains imperial favor,  
The whole family enjoy the celestial emoluments.
- 5 It is of the utmost importance to educate children,—  
Do not say that your families are poor ;  
For those who can handle well the pencil,  
Go where they will, need never ask for favors.
- 6 One at the age of seven, showed himself a divinely endowed  
" Heaven," said he, " gave me my intelligence : [youth,  
Men of talent appear in the courts of the holy monarch,  
Nor need they wait in attendance on lords and nobles.
- 7 " In the morning I was a humble cottager,  
In the evening I entered the court of the son of heaven :  
Civil and military offices are not hereditary,  
Men must, therefore, rely on their own efforts.
- 8 " A passage for the sea has been cut through mountains,  
And stones have been melted to repair the heavens ;  
In all the world there is nothing that is impossible,  
It is the heart of man alone that is wanting resolution.
- 9 " Once I myself was a poor, indigent scholar,  
Now I ride mounted in my four-horse chariot ;  
And all my fellow-villagers exclaim with surprise :  
Let those who have children thoroughly educate them !"
- 10 Polish the mirror, and light will be reflected ;  
Sift and wash the sand, and the gold will then appear :  
Those who are desirous of obtaining learning,  
Ought with sincere purpose to exert all their energies.

## II. LITERARY ATTAINMENTS.

- 11 The first entrance on a literary career is made  
While neither parent is advanced to old age ;  
By successive steps the student rises to high rank,  
And is then, like the venerable Laetsze, richly arrayed
- 12 He who but yesterday competed for high honors,  
Is to-day clad in imperial vestments of green ;  
And returning home finds his parents still not old,—  
He then understands the high excellence of learning.
- 13 And straight he proceeds to the palace of the moon,  
His garments perfumed with the fragrance of the laurel ;  
And in the flowery streets the fair maidens appear,  
Striving to gaze on the green robed candidate.

## III. THE DIVINELY ENDOWED YOUTH.

- 14 See the long garments sweeping the ground,  
And the broad sleeves shaking in the wind ;—  
That youth wishes to stand in the court of the son of heaven,  
But has no desire to wait in attendance on his ministers.
- 15 He is the distinguished youth, he wore a short dress,  
And his wide sleeves caught the vernal breeze ;  
But before entering the court of the son of heaven,  
He must first wait in attendance on his ministers.
- 16 In the succeeding year, at the spring examination,  
The fragrant flowers are strewed under the horses' feet ;  
And all his old acquaintances in humble life,  
Gaze at him as he ascends the cloudy height.

## IV. THE PALACE.

- 17 While the sun's glare floats over the gilded palaces,  
And the mild breezes fan the gem-spangled vestibules,—  
The ladies play on their elegant instruments of music,  
And the young princes read poetry and the classics.
- 18 At a glance is seen the wide extent of the palisades,  
And the gentle winds ruffle the surface of the water ;  
The white clouds fly swiftly across the heavens,  
And the green mountains rise to view in the distance.

## V. FANCIES.

- 19 The flowers open, and the butterflies gather around them,  
The flowers fade, and then they cease to frequent them ;  
But the swallow nestling in front of the house-court,  
Fails not to return even though its master be poor.
- 20 With friends who delight in poetry, wine, music, and chess,  
With the delightful winds, flowers, snow, and shining moon,  
With wealth and honor joined to leisure and fame,  
We may quietly rest and be even as the immortals.
- 21 We rest forgetful of by-gone events as of dreams,  
And muse on the flowing years that cut short our lives ;  
And grieve that the spring should so soon pass away,  
And leave us only the dusky twilight with drizzling rains.

## VI. SPRING RAINS.

- 22 Throughout the spring, how copious are the showers !  
How quickly do they destroy all the opening flowers !  
Do you not know the appearances of the spring season ?  
It is then that we have dark clouds accompanied with rain.



## VII. SUMMER.

- 23 All men dread the scorching heat of summer ;  
But I am delighted with those long sunny days ;  
Then the spicy breezes come from the south,  
And the turrets and balconies are fanned by the zephyrs.

## VIII. AUTUMNAL DEWS.

- 24 In the morning the damp lies collected on the steps,  
The mist is spread out over the face of the azure heavens ;  
Everywhere the dew-drops are gathered thick on the flowers,  
Beautiful and round as pearls, and in countless numbers.

## IX. WINTER.

- 25 The maple leaves fall, the Woo river is cold ;  
The sleet drives along on the frozen banks of the Tsou ;  
Then the clear vapors rise from the face of the water,  
And attracted by the sun are drawn up to form clouds.

## X. THE PENCIL.

- 26 At pleasure the scrolls are rolled up and unrolled ;  
The writing pencil sounds like a gnawing of the silkworm ;  
Parties write down freely their thought-conveying words,  
And the winds bear them to their familiar friends.
- 27 What is the strength of a bow bound with seven fold cords ?  
Or the crossbow that will throw a thousand catties ?  
It is those who can use well the seven-inched pencil,  
Who will most easily reach the imperial court.

## XI. INK.

- 28 The fragrant glue, mixed with quicksilver and lampblack,  
Is formed into sticks,—square, round, and flat :  
These by daily use gradually wear away,  
Until every part of them utterly disappears.

## XII. THE INKSTONE.

- 29 The best inkstones are of a reddish hue,  
Which have no veins, and are of a very fine quality ;  
Let gentlemen keep such for their own private use,  
And allow no other person to rub ink thereon.

## XIII. TRUE SELF-KNOWLEDGE.

- 30 Those who have errors, but will not reform,  
And virtuous acquaintances whom they will not meet ;—  
Such, though they appear in human shape,  
Truly deserve not to be regarded as human beings.
- 31 When you have received kindness great as the hills,  
And enjoyed favors vast as the deep abyss,

Do not, by the exercise of a hasty and heated temper,  
Set on fire a heart like combustibles dried by winter's cold.

## XIV. THE DISTANT HILLS.

- 32 The color of the mountains is not discerned at a distance,  
As the traveler through the whole day gazes on them ;  
And of their rugged and ever-varying summits,  
He is even unable to distinguish their several names.

## XV. THE MOUNTAIN FEAST.

- 33 On the ninth of the ninth moon is the mountain feast,  
When the yellow flowers smile at the banished ministers ;  
At length intoxicated, the winds carry away their hats,  
And dancing, the lovely moon long protracts their stay.

## XVI. SHORTNESS OF TIME.

- 34 By one single day a new year is ushered in ;  
And all the cares of the past year are brought to a close :  
Then let all the anxieties of a hundred years,  
Be borne by us like those of but a hundred years.

ART. VII. *Walks about Canton: Chinese painting; visits to Macao; passage down the river; walks about the town; extent of the settlement; population; government; public buildings.* Extracts from a private journal.

CHINESE *painting* has often attracted the notice of foreigners. On arriving here, or else on my passage out, I met somewhere, in the Canton Register I think, the following remark, touching the fine arts: 'The ink drawings of the battle with Changkilihurh, by an artist in Peking, have been sent to Canton to be painted by the best native artists; and it was said that the local government, by order of the emperor, applied to the English to have the original drawings engraved on copperplate.' This, coupled with what I had heard in my boyhood about Chinese picture-writing,—the grotesque figures on my grandmother's china ware notwithstanding,—made me curious to see genuine specimens of the 'native artists.' My wishes have been gratified; and my expectations not wholly disappointed; I have not found my way into all of the shops, of which I suppose there are thirty in the neighborhood of the foreign factories; in those which I have visited, however, I have seen a great variety of subjects. Their paintings of animals, fruits, and insects, &c., are often well done. In portrait and miniature painting, some of the pictures of 'Mr. Lamqua' are good. To-day I have seen, and not for the first

time, an historical painting—the battle of the Bogue,—by a native artist. His Britannic majesty's ships, the *Imogene* and *Andromache*, were represented as filled with men dressed in cocked hats and red jackets, and sitting two abreast, drifting slowly up the river under a heavy fire from the fort on Tiger island. The imperial flag was flying over the battlements and from the mast heads of the celestial men-of-war. In the whole piece there was nothing like the scene intended to be described; the 'barbarian ships' having undergone such a transformation as to lose entirely their identity; and the island itself could not be known except by its name, which was written upon it in large Chinese characters. *Wednesday, August 5th, 1835.*

*Visits to Macao* are often made by the residents in Canton. The passage-boats, viz: *Union*, *Sylph*, and *St. George*, in comparison with the inside chop-boats of the last century, afford strong inducements to try a change of air and place. By circular it is announced that "the '*Union*' will leave for Kumsing moon and Macao tomorrow at 5 p. m. precisely." *Wednesday, August 12th.*

*The passage down the river* brings the traveler in view of sights and wonders which can be known only by ocular demonstration. The two Follies, with heads of tigers; the boats of many sorts and sizes; the imperial navy yard; men-of-war, with barn-doors for helms; fish-stakes; Howqua's fort, 'built like a hencoop;' the half-way pagoda, &c.; form the landmarks to Whampoa, which we reached in one hour from Canton; having passed in the meantime one of his Siamese majesty's ships 'bearing tribute.' At 11 o'clock the wind failed, the tide turned, and brought us to an anchor, two miles above Tiger island. Under weigh at 5 in the morning: at half-past 3 p. m. met the *Sylph*, and exchanged letters; at 4, had a smuggler alongside, with sixty oars and eighty men: wrecks and relics of the typhoon; a human body floating down the river; anchor in the 'moon;' the *fankwei neujin*, alias, foreign ladies; an arrival; news; reach Macao; tankeä lasses; Chinese custom-house. *Friday, August 14th.*

*Walks about Macao*: Praya Grande; Bishop's walk; bathing in the great ocean; groupers and sole fish; awful havoc made by the late gale; unroofed houses; beggars; ride to the barrier; the Manila and Java ponies; an Arabian horse; Chinese horsemanship. *Saturday, August 15th.*

*The extent of the settlement* is less than three miles in length and one in breadth: its topography; how obtained by the Portuguese; its early history; character of the first adventurers; inner harbor; Typa; Green island. *Monday, August 17th.*

*Population*: Portuguese, say from 4600 a 4700, of these 2600 a 2700 are females, 800 a 900 are slaves, and 300 are soldiers; Chinese population 30,000; education; great want of good schools; the newspaper; lack of enterprise, and the causes of it; masquerade; a Caffre with a Jews-harp; vespers. *Thursday, August 20th.*

*Government of Macao*: its precarious footing; its relation to the Chinese and foreign powers not well defined; advantages of being

independent of the Chinese and of maintaining amicable feelings towards foreigners; the governor; judge; senate; the king of England's commissioners. *Monday, August 24th.*

*The public buildings* are old and decayed, and some of them are in ruins. Forts and churches are numerous, and a numerous clergy is connected with the former. The college of St. Joseph has seen its best days; the 'British museum' is defunct; and the cave of Camoens deserted. The aviary and 'humerous Hogart' are not to be forgotten: nevertheless the lions are soon 'exhaust,' and 'Macao after all is a dull place,'—not so to me. I shall start for Canton early Monday morning. *Saturday, August 29th.*

ART. VIII. *Literary notices. London Review; Quarterly Review; the Edinburgh Review, or Critical Journal, No. 123; the Asiatic Journal, for March, April, and May, 1835.*

1. *The London Review, No. 1, April, 1835.* "Legitimæ inquisitionis vera norma est, ut nihil veniat in practicam, cujus non sit etiam doctrina aliqua et theoria." This is the motto of the new review, a thorough-paced reformer, claiming for the people the entire and complete choice of their representatives: and it therefore desires two things, secret voting and short parliaments. The work seems to be in able hands, and all its articles are surcharged with the spirit of reform. 'The state of the nation, New South Wales, municipal corporation reform, state of philosophy in England, tithes and their commutation, the ballot—a dialogue,' are the leading topics in the number before us.

2. *The Quarterly Review, No. 107, April, 1835.* In a recent number of the Quarterly (that for January, 1834), it is stated that a very few years ago, an innocent Italian was given up to be strangled by the Chinese authorities, "to save the life, it has never been denied, of a guilty American." We were sorry to see this false statement go forth to the world from such an authority as the London Quarterly. And we are glad to observe that the falsehood has been, as it was proper it should be, fully exposed in a recent number of the North American Review. See the number for January of this year. The Quarterly now before us contains two articles "on the Americans," the writers of which inveigh vehemently against "the great sanctuary of liberty, equality, and philosophy beyond the Atlantic." The first of the two articles is not written in a good spirit; the second, the subject of which is the brave and erudite major of Downingville, has elicited a better 'humor.' The 'experiences of the Yankees,' however, are now and then treated rather unceremo-

niously; and "what we regard as the most amusing" of all is, that the major's letters "must be allowed to be the most authentic specimen that has as yet reached Europe, of the *actual colloquial dialect of the northern states*. [!!!] It will be manifest henceforth that the representations of this gibberish, for which Mr. Matthews and Mrs. Trollope, and other strangers, have been so severely handled by the American critics, were, in fact, chargeable with few sins except those of omission." 'Lyell's Principles of Geology, being an inquiry how far the former changes of the earth's surface are referable to causes now in operation,' forms the topic of a very valuable article of the Review, and 'a fit prelude to the Bridgewater treatise on geology, which we are expecting from the pen of Dr. Buckland.'

3. *The Edinburgh Review, or Critical Journal, No. 123, April, 1835.* Recent political occurrences, selections from the American poets, vacating parliamentary seats, the aristocracy of England, the approaching comet, Coleridge's table talk, British statistics, newspaper tax, memoir of Mirabeau, light-houses, state of parties, are the chief subjects discussed in this number. 'The approaching comet' is handled in a masterly manner, occupying a long article of almost fifty pages.

4. *The Asiatic Journal, Nos. 63, 64, and 65, for March, April, and May, 1835: London.* The recent dispute with China, the death of Dr. Morrison, and all other topics connected with this country, are duly considered in this Journal. In an article from "a Chinese student," published in the number for April, we are informed, that "there are in London no less than five [Chinese libraries]: 1, Dr. Morrison's, now at Austin Friars; 2, that at the British museum, consisting apparently of some six hundred volumes Chinese, bound up in about a hundred and fifty English; 3, that of the East India Company; 4, that of the London university, presented by the late Jeremy Bentham and Dr. Olinthus Gregory; and 5, that of the Royal Asiatic Society, presented by sir George Staunton, in 1823, and consisting of one hundred and eighty-six different works, in twenty-six hundred and ten volumes (of the Chinese sort, answering nearly to our *numbers* of a periodical)." A few remarks, which are all our limits will admit, ought to be made respecting the 'dispute with China.' The article occupies eight pages, and by its numerous misrepresentations will produce much evil. The writer of the article says that the Chinese, in their state papers, appear to great disadvantage in the eyes of Europeans, principally because 'their style is rendered into literal English.' As an example, he says there is 'no doubt' that the sense of the Chinese character *z*, in 'idiomatic English' is merely 'foreigner.' He then proceeds to give a new version of governor Loo's edict of the 18th of August, 1834, and in the "form in which it would appear, could the viceroy have written in idiomatic English." We assure the *author* of the new version, that were he a son of Han, and should put his idiomatic English into idiomatic Chinese, and present it to any magistrate in this empire to be by him issued as an official document, both he and the magistrate

—the writer and promulgator of the new version—would be denounced as traitors and forthwith dispatched to the 'cold country.' A new version of the author's article, written in 'idiomatic English,' we suppose 'would appear' thus: "I and my friends for a long time enjoyed the monopoly of the China trade; our income was immense, and as sure as the return of the summer and winter: true, the nation had to pay largely for their teas, but what was their loss was surely our gain; and," &c. &c. &c.

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**ART. IX.** *Journal of occurrences. Emperor's birthday; the new nganchä sze; the bark Troughton; military reviews; tomb of the empress; Halley's comet; the death of a Mohammedan; literary examinations.*

**OCTOBER 1st** is the anniversary of the birthday of his majesty Taoukwang, who was born on the 10th of the 8th moon, 1781: accordingly, he has now completed his 54th year. He succeeded his father Keäking in August, 1821; and since that time, it is said, that the empire has not enjoyed one prosperous or happy year: famines, inundations, earthquakes, and insurrections, have agitated all the inhabitants of the earth, and moved the heart of the son of heaven. Not long ago it was predicted that this year would be a happy one, but current events are contradicting the words of those who declared what they knew not. For ourselves, we fear that times of severe trial and visitation await the inhabitants of this land: we thus judge from what we see and know; and our only hope that it will be otherwise is in the boundless goodness of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Early this morning, all the officers of the provincial government repaired to the Wanshow kung, a spacious hall consecrated to the emperor, and there made their prostrations and paid to his majesty those divine honors, which as 'son of heaven,' he claims from 'all people.' The same ceremonies are performed by all the officers of government throughout the empire.

**Tuesday, 6th.** *Wang, the new nganchä sze*, his majesty's 'commissioner for the regulation of judicial trials' in the province of Canton, has created great consternation among the gamblers, etc., of the provincial city. It is said that his excellency, in the habit of a private gentleman, and accompanied by one or two of his attendants, traverses the streets in all directions, and at all hours of the day and night. It is reported that in several instances, he has entered gambling-houses and opium shops, and in a most unceremonious manner dealt out justice to guilty offenders. His police also receive special commissions to go where bad men congregate, and seize and drag to justice those who disturb the public peace. To-day, in one of the streets near the foreign factories, Wang made his appearance and routed a party of gamblers, some of whom were seized and flogged on the spot. This looks like 'reform.' If his excellency were only proof against bribery, we might expect good results from his activity; but if so, he is quite unlike his predecessors. He has been in office here about two months.

**Wednesday, 7th.** *The bark Troughton.* An officer arrived from the fooyuen of Fuhkeän, having in custody a criminal, suspected of having been concerned in the piratical attack on the bark Troughton. The man has been handed over to the fooyuen for trial. It is said that all the duties, or portcharges, on the vessel have been remitted by the local authorities.

**Tuesday, 13th.** *Military reviews* are held beyond the eastern gate of the city, on a plain which is seldom if ever visited by foreigners. Nevertheless, the local authorities think, very properly, that it is their duty to keep a strict guard against their foreign visitors: accordingly, the chehefn of Nanhæ a few days ago issued a proclamation forbidding them to repair to the parade grounds to witness the military reviews which were there soon to take place: two reasons were offered for this prohibition: first, lest having swords with them (which is never the case), they should suddenly get into a rage and injure the by-standers; and in the second place, lest they themselves should amidst the crowds be trodden under foot: for these considerations, the chehefn orders the hong merchants and linguists to do their duty, and prevent the foreigners from transgressing their proper limits.

To-day, the fooyuen, who, since the decease of governor Loo, has performed the duties of the governor's office, went in person to review the troops. It is said that his excellency has just dispatched a few hundreds of soldiers to the neighborhood of Macao, that they may be in readiness to repel the foreign foes, whom the Chinese suppose are about to invade the coast of this province.

**Thursday, 15th.** *Fires.* The chehefn of Nanhæ has sent out a proclamation, to admonish the good people of his district, (all the affairs of which he is required to know and regulate,) to guard against the outbreaking of fires; he tells them that in every house and shop there must be set up a large jar filled with water, ready for immediate use, in case their houses should get on fire.

*Tomb of the empress.* Great care is taken by the Chinese to select good, or fortunate, places for the burial of the dead. There are persons whose special business it is, and who make it their chief employment, to determine which are, and which are not, fit localities. Sand, water, and ants, are the three things which are always to be avoided in selecting a grave. An imperial order has just come down from the throne, directing the individual who was appointed to select the burial place for the late empress, to be deprived of his peacock's feather and degraded, because he has been guilty of some mistake in selecting the time and place for the interment of her majesty's remains.

**Tuesday, 20th.** *Halley's comet* has been an object of some interest to our celestial friends during the last few days. None of the Chinese here, so far as we know, were aware of its approach; but its brilliant course has not failed to attract their notice, though to some it has been looked upon as the harbinger of wo. They tell us of numerous instances in which such phenomena have preceded the death of monarchs and the fall of dynasties, and of other calamities not a few. And even now ill tidings are abroad of insurrections and inundations that have just occurred in various parts of the empire. Leaving these vague rumors to be verified or contradicted in due season, we will here notice the comet's course and appearance. In the Canton Press of the 17th instant, are the following observations: "Since the early part of September we have endeavored to discover this 'wanderer of the heavens,' but owing to much cloudy weather it was not until the night of the 12th instant that we observed it, then forming with the two last stars of Ūrsa major, the points of a right angled triangle, nearly. It now rapidly traverses the firmament towards Serpens, and will pass the equinoctial line about the 22d instant, as far as our observation goes and guided by the chart of the comet's track as given in the Nautical Almanac for 1835: the track of Pontécoulant is nearest as to declination, but about five days in advance of its real position on the 12th, its right ascension of that day being given for the 7th."

**Monday, 26th.** *The death of a Mohammedan* occurred in the city of Canton last night, under circumstances which illustrate the strong superstition and credulity of this people. A follower of the false prophet, contrary to his creed, accidentally ate a piece of pork and laid down to sleep. In his dreams a man appeared before him, inquired the reason of his violating the laws of the prophet, and forthwith dragged him away. Frightened, he raised his voice and awoke, and after telling his family what he had done and seen, immediately expired. His neighbors believe this story to be true, and that his death was a punishment inflicted on him for not adhering to the faith in which he was born.

**Thursday, 29th.** *'The gracious examination,'* which has been held in the provincial city during the month, closed this morning: the result has been proclaimed in a public edict, issued by his excellency the fooyuen. The particulars of this literary trial, we shall endeavor to lay before our readers in the next number.

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**ART. I.** *The Bible: its adaptation to the moral condition of man; with remarks on the qualifications of translators and the style most proper for a version of the Scriptures in Chinese.*

THE BIBLE contains the only system of faith and practice, which is in all respects adapted to the wants of the whole human family. The declarations of its Author, and the whole tenor of its doctrines, precepts, and ritual, all unite to prove its suitableness both to the internal character and external circumstances of man, in every state of society and in every part of the earth. "Its doctrines, though in some particulars above the comprehension of man in the present infancy of his being, are yet remarkably adapted to the exercise of his intellectual faculties, and all in perfect conformity with the dictates of sound reason. Their unequalled sublimity imparts an elevated character to the mind, which the utmost refinements of human wisdom could never produce. Their certainty brings the whole world out of that maze of endless perplexities, in which the best and most enlightened of pagan sages wandered, and led after them the blinded multitude. The powerful support which the doctrines of Christianity afford to the hopes of the guilty, pacifies the conscience, purifies the heart, and gladdens the countenance: their greatness enlarges the soul, and raises it to God; while their fullness and variety furnish endless topics of thought and exhaustless sources of pleasure: most of them are easily understood, and they are all full of consolation to the truly penitent and upright in heart. The precepts of the Bible are all simple, holy, reasonable, and useful to man in every capacity and in every relation of life; and his dependence on the Supreme Being, his circumstances in the world, the desires of his immortal nature, and the testimony of his conscience, all prove it to be both his duty and his interest to obey them. Its ritual, which is neither complicated, expensive, nor irksome, can be carried to all parts of



the world, and be observed just as well where neither gold, silver, nor materials for costly array exist, as where they are found in the richest abundance: for it commands no uniformity of dress, either in the ministers or the members of the church. Magnificent temples, decorated altars, and splendid ceremonies, form no part of the New Testament ritual: it enjoins no uniformity of language in the worship of the Deity; no vexatious peculiarities in gait, gesture, and posture of worshipers; no expensive apparatus in the celebration of divine ordinances, and no technical Shibboleth to characterize the doctrines and followers of Jesus: simplicity and utility are the characteristics of all its observances: piety, truth, justice, purity, peaceableness, benevolence, and usefulness of life, are the only marks by which it requires the servants of God to distinguish themselves from 'the world which lieth in wickedness.'

"Christianity, as thus revealed in the Bible, claims the whole world as the sphere of its operations: it knows no other locality: it commands the nations to give up nothing but what is injurious for them to retain; and proposes nothing for their acceptance but what they are miserable without: it casts no slight on any one country, by exalting the virtues and glory of another: it represents all people and nations as on a level in the eyes of God, as equally offenders against him, equally subject to the decisions of his awful justice, and equally welcome to the benefits of his abundant mercy. Its moral and positive duties are equally binding on all to whom the gospel is made known; its salvation and privileges are open on the same terms to all who will receive them, without distinction of age, rank, talent, or country; and its tremendous sanctions will be executed on all who reject or abuse it, without partiality, and without the possibility of appeal or escape. It commands nothing inconsistent with the outward condition of nations or of individuals to perform; while it contains the germ of every principle necessary to render the throne stable, the nation prosperous, the family happy, the individual virtuous, and the soul eternally blessed. *Christianity is the only religion fitted for universal adoption*; and the only one capable of conducting the kingdoms of the world to immortal felicity. It is, therefore, the duty of all who expect to be saved by Christ, to do their utmost for the extension of Christian knowledge; and God is pleased to honor and bless his servants, by making them the mediums of his mercy and goodness to others. In every age, since the days of Jesus, the obligation to this duty and the value of this honor, have been felt in the church, either in a greater or less degree." *Milne's Retrospect.*

In making these extracts from the writings of Dr. Milne, we have in a few instances changed his phraseology in order to adapt his remarks to what we have further to add on the subject of translation, selected from the Retrospect and Gleaner. One of the first objects which the London Missionary Society had in view in their mission to China, was the translation of the Scriptures. On this topic, Milne has given the following observations.

“The treasurer of the Society, Joseph Hardcastle, esq., thought it would be important to have a person to learn the Chinese language in China itself; and that the translation of the sacred volume should be made by one who was himself seriously convinced of the truth of its doctrines, in contradistinction from a translation made by a heathen man, or by one but slightly acquainted with Christian truth. The treasurer’s idea of the desirableness of having the sacred Scriptures translated by a person well acquainted with their contents, and a lover of truth, is very important. The union of these two qualifications, is of the highest consequence; for on the one hand, a bare knowledge of the grammar, idioms, and style, of Scripture language, without a cordial love of truth, and submission of heart to its authority, is far from being an adequate preparation for the translation of that most important of all books. On the other hand, a sincere love of truth, a tolerable acquaintance with the Christian system of doctrine, and ability to render perspicuously a collection of moral maxims, or the general sense of any paragraph, are also far from being adequate. These qualifications, a heathen convert of three or four years’ standing may possess. But in order to the execution of a complete translation, a much greater degree of acquaintance with the original tongues, with the form and composition of the sacred books, with the Jewish antiquities, sacred geography, and biblical criticism in general, than such a man can be reasonably supposed to possess, is necessary. The native convert tries to make the style of his version smooth and easy to readers of his own country; and in this he will generally be more successful than a translator from a foreign nation; but, whatever advantage it may possess, as to ease and perspicuity of style, and conformity of idiom to his own language, these will commonly be found more than counterbalanced by a close and literal adherence to the text; by a want of deficiency in expressing the beauty and force of figures; by passing over, as of trivial import, some turns of expression, or some particle, on which the very point and strength of the passage depend; and by a general failure to express the sense with that scrupulous fidelity which is justly deemed essential in rendering the holy Scriptures into a foreign language, not from any intentional want of fidelity, but from a want of other qualifications, which are no less indispensable, and the attainment of which requires longer time and more means, than such a person has very likely enjoyed. Moreover, the labor of examining, correcting, and revising, the version of a native translator, so that a man can give his sanction to it as fit for use, not to say perfect, can be little less than that of doing the work with one’s own hand.” *Retrospect, page 50.*

“In translating the sacred Scriptures into Chinese, Dr. Morrison felt at a loss for a time, as to the kind of style most proper to be adopted. In Chinese books, as in those of most other nations, there are three kinds of style, a high, a low, and a middle style. The style which prevails in the Woo King and Sze Shoo, is remarkably concise and considered highly classical. Most works of fiction of the lighter

sort, are written in a style perfectly colloquial. The San Kwō, a work much admired in China, holds, in point of style, a middle place between these two. He at first inclined to the middle style; but afterwards on seeing an imperial work, called Shing Yu,\* designed to be read twice a month in the public halls of the different provinces, for the instruction of the people in the relative and political duties, and which is paraphrased in a perfectly colloquial style, he resolved to imitate that work: 1, because it is more easily understood by the bulk of the people; 2, because it is intelligible when read in an audience, which the high classical style is not at all: the middle style is also intelligible when read in public, but not so easily understood as the lower style; and 3, because it can be quoted verbatim when preaching, and understood by the people without any paraphrastic explanation.

“On reconsidering the subject, however, he decided on a middle style as in all respects best adapted for a book intended for general circulation. On the one hand, it possesses something of the gravity and dignity of the ancient classical books, without that extreme conciseness which renders them so hard to be understood. On the other hand, it is intelligible to all who can read to any tolerable extent, without sinking into colloquial coarseness. It is not above the illiterate, nor below the better educated. The Chinese, whenever they speak seriously, affect to despise the colloquial works of fiction, while at the same time, they are obliged to acknowledge that the style of the ancient classical books is not adapted for general usefulness. Of the style of the San Kwō, they speak in raptures. It may indeed, as far as the style is concerned, be considered the Spectator of China. Dr. Johnson said, that ‘He who would make himself perfect in a good English style, should give his days and nights to Addison.’ The same may be said of the San Kwō. The student of Chinese, who would express himself with ease and general acceptance, either in conversation or in writing, ought carefully to read and imitate the San Kwō. A style formed from a union of the commentaries on the classical books, with the San Kwō, is well suited to a version of the sacred Scriptures, and to theological writings in general. The subjects treated of in these commentaries are often of a grave cast; hence the style which a frequent and attentive perusal of them, would form, is likely to be much adapted to the dignity of divine things; while that formed on the model of the San Kwō, will produce a smooth and easy flow of expression.

“It has been, and probably still is the opinion of some, that a version of the holy Scriptures into Chinese, should be made in imitation of the style of the text of the classical books, e. g. of the Woo King, the Sze Shoo, and particularly the writings of Māngtze, [Mencius,] have been mentioned as holding a first place in those books which the translator should copy after. But with all due deference to those who hold this opinion, the writer cannot help thinking differently. In a critique or apology to the public, the names of

\* See Chinese Repository, vol. 1, page 297.

Chinese philosophers sound well, and may produce an effect on those who have not the means of looking more narrowly into the subject.

“If we consider what is probable and what the actual fact is with regard to these writings, it will not perhaps appear perfectly evident, that they ought to be imitated. For, the Chinese classical books, if they are, what no one doubts, a faithful collection of the maxims and productions of those eminent men to whom they are ascribed, then the style is more than two thousand years old. Taking into the account the frequent changes and fluctuations to which all languages are subject, is it probable that a style of language which prevailed twenty centuries ago, should be suited to modern times? Is there any such example on record? If any one object, ‘that though the language and style of other countries have changed, yet those of China have not;’ it is answered that the great difficulty which all learned Chinese find in understanding their ancient books, bears much against the objection; especially when we consider that the difficulty does not arise merely from the reference to customs and usages long since obsolete, and the relations of things of which we, in the latter end of the world, know almost nothing; but also from the style and structure of the language itself. Again, if we attend to the actual fact, we shall find that the Chinese classical books are not even supposed to be intelligible without a commentary. The naked text is never read except by children for the sake of learning the sound, and under the explanation of a schoolmaster; or by persons who have previously read it with the commentary; and it is not understood by one fifth of those who have spent several years in reading it, notwithstanding their having enjoyed the advantages of both a commentary and a teacher. If it be objected that the difficulty arises not from the style but from the subject; it is answered that, with the exception of the *Yeih King* and the *Chung Yung*, which treat of abstruse, astrological, and metaphysical topics, the others have no great difficulties in their respective subjects, but what arise occasionally from allusions to ancient usages, the definitions of which have not been clearly handed down in history.

“A very considerable part of the most esteemed classical books, namely the *Sze Shoo*, is filled with maxims and aphorisms, which require a style of a peculiar character, and which is but ill suited to historical narration, or to subjects where a certain train of thought is preserved throughout a paragraph of five, ten, or twenty sentences. With respect to *Māngtze*, his style is generally masculine and animated; but partakes of certain levity to which his mind was sometimes subject; and the same difficulties attend his writings which attend the other classical books, though perhaps not always to the same extent. China, it is true, has scarcely any modern writers of note; but *Chootsze* and his contemporaries who wrote in the 12th century, were eminent authors; and is it not more reasonable to suppose that the style of language which prevailed six hundred years ago, is better adapted to modern use than that which prevailed two

thousand years ago? Chootsze paraphrased most of the *King*, or classical books; and confesses himself often at a loss for the genuine sense of the text, from its extreme age and brevity. The writer has therefore no hesitation in giving it as his decided opinion, that the style of the books commonly called *King*, is by no means fit to be imitated in general, either in a version of the sacred Volume, or in theological writings—or indeed, in any work intended for extensive perusal and usefulness among all classes. For, admitting that a version of the Scriptures formed on the style of the classical books, would be understood by the learned, and perhaps admired by them, yet the generality of the people would be able to understand but very little of it. A great deal of hard work would be left to the preacher and commentator, which the translator, by imitating models of more modern date, might prevent." *Retrospect*, page 89.

In the *Anglochinese Gleaner* for January, 1819, we find some 'remarks on the translation of the Scriptures,' which were communicated to the editor of that work by an individual who signed himself *Servus*. In a note which accompanied the communication, he says: "a friend of mine, lately observing in a Bengal periodical publication some unfriendly strictures on the translations of the Scriptures which are made by a respectable body of men in that quarter, sent me a few remarks on the subject of Scripture translations in general; several of his observations, however, relate chiefly to translations into the Chinese: they all appeared to me so just and useful, that I determined to send them for publication in your miscellany: I have added to them remarks of my own, and submit the whole to your consideration and that of your readers." We here introduce the remarks, but without any observation of our own, proposing however to resume the subject in our next number. The observations of *Servus* and his friend are as follows:

"'To translate faithfully, perspicuously, and elegantly an ancient foreign book into one's mother tongue, is not an easy task.'—A comparison of but a single chapter of the authorized version of the Old Testament with the Hebrew original, and with the idiom of the English language, is sufficient to confirm this remark. The English Bible is perhaps as good a version on the whole as ever was made; and that the enlightened, pious, and persevering efforts of that ever venerable body of men who executed it, should have failed in not a few instances, to combine all these qualities, furnishes an irrefragable proof of the difficulty of the task.

"'It is more difficult to translate well an ancient foreign book into a newly acquired foreign language.'—Especially so, when that language is in itself peculiarly difficult, and when there may have been but a few and imperfect helps to assist in acquiring it. In this case, the difficulty is double. The translator has to do with two foreign languages, that out of which he is translating, and that into which he is translating; and it will not be deemed by good judges, any disrespect to modern translators, to affirm that there is not one of them, however high his character, or by whomsoever patronized,

that can be supposed to be so fully acquainted with either of these as he may reasonably be expected to be with his own mother tongue. If we may add to this, that in such a book as the Scriptures, (particularly the old Testament,) the vast lapse of ages since many of the customs related, and the objects alluded to, existed, makes the difficulty much greater than in rendering a more modern book.

“ ‘Fidelity and perspicuity must take precedence of any attempts at elegance.’—Elegant translations can hardly be expected from the pens of foreigners; and to sacrifice perspicuity to conciseness, or to run the risk of a failure in fidelity, for the sake of attempting to please the learned, would savor more of pedantry than of wisdom.

“ ‘An overweening desire of elegance in such a case is likely to degenerate into the affected and ridiculous.’—I once saw a learned Asiatic hold up a translation made into his own language, with a smile, saying, ‘the writer of this is just like some of our learned men, who, when they publish a book, try to scrape together a few difficult and unusual words, from some of the ancient books, in hope that their learning and acquaintance with classical antiquity will be admired. I fear, however, that many people of ordinary education will derive no benefit from such productions.’

“ ‘There are in the sacred Scriptures passages hard to be understood by learned Christians: in the New Testament, some of our Lord’s parables and allusions were not understood by his hearers; nor even by the Apostles: St. Paul’s reasoning is not always seen clearly on a first perusal: the book of Revelation is obscure; and there are passages in the Old Testament, in which the crimes mentioned are disgusting.’—How much more may this difficulty be expected to be felt in heathen nations, which have but few, if any, means of understanding the Scriptures, beyond the translation itself.

“ ‘Foreign names always appear uncouth; foreign manners often appear ridiculous; not even men of education are free from the petty weakness of despising everything with which they have not been accustomed; the less people have seen and read of the various tribes of mankind the more liable are they to this folly. Foreign names appear singularly uncouth in the Chinese language.’—The same uncouthness exists by the introduction of Tartar names into Chinese, in the civil or army lists. I lately saw a Chinese history of the wars of the present dynasty, in which the names of Tartar generals, cities, &c., sounded extremely unpleasant to the ear.

“ ‘No mere translation, however good, can make difficult subjects easy, nor a slight and obscure allusion clear to any reader. So much for the real difficulties. The characters of persons who ask, and those who give opinions about translations, must also be considered.’—For every one does not ask with the view of knowing the real qualities of a version; and there are perhaps but few who are capable of giving a just and fair testimony on the subject.

“ ‘There are some sincere Christians who act occasionally unworthily, and pass over ninety-nine excellences in order to fasten on some one fault for the purpose of serving party views.’—And the

fault may perhaps originate in the transcriber, or in the printer. But admitting that it is entirely owing to the translator, surely it is not honorable to take advantage of that, in order to exclude his labor from the public patronage, to expose him as ignorant and hold up his version to unmerited contempt. To act thus, what one version is there extant which would not be condemned?

“‘There are disaffected Christians, who wish in a most unchristian manner to disparage all efforts to spread the gospel.’—Such persons must have something to say, and as they can very rarely judge for themselves in this particular, they gladly fix on what they may chance to hear, or what persons of the same stamp may choose to surmise, in order that their opposition to the cause of truth may not seem to be without foundation.

“‘There are heathen men who have a rooted aversion to, and contempt for, the names of God, and of Christ.’—These persons will frequently on seeing such sacred names, instantly throw down the book which contains them, in the most contemptuous manner, without giving it a single moment’s examination. When this circumstance comes to the knowledge of those who ridicule or oppose attempts to promote Christian knowledge, they rejoice as those who have found great spoil; how well their joy is founded, let the candid reader judge.

“‘There are persons educated as Christians, who sneer at the Bible and see no beauty in it. There are some, yea, many heathens in Asia, who will say whatever they think gratifying to the persons who ask them questions; and therefore their testimony for, as well as against, is to be received with caution. Now suppose a disaffected Christian asks a disaffected heathen to look into a Testament for half an hour, and he stumbles upon some difficult passage, turns it over and shuts the book, and thus prepared, comes forward with a sneer of contempt, or a declaration that it is all absurd and unintelligible, to the great delight and conviction of the Christian traitor. What weight ought such testimony to have with dispassionate men.’ To these it may be added, that there are none more apt to find fault with other men’s labors, than persons who have but a comparatively slight acquaintance with the language into which the translation is made: sentences which do not happen to be constructed in the same manner as those in the limited space over which they have passed, words and phrases employed, with which they are unacquainted, &c., are condemned as unclassical, though perhaps these half-drilled scholars have never all their days read one hundred pages of any native book whatsoever!

“‘In every country, the language of commerce and business is considerably different from that of religion. The Bible being the source of religion, requires a style of language in the translation suited to the subject.’ But many of those Europeans in Asia, who have any knowledge of the native languages, possess no further acquaintance with them than as the mediums of commercial or civil transactions. They know them not as adapted to philosophy, reli-

gion, and morals. Hence, it may sometimes happen that well disposed persons, not adverting to this circumstance, may make remarks on translations, and think them faulty, when the fault is in themselves. Finally, there are things in the sacred Scriptures, to express which no established terms are found in some heathen languages. When these occur, they must either be left untranslated, and the bare sounds given, or a new mode of expression employed, both of which are uncouth; and when a disaffected Christian or heathen happens to meet with these, it is ten to one if he does not condemn the whole book. I would be the last, Mr. Editor, to stand up for the faults of translations, or to assert the perfection of any of them, or to argue that farther attempts to render them smooth and even elegant, should not be made. I think, however, that an attentive consideration of the particulars which have been specified above, would tend both to show the arduous nature of the translator's labor, and to check the presumption of ignorant or inconsiderate men. As for those critics who are personally ignorant of the language of any version on which they remark, I will allow them to exult in their discoveries."

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ART. II. '*Rest for thee in heaven,*'—an ode in five stanzas, with remarks respecting forgetfulness of that rest, and a picture of human life.

FROM a friend in Macao the following stanzas have been sent to us, with a request that they may appear in the Repository. We have much pleasure in giving them a place in our pages, not only for their intrinsic value, but because they point us—'poor travelers on life's pilgrimage dreary'—to that glorious rest, of which all are so forgetful, so neglectful. Our readers will not expect us to pause here to write for them a lecture, yet surely we may, *en passant*, give expression to the most ardent desires that, when the toils of life are ended and these busy, bustling scenes are closed, they may enter into that rest 'which remaineth for the people of God:' nay, far more than this should every heart desire; because, though 'few and evil are our days' on earth, it is only in this 'inch or two of time,' that, the spirit can be prepared for the rest above. Thanks be to God that he has given us the means and abundant opportunity for making this preparation. Everlasting thanks to our heavenly Father, that for our example "he rested on the seventh day from all his works," and bade his people 'remember it and keep it holy;' and in apocalyptic vision sealed it with the appellation of the 'Lord's day,' that to the end of time it might stand a perpetual memorial of his goodness, and an emblem of



that heavenly rest which he has promised to all his faithful children. Beyond all controversy, these earthly Sabbaths are designed by our Maker to fit us for rest in heaven: the former are an antepast of the latter; and our preparation for the one will be according to our improvement of the other. Reader, let but these earthly Sabbaths be rightly improved and become thy delight, and then with emphasis may be addressed to thee the words of the following stanzas.

"Should sorrow o'er thy brow  
Its darkened shadows fling,  
And hopes that cheer thee now  
Die in their early spring;  
Should pleasure at its birth  
Fade like the hues of even,  
Then turn away from earth,  
There's rest for thee in heaven.

"If ever life shall seem  
To thee a toilsome way,  
And gladness cease to beam  
Upon its clouded day;  
If like the weary dove  
O'er boundless oceans driven,  
Raise thou thine eyes above,  
There's rest for thee in heaven.

"But oh! if thornless flowers  
Throughout thy pathway bloom,  
And gaily fleet the hours,  
Unstained by earthly gloom;  
Still let not every thought  
To this poor world be given,  
Nor always be forgot  
Thy better rest in heaven.

"When sickness pales thy cheek  
And dims thy lustrous eye,  
And pulses low and weak  
Tell of a time to die;  
Sweet hope shall whisper then,  
'Though thou from earth be riven,  
There's bliss beyond thy ken,  
There's rest for thee in Heaven.'

As a counterpart to this description of that bright world above, where sin, sorrow, and death, come not, and where holiness, joy, and glory, shall be perpetual, we subjoin the following 'picture of human life,' from the pen of J. Montgomery.

"What is this mystery of human life!  
In rude or civilized society  
Alike, a pilgrim's progress through this world  
To that which is to come, by the same stages,  
With infinite diversity of fortune  
To each distinct adventurer by the way!

Life is the transmigration of the soul  
 Through various bodies, various states of being,  
 New manners, passions, tastes, pursuits in each ;  
 In nothing, save in consciousness, the same :  
 Infancy, adolescence, manhood, age,  
 Are always moving onward, always losing  
 Themselves in one another, lost at length,  
 Like undulations, on the strand of death.  
 The sage of threescore years and ten looks back,  
 With many a pang of lingering tenderness,  
 And many a shuddering conscience-fit, on what  
 He hath been, is not, and cannot be again :  
 Nor trembles less with fear and hope, to think  
 What he is now, but cannot long continue,  
 And what he must be through uncounted ages.  
 The Child ;—we know no more of happy childhood  
 Than happy childhood knows of wretched age :  
 And all our dreams of its felicity  
 Are incoherent as its own crude visions ;  
 We but begin to live from that fine point  
 Which memory dwells on ; with the morning star  
 The earliest note we heard the cuckoo sing,  
 Or the first daisy that we ever plucked,  
 When thoughts themselves were stars, and birds, and flowers,  
 Pure brilliance, simplest music, wild perfume.  
 Thenceforward mark the metamorphoses !  
 The Boy, the Girl ;—when all was joy, hope, promise ;  
 Yet who would be a boy, a girl, again,  
 To bear the yoke, to long for liberty,  
 And dream of what will never come to pass ?  
 The Youth, the Maiden ;—living but for love ;  
 Yet learning soon that life has other cares,  
 And joys less rapturous, but more enduring.  
 The Woman ;—in her offspring multiplied ;  
 A tree of life, whose glory is her branches,  
 Beneath whose shadow, she (both root and stem)  
 Delights to dwell in meek obscurity,  
 That they may be the pleasure of beholders.  
 The Man ;—as father of a progeny,  
 Whose birth requires his death to make them room,  
 Yet in whose lives he feels his resurrection,  
 And grows immortal in his children's children.  
 Then the gray Elder ;—leaning on his staff,  
 And bowed beneath the weight of years that steal  
 Upon him with the secrecy of sleep,  
 (No snow falls lighter than the snow of age,  
 None with such subtlety benumbs the frame,)  
 Till he forgets sensation, and lies down  
 Dead in the lap of his primeval mother ;  
 She throws a shroud of turf and flowers around him,  
 Then calls the worms, and bids them do their office.  
 Man giveth up the ghost, and where is he ! "

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ART. III. *Voyage of the Huron: rounds the promontory of Shantung; transactions in the harbor of Weihai wei, of Keshan so, on the south side of the promontory, at Shanghai, at the Chusan group, at the Nanjeih (Lamyet) islands, and in Tungshan (Tangsoá) bay.*

[We have now to record another expedition along the coast of China. The London Missionary Society, incited by the urgent calls of Dr. Morrison for the dissemination of the bread of life among the millions of this empire—the last, but perhaps not the least, of his efforts to benefit this people—and animated by the prospect of a free communication with the people of this country, a prospect opened by the voyages of Mr. Gutzlaff, determined to send one of their missionaries upon this service. The Rev. W. H. Medhurst, who has devoted the last eighteen years of his life to the Chinese mission in Batavia and other places in the Indian Archipelago, came to China in June last, with the intention of carrying into execution the wishes of the Society. Having made known his object to his friends here, but finding no vessel suited to his purpose, he was on the point of relinquishing his design, when the American brig Huron arrived from the United States, chartered to an American house, who cordially seconded his views, and he succeeded in arranging for the use of the vessel for three months. The brig, of 211 tons, was commanded by captain Thomas Winsor, manned with twelve hands, and armed with two guns and a few swivels. Including Mr. Medhurst and Mr. Stevens, they were in all only eighteen persons. A few bags of rice were taken on board in furtherance of the object of the voyage, to be sold or not as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, the Life of Christ, and a variety of other publications. Both of the gentlemen kept copious journals of the voyage: the following has been prepared for the Repository by Mr. Stevens; that of Mr. Medhurst, which he has kindly presented us for perusal, is much more minute than this; and we hope he will publish it entire when he is in England, whither he purposes to go for a visit early next year.]

On the 26th of August, we embarked from the Kumsing moon, but were near three days in getting out of the Lema passage. During this time we experienced almost constant calms, and most excessive heat. After taking our departure from the Lemas, we had an almost uninterrupted succession of moderate breezes from the south and southeast, with the finest weather. In a fortnight, we rounded the eastern point of Shantung promontory, in latitude  $37^{\circ} 25' N.$ , and longitude  $122^{\circ} 45' E.$  But immediately on passing the cape, the fresh southerly breeze, which had brought us thither failed, and the strong tide which sets around the cape, nearly carried us back to sea during the night. The next morning, however, the wind freshened, and we passed Alceste island, or rather rock, perforated in several places, and anchored at 11 A. M., in the excellent harbor of Weihai wei, sheltered on the north and northeast by the island of Lewkung taou. This anchorage is in latitude  $37^{\circ} 30' N.$ , and longitude  $122^{\circ} 12' E.$ , and is very well represented in Crawford's chart.

We had now arrived at the proposed place for commencing our work, but a driving storm of rain and wind detained us on board for a time. Not a snail was seen, nor any movement but that of sending off from the island several loaded boats towards the town of Weihae. Suspecting that the inhabitants were fleeing in alarm, on account of the foreign vessel, we determined to land and remove all reasonable apprehensions. We took some books therefore, and landed at a village on the island. Most of the people on the beach fled towards the village on our approach, but a few of the older or bolder stood their ground. But when they heard Mr. Medhurst address them in their own language, their suspicions gave way, and they invited us to come into a house from the heavy falling rain. When told the object of our visit, they accepted one or two copies of the books with caution, and for the rest urged, either truly or in excuse, that no more of the poor people could read. They offered us a few vegetables as presents, but had nothing for sale, saying that we should find everything at Weihue. The house in which we sat was, like the others, built of granite and covered with thatchwork, without floor or chairs, or any seats, except the bed, beneath which was the fireplace. In a few minutes the house was filled with people, who were nowise uncivil, but conversed familiarly for some time. They remembered the arrival of two foreign ships within the last two years, and inquired whether we were the same that came twenty years ago, in the embassy of lord Amherst.

In the afternoon of the following day, Sept. 12th, notwithstanding the storm, a boat came alongside with a naval captain and two lieutenants, accompanied with a train of followers. The elder wore an opaque white button, and the others gold buttons. After some ceremony, they were seated, and made inquiries of Mr. M. as to his name and surname, his country, the last port he was from, and future destination. When he answered, "that if the north wind blew he should go to the south, and if the south wind blew he should go north," they were much pleased. They then asked our object, when Mr. M. replied, "that a number of good people in our own country who feared God and believed in Jesus, feeling themselves exceedingly happy in their profession, wished to extend the blessings of their religion to other quarters of the earth; that they had caused books to be prepared, and sent out himself and others to give them to all who should be able and willing to read them; a further object was to communicate oral instruction to all respecting Christianity, and to give medicines to the sick." They then inquired for the books, with which they plentifully supplied themselves, and made no objection whatever to our designs. The superior officer of Weihae, they stated, would have come off to pay his respects in person, but for the inclement weather. We replied that we should certainly do ourselves the honor of seeing him on *shore* soon. Except their long satin boots, and official buttons, these officers had nothing to distinguish them from the commonest soldiers.

On the 13th of September, the weather became fine, and we made

preparation for an early excursion on shore. Having heard that the people of Shantung were surly and disaffected towards strangers, it was therefore with no small degree of solicitude that we looked forward to the reception which our enterprise might meet with this day. At 9 o'clock in the morning, we put a number of books in the boat, with the medicine chest, and proceeded westward to a distant village on the shore, which we supposed must be Weihae. On our way, we observed several junks from Keängsoo at anchor, and determined to call and offer them books. These are different from the merchant vessels of the southern provinces, being more clumsy and having four or more masts. They are however provided with commodious cabins, large enough to contain all hands, and well defended from rain and cold. The captain of the first junk was a man of respectable appearance, and received books and listened to Mr. M.'s remarks with much apparent deference and respect, as did also the people of several other junks. At a small dismantled fort on the right, we observed one or two men waving a flag, which caused us no great alarm. A few hundred yards from shore we were met by a boat with one of the officers who called upon us. He held up his hands, saluted us politely, and cried out that the great officer had come off to one of the junks to see us. Suspecting his design was to get us on board, and thus prevent our visiting the shore, as we had promised to do, Mr. M. replied that we would see him on our return, and then with a few strokes of our oars we made good a landing in front of a village, where a crowd of people were already assembled on the beach. We immediately went among them and began to distribute books; but the officer who followed us endeavored by all means to prevent our advancing, by intreaties, and by even taking Mr. M. by the arms. This was extremely embarrassing to us, and threatened to defeat our movements entirely; but we pressed on till we came to the village, when we learned from the noise behind us that the chief officer had come ashore from the junk where he had been waiting. And he indeed it was, as the runners before him and the gentlemen around him, as well as his stately step, indicated. We therefore waited their approach, observing that the one of highest rank wore a blue button, and the others who followed, gold ones. The first was a tsantseäng or sub-colonel, and the rest were lieutenants. One of them acted the chief speaker, and putting on a stern countenance and angry manner asked from whence we were, and what was our business. Mr. M. replied "that he was an Englishman, come to do good by distributing books and medicines." "Well then," said he, "let us go off to yonder junk, and hold a conference on the subject." "After we have seen your town and enjoyed a walk," replied Mr. M., "we shall be happy to go aboard your junk." They then placed themselves before us, and said it was impossible for us to proceed, as this was the celestial empire, within which no foreigner must set foot. "Then," said Mr. M., "if it is truly the celestial empire, it must comprise all born beneath heaven, ourselves of course, and therefore we shall proceed a little distance at

least, and then return." Upon this they took our hands, and said it was utterly forbidden by the laws, and we could not proceed. "Such laws," he replied, "were evidently meant for lawless people and enemies, who would injure them, but we were evidently harmless, and came only to do good." This softened them, and obliged them to answer, that they did not think ill of us, but such were the orders enjoined on them. "At least," said Mr. M., "this is no place, on a beach and among a crowd, for gentlemen to converse about important affairs; you cannot do less than invite us into some house, and give us a cup of tea, when we can arrange matters." "Well then," said the colonel who had hitherto been silent, "we may go to the temple hard by." "No, no, by no means," said the other; but he spoke too late, for we already had started for the temple, the crowd pointing out the way.

When we came there, finding none to hinder us, we determined not to stop at present, but went forward over hill and dale till we reached a high summit, which commanded an extensive view both of the country and of the gulf of Cheihle. Hither in a few minutes some of the inferior attendants came, puffing and blowing, and overtook us. One of them looked down ruefully on his once white horse now covered with mud during this unwonted chase. They were soon seated with us, and on the most familiar terms possible; inquiring whether the prospects and productions were similar to those of our own country; and receiving the few books which we had kept. The most abundant productions were a sort of bean, and two kinds of millet, one, that which is common in the south of China, and the other the kaou leäng, or Barbadoes millet, a grain in size, appearance, and taste, not unlike broomcorn. Having no wish to advance further, we returned accompanied by our attendants to the temple, where the officers awaited us. This was a neat building, situated on the top of a hill, and dedicated to the Queen of Heaven. We had determined previously that we would not submit to stand before the officers and be catechised, and that if they insisted on it we would withdraw. On entering a side apartment, we found them standing to receive us and offering to Mr. M. the highest place. Tea was then brought in, and Mr. M. began by stating our object in coming to their district, during which he had opportunity to go over the principal doctrine of the gospel, and to point out the way of salvation. They replied that they were well assured of our friendly intentions, but that their orders left them no discretion as to permitting any intercourse with the people. They said that they had read our books, and found that, though they differed in some respects from their own classics, yet they contained many good things, and they saw no objection to their distribution; still we must not have intercourse with the people. If we wanted supplies of provisions or water they would furnish them gratis; but we replied, "that none were wanted. We know that ships are not allowed to resort to other ports than Canton for purposes of trade, but we have no such object. We therefore break no law in coming hither. If you say

that *all* intercourse is forbidden by law, the true meaning of such restrictions doubtless was to keep off spies, robbers, and enemies, neither of which we were, and of course, they did not properly apply such laws to us. But if the government is really so absurd as to design to prevent good men from speaking to their fellow-men, and doing them any offices of kindness and good-will in their power, we felt it to be our duty, notwithstanding any such prohibitions, to obey God rather than man." After some complimentary expressions in answer, the conference broke up. All this time, great crowds surrounded the house, and the whips of the police-men were plentifully applied to the heads and shoulders of the people, whenever they appeared too eager to get a peep at us, or hear the conversation.

On arriving at the beach, attended by some inferior officers, we determined to give out some books to the crowd, and accordingly told a sailor to bring a basket full out of the boat; the officer ordered it back again, but it was again brought up. As soon as Mr. Medhurst opened it, the crowd could no longer be restrained by fear of whips or officers, but rushed forward and seized them without distribution, while the police were in vain attempting to check the tumult. The rush was so sudden and unexpected, that it was impossible to avoid or withstand it. We then left them, and on our return touched at the vessels in port which had not yet been visited, and left books, and gave medicines to the sick.

In the afternoon, with a fresh supply of books, we landed on the island of Lewkung taou, where were two or three small villages. Here we gave away books without any restraint, or violence. After listening for a short time to Mr. M., they exclaimed with amazement, "these men speak our own language, where have they learned it?" They then gave the more heed, but all was not sufficient to prevent their giving more attention to the examination of our clothes and persons than to our words. However, they could not be satisfied that Mr. M. was not a Chinese, and often examined his head to ascertain whether he wore a *cue* like them. We here observed a number of very fine and intelligent countenances among the boys and young men, and they had lost the shyness which they exhibited on a former day. From this island we crossed the bay again and landed on the main. Here we found a small but handsome village, overshadowed with aged trees, and watered by a noisy rivulet that passed through it. It may be observed, once for all, that wherever in Shantung we saw a cluster of trees, there also we found a village, so that we had but to take the telescope and count the clumps of trees from our vessel to ascertain the number of hamlets or villages in sight. But it must not be supposed that the hills of this most hilly country were naked and rocky; on the contrary, many of them were cultivated, and nearly all were covered with a green-sward. The more temperate and fertile vallies between them were chiefly marked with cultivation, and selected as the abodes of the people. At the entrance of this village we were met by a number of inhabitants to whom we gave books and a word of exhortation, after which we en-

tered the village, passing from house to house, giving books and conversing familiarly with all. The females were shy and withdrew. One of the people testified his gratitude by giving us some fine white grapes. Just without the place, we observed a white stone erected precisely after the manner of plain tombstones in western countries, and on examination found it was a memorial of the virtue of a departed wife. Such stones we subsequently observed very often in Shantung, which makes it probable either that the wives of Shantung are more faithful, or the husbands more grateful, than in the southern provinces of the empire.

Encouraged by the disposition of the people which had been manifested towards us, next morning we determined to go ashore on the south side of the harbor, where we could discern numerous villages, and to coast it around to the western side, if good success should attend us. Leaving the brig at 9 o'clock, therefore, we sailed across the bay four miles, and landed on a small eminence, surmounted as usual with a watchtower. With one sailor to assist us in carrying the books, we left the boat to follow us round, and ourselves proceeded direct towards the nearest village, pleasantly situated at the bottom of a valley. At a public threshing-floor by the entrance of the village, we were met by a few persons, and in a few minutes a large number assembled with the schoolmaster at their head. Here we announced our object, opened our stores, and gladly gave books to those who gladly received them. They had nothing to give in return but a pipe of tobacco, which they offered both here and everywhere, and could not understand why we refused, but they were much pleased at the zest with which our sailor accepted the offer. Again and again Mr. M. repented the nature of our mission, and urged them to turn from their evil ways, and serve the living and true God, who sent his Son from heaven to save sinful men. After satisfying their wants we proceeded a mile or two to the next village. In all Shantung we never observed a house standing alone, but everywhere the people lived in clusters, varying from 25 to 500 houses.

This unrestrained walk over the hills was delightful in the extreme. The air was salubrious, and the cultivation showed how diligent the inhabitants are in extracting the utmost benefit from the scanty soil, to supply their necessities. Every person we passed in the fields suspended his labor, and was ready with a cheerful word to welcome us, and direct us to another village. The people here ran on before us and sounded the alarm, ordering their females to retire into the houses or run into the fields; they seemed very suspicious at first, but a few words from Mr. M. banished their fears, and they gladly received books. In return they gave us pears. From thence we came to a third village from which the people had gone out to their work in the fields. We passed from street to street seeing none but old women and one man, who was too much alarmed to think of taking books. But soon a friendly man advanced, who after a short debate accepted a book and influenced others to do the same. They then invited us back into the village and into a house, where was a



loom and a piece of cotton half-woven, but no furniture other than the bed or rather bedstead, on which we sat. Here the people exhausted our stock of books, when we sent down to the boat for another supply. Everything bore the aspect of extreme poverty: the lank dogs, the lean donkeys, and lastly the hogs, so miserably meagre, that even our sailor was forced into facetiousness, and pronounced them the undoubted *hog-goblin* species.

We next took a long tour around the bay and inland to a large village, but as there are no public roads, only small footpaths from place to place, we found ourselves in the midway involved in a bog, through which, like the natives, we were obliged to wade in mud and water knee-deep. When we arrived at the village, the people appeared uninterested with the books, and very suspicious, so that scarce half a dozen books were left in that large place. The females here came around us, and were quite curious to examine the dresses of the foreigners, and all stood and gazed at us with a sort of stupid astonishment. After taking some refreshment at the boat, we again struck across the fields towards a distant cluster of trees, through which we saw the whitewashed houses. As we approached, the noise of many voices met our ears, as though all the village was in an uproar. Accosting an old man at the entrance, he took a book, when others pressed forward eager to receive the same. This was the only place where the people were too eager to wait for the regular distribution, and disposed to help themselves. But at Mr. M.'s remonstrance they became less clamorous. That they understood the books was evident, because many of those who had obtained but one volume of the Harmony, came back to get the other volume, and were much gratified when they could procure the set. Here, after giving them books, Mr. M. stood up to proclaim the gospel of Jesus to which they listened for some time attentively.

With a fresh supply of books we then advanced to a large village two miles from the shore, attended by a number of persons who were already interested in our work. Accordingly, as we drew near, one and another of the inhabitants began to cry out, "give me a book!" and "give me one!" They were so eager as nearly to plunder us, but at length, they yielded to reason, and took them deliberately. But that their urgency did not in any way arise from a just value for the book, is evident from the preference which was expressed by some of them when offered a book with a red cover to have one with a brown color, when yet they had read neither. From this place we passed on over hill and dale through a delightful country, the vallies of which were fertilized with pure streams of water, and inhabited by the people of numerous villages. In this way we continued till we had come round to the village where we had been the previous day, and when the shades of evening fell upon us, we prepared to return to the brig, much wearied but well pleased. Delightful land! What needs it more, except to be "Immanuel's land, the dwelling-place of righteousness?"

During our absence this day, two junks and two boats filled with

officers, soldiers, and their attendants, to the number of a hundred came over from Weihae to visit the brig. The officer in command of the Huron having with him only eight men, was disposed at first to forbid their coming on board, but their friendly manner so won upon him that he invited them up, and entertained them for some hours. By a card which Mr. M. had left on board, they learned that we were gone ashore, and seemed determined to wait till our return. Meanwhile, they were curious to see everything in the vessel, her windlass, compass, charts, sextants, and to look into the hold; but they were unwilling he should fire a cannon to call us on board, by signs showing their fear that the gun would burst. They took some books and departed in good humor before our return. Thus have we been enabled to distribute about 1000 volumes of 100 pages each, within two days, in Shantung, where we had been prepared to expect the least hearty reception. Every village within reach of this anchorage has been visited, and some portions of the word of God left with its inhabitants. I have been thus minute in describing this day's work on shore, because with little variation it may serve as a specimen of all the days which we spent in visiting from village to village. Sometimes we found them more ravenous for books, and sometimes also afraid to take any at all, but this is nearly a fair sample of the way in which we were ever treated by the people, when free from the influence of the officers of government.

On Tuesday, the 15th of September, we weighed anchor, and after two days came into the spacious bay of Keshan so, about 47 miles west of Weihae. This bay is formed on the northwest by the high and bold cape of Zeuoo taou, and by the Kungkung taou group of islands on the northeast, extending also several miles southward into the main land. It derives its name from the village of the same name, which stands on the west side, and which is a place of considerable business, being an open port, where many junks touch on their way to the north. The chart of the harbor by Ross is well executed, except that the eastern sand-bank as laid down by him does not extend sufficiently far from the island. Though running in at the distance of nearly a mile from the shore, we came directly on this bank, and were preserved from actually striking only by observing some birds upon it, soon enough to haul off, when within the ship's length of it. We found by subsequent soundings, that this bank was very bold, having seven fathoms at a few yards distance, and a safe channel between it and the island from which it appears to put off. After hauling off we came to anchor in six fathoms, and found but little tide in this harbor.

Next morning the glass presented us an inviting prospect. The weather was fine and clear, the thermometer standing at 70°, and the whole coast of the extensive bay appeared dotted with those little clusters of trees which indicated the presence of numerous villages, with their white walled houses; while the skirts of the town of Keshan so discovered themselves at the bottom of a further bay on the west, from behind a hill with a white tower. We immediately made

preparations to land and to take another tour through the villages, as had been done at Weihæ. But the first place to which we came showed us that we were not to expect the same delightful work as before. Though the people gladly received our books, they strongly opposed our entering the village; and one man who showed his little brief authority, said it was against law for foreigners to enter their country, and that he neither wanted us nor our books. Seeing that no arguments could change his opposition, and that he was alarming the other villagers so that they were beginning reluctantly to come and return their volumes, we thought best to withdraw to another place. At the entrance of the next village, several persons met us, and among them one of the elders of the village who seemed apprehensive that we had come to take possession of the country. As usual he inquired our country, our object, the number of our ships, &c., all which were answered truly but not satisfactorily. "Eighteen men!" said he, "a pretty story indeed! you come a long way with eighteen people to do good! O! no doubt, no doubt, go along, you are good-hearted men, no doubt." This man had such influence over the others that only a few ventured to receive any books.

Finding such a state of things, we determined to go direct to Keshan so, and face any officers who might be there. Accordingly we came around the white tower where a few men were on the lookout, to the front of the town. This like all other towns had no proper landing-place, but a mud beach at low water extends off to some distance, and so retarded our landing that a large number of people had time to assemble. Little introduction is needed in such circumstances, but the simple announcement of our object, and the simultaneous display of a bag of books, brought down the whole multitude to seek for them. So rude were they in this instance that they overturned and plundered the sailor that carried the books, and when Mr. M. ascended a boat to distribute from, and there remonstrated with the people below, they all assented to his reproof and were quiet till he again opened a store when they pounced upon them at once. The officers of the town stood on the ground below in amazement, but powerless to check the bustle. When the distribution was ended we descended and saluted the officers, who returned it with politeness, and walked with us to a custom-house hard by. Here we found that some of the magistrates, in great wrath at the tumult which had been made, had seized one or two of the crowd and were about to punish them with the bamboo. Holding a poor fellow by his long cue, it was impossible for him to escape. Just at this moment we came up, and Mr. M. at once seeing what was doing, went up to the officer and in a friendly way asked him to let the culprit go, since it was no wonder he was a little beside himself on such an extraordinary occasion. He made little reply but to say that he should mind his own business, and Mr. M. might mind his. "Sir," said Mr. M., very properly, "it is my business to interfere, because I am the occasion of his offending. If he suffers for this affair I shall consider it an intended insult to me." They would yield no farther

than to say that he should be released when we were gone; but when Mr. M. assumed a bolder tone, and said he would not stir from that spot till he saw him released, they yielded in an instant and set him free, and became immediately more civil.

When we requested to purchase fresh provisions they made objections, and when we went into the market, they sent a police-runner before us to forbid all selling, and no one dared to sell. When we returned and remonstrated against this, the officers yielded and sent orders that all might sell. Every man then offered us provisions and fruits, but we now learned that Spanish dollars were not current, and were therefore obliged to engage the captain of a Fuhkeën junk to procure the articles for us; and he received our silver coin. On our return, we stopped at some of the many junks in the harbor, and there could give away our books without being plundered. They surely must have the bump of acquisitiveness very prominently developed, since they never could get enough books, even though they already possessed the very same volume. One man applied for medicine when he saw the medicine chest, but on inquiry owned that he was not now sick; yet as he might soon be so, he desired to have some remedies ready. However, as he could not foretell the medicine he should need, he was obliged reluctantly to see the chest return.

Next day we landed on the west side of the bay, and passed through all the villages in that quarter in order, and were everywhere treated with suspicion, yet not with distinct unfriendliness. At the entrance of one of them, on the public threshing-floor, we met two village elders with immense straw-hats, and goggles, corpulent persons with immoveably dignified aspect. "We have seen your books," said they, "and neither desire nor approve of them. In the instructions of our sage we have sufficient, and they are far superior to any foreign doctrines you can bring." "Your sage," replied Mr. M., "taught nothing of the Supreme Being who alone is to be worshipped, nor of the life to come; but Jesus having descended from above and died and rose again, was certainly better able to inform us of eternal things." "Nevertheless," they replied, "we do not want your books—there is the road, go." "If you do not want them others may, and we shall go when we please." Another began: "shall I obtain the forgiveness of sins by reading this book?" "You will," said Mr. M., "if you follow the book and trust in Jesus the only Savior." "What will this Savior bestow on them that believe?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will when I die." "Die! O! you have to wait till death for all this; who cares what happens after death?" Before we left the village, however, the old Confucian disciples came again, and received books. In passing to another, we found a poor man taking his dinner of boiled millet and salt-fish roe, who cordially invited us to partake with him. We did so with a zest not always enjoyed at richer tables. At one village we found our books exposed for sale in a bookstore, on our return. At another, a man showed that he had already some knowledge of them; for of

his own accord he mentioned the name of our Savior, and that he had twelve apostles and seventy disciples. When on our return to the brig this evening, we observed the first war-boat which has appeared since we saw Shantung; this was a small junk not to be compared with vessels of the imperial navy in Canton. As she came round cape Zeuoo taou from the westward, she luffed up bravely, and gave us or her friends a salute of three guns, and came to anchor near the town.

The next day we moved the brig further southward into the depth of the bay, carrying with us seven and nine fathoms of water. It was our design to go to the city Ninghae chow, the general course to which we understood, but as usual could obtain no specific directions from any natives. We learned from our books that "in the neighborhood of Keshan so is Haechow, one of the principal ports of Shantung." But the shoals of the bay into which we entered, and other delays obliged us to spend the day among the numerous and large villages which lined it. Here they received our books neither too eagerly nor too indifferently; but as it often elsewhere occurred, when our books were gone, they were solicitous that we should be gone also. As we approached the guard-house at the mouth of the bay, on our return, we observed about fifty soldiers drawn up in line on the wall, some armed with pikes, some with matchlocks and sticks. We passed close beneath them in our boat, and though not a word was said on either side, yet it was observable that our sailors rowed past them with a stroke sensibly quicker than usual. We found that during our absence, two boats from the town had come to the brig, with officers of white, crystal, and gold buttons, and with a train of fifty persons. Learning from the card that we were absent, they waited several hours for our return, and the officer in command of the brig fired a six pounder to bring us back, but we were beyond sight and sound. These officers were equally curious with those at Weihae wei, and though their numbers at first alarmed the chief mate so much that he got out boarding pikes and refused to let them come aboard, yet their polite manners had subsequently such an effect on him that he admitted them into the brig, showed them everything, and was really quite won by their insinuating address. At their departure they left the following card: "The civil and military officers of the celestial empire have come to pay their respects, and now the general of the district waits at Keshan so, where he requests the supercargo to meet him to-morrow, that he may suitably arrange matters."

To-day, Sept. 21st, we moved the brig nearer to the town, and prepared to comply with the invitation of yesterday. Meanwhile, we were visited again by a numerous train of officers and attendants, who stayed two hours making inquiries respecting ourselves, our country, and our object. This gave Mr. M. an opportunity to explain the doctrines of Christianity and to make them acquainted with the contents of our books. They were much surprised that we worshiped only the Supreme Being. He further tried to satisfy their curiosity

and wonder that we could come such a distance without seeing land, by explaining the use of a sextant and chronometer, and the principles of navigation; but they seemed quite ignorant of any ideas of latitude and longitude. They then requested us to furnish them with a list of the provisions we required, and of any cargo we had for sale, to all which business they would attend. Immediately after their departure we took our boat and reached the shore a long time before them. It was easy to see by the crowds and the bustle on shore as we approached, that it was no common day among them. But we evidently found them unprepared to receive us; first, some inferior officers met us, with a request that we would go back to the boat till the return of some important officers who had gone to the brig, when we could be introduced to the great general. When we objected to the incivility of asking invited guests to sit and wait in the rain, they easily gave way, and preceded us to the custom-house, but not as before; for our former friends, the magistrates, now played but a secondary part, and chairs of state were placed for us while waiting for the return of the officers from the brig.

Meanwhile an immense crowd gathered about the house to obtain a sight of us, or hear a word from our lips. And over and anon as the crowd grew pressing, the officers applied to them indiscriminately and profusely the rattan or the broomstick over the head and shoulders. It was very observable, however, that they did not bestow these paternal tokens on the Fuhkeën men from the junks, but only requested them civilly to draw back. Growing impatient at the long delay, Mr. M. took the opportunity to open conversation with the Fuhkeën people in their own dialect, which while it highly gratified them seemed to displease the officers, to whom it was unintelligible. They also received books while the people of the town durst not take them. Many inferior officers gathered around us, and conversed on every variety of subjects in the most friendly manner. One of the attendants of the general, as I afterwards observed, came and secretly asked a remedy for opium smoking, for which Mr. M. wrote the prescription, "give him a good whipping." In various conversation, walking about the town, and in taking some refreshments, several hours passed away, till the arrival of all the necessary persons for our audience. But here arose the question of ceremonies to be previously settled. Their custom was, they said, to knock head on coming into the presence of such exalted personages. Mr. M. replied that we reserved all prostrations for the Supreme Being; and very properly cut short the discussion by saying, "we will pay that respect which is national to us, and customary in the presence of persons of rank; if this is not satisfactory, then we decline an introduction at all. Moreover, we shall expect to sit." "This shall be arranged," said they, "according to your desire." We then advanced towards the temple of audience, preceded by heralds and lictors to clear the way, attended and followed by several horsemen, till we came to the outer gate. Here were two fine looking officers who acted as door-keepers, and admitted us into the court.

No one entered with us, but the paved way to the temple was lined with twenty-five unarmed soldiers on each side, drawn up in the form of a semicircle. These were beyond all comparison the finest soldiers I have ever seen in China, of a size fit for grenadiers, and, for a wonder, clad in clean uniform. Behind the altar, and in front of the gods sat two officers, preserving, as we approached, the most immovable rigidity of limb and muscle and eye, looking neither to the right nor left. When we came to the threshold in front of them, we took off our hats and saluted them with a respectful bow. They returned it in succession by slowly raising their united hands to a level with their chin, and slightly inclining the head. One of the attendants, of whom there were six or eight on each side, then motioned us to take seats arranged lower on the left hand. The inferior officer held the right seat; he was the chefoo of T'angchow foo, and wore a blue crystal button. His attendants were well dressed. The officer who was seated on the left hand was named Chow, and a tsungchin or military general; he wore a red button of the highest rank and was adorned with a peacock's feather, and a string of court beads. His attendants never spoke to him but with bended knee. The chefoo was the chief speaker, and a lawyer-like examiner. His inquiries were directed entirely to Mr. M., and as usual regarded his country and object in coming thither. But he proceeded much further and extended his questions to many other topics, making minute and judicious inquiries. His enunciation was rapid and guttural, and had not only the peculiarities of the Shantung dialect, but partook also of the court dialect. Hence it was sometimes exceedingly difficult to catch his meaning, while one of his attendants who also spoke the court dialect was perfectly and easily understood. I give the following notes of this interview in the words of Mr. Medhurst. "He asked who this Jesus was, and what was the meaning of the word Christ which he found in our books; which gave me an opportunity to explain the gospel of our Savior. Here the general interposed with his gruff voice: 'How do you come to China to exhort people to be good? Did we suppose there were no good people in China?' 'No doubt,' I replied, 'they are good to some extent, but they are not all so; and they are all ignorant of the salvation of Jesus.' 'We have Confucius,' said the chefoo, 'and his doctrines, which have sufficed for so many ages; why need we any further sage?' 'Confucius,' I replied, 'taught indeed moral and social duties, but he revealed nothing respecting divine and eternal things, and did nothing for the salvation of the human race; wherefore it was by no means superfluous to have another Teacher and a Savior, such as was proposed to them.' 'In your opinion it may be good, but in ours it is evil, and these doctrines tend only to corrupt the people, and their dissemination therefore cannot be permitted. We neither want nor will we have your books, and you ought not to go from place to place distributing them, contrary to law.' 'What law if you please?' I replied. 'I have read the laws of the present dynasty, but do not recollect any against distributing good

books.' 'That against the dissemination of corrupt doctrines.' Here they spoke so rapidly and so close upon each other as to leave me no chance to thrust in a word, unless by violent interruption. When I thought of doing so at last, 'listen,' said the attendants, 'to the words of the great men,' so that when I perceived they would have all the conversation to themselves, I was not sorry to let the topic be changed.

"The chefoo then asked whether the vessel was mine, what was the price of chartering her, whether the money was my own, or furnished by government. I informed him that the money was raised by a society of private Christians at home; that the same society was sending the gospel not only to China but to many other parts of the world, according to the command of the Savior. They then asked where the books were made, and where I had learned the language. I answered that many of them were made under my own inspection at Batavia, where I had picked up the language among the Chinese emigrants. He then inquired the numbers of these emigrants, and from what provinces they came, and whether they all became Roman Catholics in foreign lands. I replied, that they generally retained their religion, but that I knew little of the Roman Catholics, as we had no connection whatever. Here the old general interrupted the conversation, and gave me his ultimatum: 'he would advise me to return to my own country as soon as possible, and tell those that sent me, it was all labor in vain and money thrown away to attempt to introduce books into China, for none except a few vagrants on the coast either could or would receive them; that the orders from court were to treat foreigners with kindness and liberality whenever they came, but by no means to allow them to stay and propagate their opinions. Accordingly they had provided for us a liberal present with which they hoped we would be content to depart, but by no means to touch at any other part of the coast, lest we might not be so well treated, and disagreeable consequences should ensue; that as they had treated us politely, in return we ought to treat them with politeness by touching at no place in Shantung, all of which was under his jurisdiction.' I thanked him for their liberality, but, perceiving they meant to assume the air of benefactors, told them I could not think of receiving anything without making some return. This they said could never be allowed.

"Among other inquiries they asked of what country Mr. Stevens was, and when I told them from New England, the chefoo again struck off with a whole new series of interrogatories. 'What,' said he, 'is there a New as well as an Old England?' 'Yes, as also a new and an old world.' I then related the discovery of America by Columbus, and the colonizing a part of it by the subjects of England. 'Under what government is this new country, and who is the king?' This gave me an opportunity to astonish them by declaring that the country had no king, but two great elective assemblies, and a president, all chosen by the people, whose wishes were consulted in everything that regarded government; that after four years the



president is reëlected, or another is chosen in his place, and he returns to private life again. They asked what became of the old president, and whether on going out of office he did not use his power to excite rebellion, and create a party in his favor. At all this news they could scarcely cease wondering. They inquired how I, an old Englander, could so readily agree with Mr. Stevens, a New Englander; which gave occasion to describe the points of similarity between the two nations, as well as our own coincidence of views and feelings. Besides these and other topics, the chefoo described the reception or rather rejection of lord Amherst's embassy, in order to show the small value attached to foreign intercourse by the emperor. He also alluded to and inquired after Messrs. Lindsay, Gutzlaff, and Gordon, and seemed well acquainted with all those expeditions, so far as the Chinese account could make him informed. It was now dark, while yet the conference was scarce closed. The same style of ceremony was observed on retiring as on entering, and we departed on friendly but not cordial terms."

Sometimes during the conversation, the old general seemed to grow quite impatient, and the chefoo assumed the true magisterial air of a Chinese officer, laying down the law: accustomed to command, and to receive unhesitating obedience to their commands, they could hardly be expected to deal in all points fairly in respect to argument with foreigners. Besides, to save appearances, it was necessary to be distant and haughty in the presence of their followers. Many officers of inferior grades stood without, listening with intense curiosity. I could, however, perceive the old general at times when he supposed himself unnoticed by us, examining very curiously the various parts of our dress. The chefoo also condescended to send for my everpoint pencil to examine, when I determined to ask him to accept it, since he evidently was pleased with it; but the sly fox carefully pocketed it and forgot to return it. It was observable that the chefoo in his pronunciation lengthened all the short sounds (*juh shing*), even more than do the common people of Shantung. As for example *kwō*, in the question *shinmo kwō* was pronounced *kwo*, with a full but soft sound. Another peculiarity in which he differed from the people, was in the pronunciation of many words beginning with the sound *k*, as *Keäle*, uttered *Cheäle*, and more remarkably in another instance. He asked the meaning of *Ketuk*, the term used in Chinese for Christ; and no wonder that Mr. M. with all his readiness of perception, was slow to catch the meaning under the affected enunciation, *Chetoo*.

After returning to the brig, the promised supplies arrived, consisting of ten swine, ten sheep, ten bags of flour, besides millet, beans, and a large number of ducks and fowls. We did not receive them all, but returned, by the same boat, rice to about the same value. Next morning the rice was sent back to us once and again, with the assurance that if we would not receive it, they would certainly cast it into the sea; but we neither received it, nor was it cast into the sea.

We now deliberated whether to proceed farther west, or to return around the promontory of Shantung. Several considerations induced us to adopt the latter course, among which was the danger of exposure to a northeast gale at the equinox on the northern shore of the province, and the certainty also that our further operations in this neighborhood must be much impeded, if not prevented, by the interference of government, now so well aroused. We therefore relinquished our first intention of going to T'angchow foo, and weighing anchor at noon on the next day ran back fifty miles, and took shelter for the night in the harbor of Weihae. Here the officers again called on us, and rendered every assistance in procuring water from a well on the island of Lewkung taou. On the morning of the 23d got under way with a fine wind from the north, and ran round the cape and coasted the eastern side of the province at a short distance from shore. Several capacious bays were observed, whose distant shores were sprinkled with numerous villages, but as there was no shelter from the expected northeast winds we did not stop, but continued standing south till we opened the high land of cape Gower and cape Macartney, when turning more westerly, we passed close outside of Staunton's island and anchored for the night in seven fathoms with mud bottom, the island bearing E. by S. at the distance of ten miles. The two rocks which are represented as lying off the southeast point of the promontory lie some miles to the north, and are prominent; the foul ground also which is marked as found on the southeast point we could not discover either by the lead, which gave regular soundings, or by any other marks.

Having no chart or soundings of this unexplored part of the coast, the next morning we ran towards the northwest into an extensive bay, under easy sail, having regular soundings from seven fathoms mud to three fathoms hard bottom, while the shore was yet several miles from us. Tacking to the east we deepened to four fathoms, which continued till within three miles of the shore, when we came to anchor in three fathoms mud bottom, Staunton's island bearing SE.  $\frac{1}{4}$  S., distant fourteen miles; and cape Macartney a high serrated ridge, east. On the next morning we landed at the town, which was found to be Tsinghae wei, a walled place of some consideration, but apparently having little shipping. Some officers and their followers met us before landing, to whom we explained our object and offered books. They said it was a good object, and only hoped we should not create disturbance. Many people now came together, some of whom received books gladly and others refused, but the demand for them increased. The wall of the town is of considerable extent, but is now quite dilapidated, and in many parts presents only a heap of soil, and the area of the town is not half occupied with buildings. All things mark decay rather than growth, and we may safely suppose that the place was more important a hundred years since, when the Jesuits made their maps than it is found to be at present. The same observation holds true of all parts of Shantung which I have seen. Everywhere

there are lookout towers on the hills, fallen to ruins; forts dismantled or nearly so; and long lines of mud fortifications inclosing many acres of land, some of which are now turned to cultivated fields without a building within the walls, and others still inclose a small hamlet, the miserable remnant of a fortress, where perhaps the enemies of their country were once withstood.

Leaving this town we commenced our usual excursions into the country, but were annoyed by an attendant officer on horseback, who did not fail to warn the people against holding intercourse with us. By taking to the boat and sailing around into a deep bay farther inland, we escaped pursuit and enjoyed the whole day as usual among the villages. Though they were cautious and reserved, yet they were ever friendly. Our walk extended about eight miles, through five villages, but they did not receive many books. The suddenness of our coming among them absolutely struck them dumb with amazement. Having never seen foreigners before, and not having heard the arrival of our vessel, some of them being quite ignorant of the name of England, they knew not what to make of it, at being presented with good books by such strange looking men. No one here expressed any wonder to find that Mr. M. spoke the same language with themselves, for they had yet to learn that all foreigners did not speak the same. As in all other places, the people appeared to be very industriously engaged, some in ploughing, others in reaping, some carrying out manure and others bringing home produce; numbers were collected on the threshing-floors, winnowing, sifting and packing wheat, rice, millet, pease, and in drying maize or Indian corn, all with the greatest diligence. Sometimes they scarcely turned aside from their work to gaze at the strangers. Here too were their teams for ploughing yoked together in all possible ludicrous combinations. Sometimes a cow and an ass, or a cow an ox and an ass, or a cow and two asses, or four asses, yoked abreast. The women had all small feet, and throughout Shantung wore a pale and sallow aspect, much unlike the healthy and robust look of the men. They were not always shy, but were generally ill clad and ugly, laboring in the fields apparently little less than the men. But we saw on several occasions young ladies clothed in gay silks and satins, riding on asses, sitting astride on the top of a bag that almost covered up the donkey on which they rode; the ass was always led by the hand of a man.

The two following days were spent at anchor and in beating twenty miles to the westward along the coast towards Haeyang heën. The 29th we spent on shore among the villages as usual. There was nothing to remark except an increasing fear manifest among the people of having intercourse with us and receiving books from us. One or two police-men in disguise were observed following us, and alarming the people by words and signs, so that they often refused books. In one or two villages they received none at all. The next day we sailed westward about fifteen miles and came to anchor in a fine landlocked harbor, in four fathoms. This we supposed

must lead us to the town, and the appearance of a fort on a hill confirmed this opinion. In the afternoon, therefore, leaving the vessel, and rounding the point on which is the fort, we stood into a shoal bay which runs up far into the land. Here was no town as we had hoped, but several large villages where we left books to a small extent, and experienced some opposition. In one of the best looking villages, a crowd as usual gathered, when a well dressed young man came up and began to interfere with a loud voice. Mr. M. asked him if he would receive a book. "No," cried he, "I cannot read." "Well if you cannot read, I cannot help you, but others can read; if you are so ignorant or foolish, it is not right that others should suffer for your dolishness." The people enjoyed his confusion, and received books the more readily. Mr. M. was now invited into a school-house, where the young man our opponent was only a pupil. They wished to know how many ships we had on the coast, as they had heard of a very large one on the north side with two hundred men on board. We told them that large vessel was our little brig, and those two hundred men were our eighteen, crew and passengers. We proceeded through several villages, but found no town, and learned that Hæyang heën was still thirty miles distant.

On returning to the boat, we found her high and dry, the water having left nearly all the bay. While waiting for the return of the tide, we visited the fort. It is of brick, fifty feet square, but quite dismantled, without soldier, or gun, or door, or any article of furniture whatever, and its naked walls are fast crumbling to ruins. Descending to the sea we examined the rocks at the base of the hill. Never have I seen so manifest marks of a violent convulsion of nature as are here exhibited. The original strata are broken up and turned at all angles, contorted into all shapes, and the fissures filled with a dark species of rock, apparently basalt, which some mighty effort seems to have protruded from beneath in a liquid state, and opened a tortuous passage through the superincumbent mass of primitive stone. After leaving the hill and descending to the boat, we observed an officer riding fiercely towards us, and were informed by an old Chinese who was with us that it was the commander of the fort and his garrison coming forward to meet us. He rode a small but not ill looking horse, led by a servant, and followed by one soldier, and another straggler, which composed the whole garrison. He alighted and entered into earnest conversation, expatiating on the insecurity of the harbor on account of the strong southerly wind, that raised the waves which sometimes dashed terribly on the naked shore, and the sandy bottom which would not hold the anchor. The latter half of the information we already knew to be totally false, having well ascertained that the ground was soft mud, and the anchorage very eligible; and while it afforded shelter, allowed also a passage to sea either westward or southward, and perhaps eastward.

This was the last of our excursions on the inhospitable shores of Shantung: inhospitable, as previous accounts had led us to expect,

and in which we were but partially disappointed. The inhabitants of the villages were indeed suspicious and reserved, but cannot be accused of hostility or treachery towards us. Many times have we been surrounded by large crowds of them, ourselves but two in number, totally unarmed and far beyond the sight of our vessel. Thus in security have we passed from village to village, giving a friendly salute to those whom we met, or saw at their labors, from whom in return we usually received a friendly salutation. They are indeed far different in their manners towards foreigners from the ready cordiality of their more southern and more roguish countrymen. This province is the native place of their revered sage Confucius, and the people of all classes speak the pure court dialect, the poorest beggar there excelling in elegance of pronunciation the scholar of the south. The number of readers appeared to be much less than I had anticipated; not one female have we seen who could read, and a small proportion of the poor countrymen in the villages could read a page intelligibly. But in cities and wealthier places, the proportion of readers may be greater.

The poor people who know nothing from youth to old age but the same monotonous round of toils for a subsistence, never see, never hear, anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. The towns, and even the villages, which are noted on the old maps, we found as delineated, unchanged except by decay, and unimproved in any respect. Few of the comforts of life can be found among them; their houses consisted in general of substantial granite, and thatch roofs, but neither table, nor chair, nor floor, nor any article of furniture could be seen in the houses of the poorer classes. Every man, however, had his pipe, and tea of some kind was found in most of the families. But the miserable, squalid, and sallow aspect of all the females excited in our minds an indelible feeling of compassion for their helpless lot. No prospect of melioration for them, or indeed for any of the numerous natives, appears but in the liberalizing and happy influence of Christianity. This delightful province might then become the abode of millions of happy inhabitants. But now and for ages they have been excluded from that best boon which the Almighty ever gave to man, and without their own consent. They have an indisputable right to call for the knowledge of the Christian religion, which was given to men by God, and no government may hinder them from possessing their unalienable and most precious right. They do call for this knowledge, not indeed as appreciating its full and eternal importance; and I trust it will ever be the happiness of those who enjoyed the privilege of aiding in this expedition to know that near four thousand volumes, containing much of the holy Scriptures were left in Shantung. What the result of that little beginning will be is as much unknown as it is placed beyond our power. To the truth

of the books themselves, and to the influence of the God of truth on their minds, we leave the work, not expecting that it will be wholly in vain.

The delays occasioned by unfavorable winds, and by our ignorance of the coast, determined us to leave this province and proceed to the south. Accordingly, having spent about three weeks in Shantung, on the morning of the 1st of October, we put to sea, intending to visit Shanghae. The southern coast of Shantung is no ways different from the northern, both presenting a constant succession of hill and dale. We found no place of importance on this side, though had we proceeded some ninety miles further westward, we should have seen Keaouchow, which is described as a chief commercial city in this province. The coast to the southward for several degrees is quite unknown to foreigners, and in order to avoid the uncertain limits of the sands off the great Yellow river and the Yangtze keäng, we kept eastward at the distance of one hundred miles from land. Calms and head winds retarded our progress, so that it was the morning of the sixth of October, when Saddle island was seen directly ahead, with high islands on the left, and lower ones on the right. Thick weather and rain again shut out the islands from our view, and prevented our making such observations as might materially aid another in entering the channel. When we had seen Saddle island fifteen or twenty miles distant, we hauled up more to the westward, making the rocks, which on Horsburg's new chart are called Dangerous Rock, distant ten or twelve miles to the right of us. Rees' chart we found to be very useful, and it gives the position of Gutzlaff's island better than does Horsburg. This is a small round island bearing nearly west from Saddle island, at the estimated distance of twenty-five miles, and northeast from Northwest island, distant about ten miles. At six P. M. came to anchor in four fathoms, hard mud, Gutzlaff's island bearing S. 22° W., distant 13 miles; Saddle island SE. by E.; and another small island S. 21° E. Next morning had fresh breezes from NE., and rain, and steered northerly and westerly till nine A. M. When Gutzlaff's island bore S. S. E., twelve miles distant, we passed through fishing-stakes, and found the tide setting southwest at the rate of four miles per hour. It is of more consequence to ascertain the set of the tide in thick weather, because if it be not known, while running to get the proper departure from Gutzlaff's island, the vessel may be carried over too far towards the main land on the southwest, or the bank on the northwest. Knowing the directions which the Chinese pilots gave Mr. Lindsay for entering the river, we attempted to bring Gutzlaff's island into the proper bearing; viz. "steer NW. by N. from Gutzlaff's island; you will never have less than four fathoms, and as you approach the channel between Tsungming and Keängsoo, the water will gradually deepen to five and six fathoms." Our course was N. N. W. from that island, yet so strong was the influence of the tide, as to carry us over towards the main land, till we had but 3¼ fathoms, when we came to anchor, the extremes of the coast bearing from SW. by W. to NW.

Next morning, the 8th, weighed anchor and stood over towards the north till the water deepened, when we ran up the channel in a north-east storm, so thick as to admit of seeing the land but at intervals, and came into the mouth of the river Woosung, before we had been able to see the western fort. It may be remarked that the direction given in Rees' chart for passing the bar of the river is evidently an oversight; instead of being "the west fort bearing S. 26° W. is a good bearing for entering the river," it should obviously be the complement of that angle, viz, S. 64° W. At noon, came to anchor just in a line between the two forts, the western one being about two hundred yards distant. They immediately gave us a salute, though such was the dilapidated state of that on the western bank, that I thought every discharge must shake the crazy walls quite down. This fort had been undermined by the heavy rains of the sixth moon, and nearly half of it had fallen to the ground. The waters of the river, and indeed of the whole channel were very turbid, quite as much so as those of the Mississippi, but of a yellower hue. They tinged the copper of our vessel so that all the dashing of the waves against it till our return to Lintin did not wholly remove the color. A tumbler of the water soon deposited a sediment of soft yellow mud, the twelfth of an inch in depth.

The contrast between the province we had just left, and the level and rich fields of Keängsoo was most striking. Trees and foliage here were abundant, and the soil seemed to be profuse of her gifts. But owing to the extremely unfavorable weather during our stay, and to other events beyond our control, we saw comparatively little of this celebrated emporium of native commerce. Enough, however, was seen to convince us of the great accuracy and value of Mr. Lindsay's observations in his Journal. He not only in a manner has opened the way to this great city, but has collected more information of various sorts respecting it than another can hope soon to do. Owing to the violence of the present storm, no vessels were seen passing out or in, and the river about a mile above us was filled with a numerous fleet waiting for fair weather to go to sea. The tides were strong and the rise and fall two fathoms. In the afternoon we determined to land notwithstanding the inclemency of the weather, in order to enjoy the advantage of some intercourse with the people, before the news of our arrival should awaken any opposition. A number of people awaited our landing at the town of Woosung, among whom were the magistrates of the place, who invited us into a house. But our chief object being intercourse with the people, we delayed to accept the invitation till Mr. M. had established a good understanding with the crowd, by means of some Fulkeën men, who are ever ready to welcome strangers, as well as by giving some books. We afterwards met the officers in a temple, where the usual questions were proposed and answered, and no opposition or dislike expressed. Finding the streets of this naturally dirty town, rendered altogether impassable by reason of the present rain, we prepared to return. The crowd had now become great at the boat,

and so eager to obtain books that there was much pulling and thrusting about each other, which violation of propriety excited the wrath of the officers, so that they seized two noisy fellows by the cue and were about to lay the bamboo on them. Mr. M. observed it, and bidding the officer look him in the face, he then requested the release of the prisoners. The officer replied that such rudeness was quite unpardonable towards us, who had come so far to do them good, but that out of respect to Mr. M.'s face, they should be released. They were so, and the poor fellows ran away gladly, and the people were none the less pleased with us.

Next morning, though the storm continued unabated, we set out in the longboat with five men without an officer, to ascend the river to Shanghae. Scarce a boat was moving upon the river, and none from the many junks appeared to observe us, so that we had a clear river and none to oppose our passage. The Woosung is a noble stream, maintaining a very uniform breadth of half a mile or more, and a depth from eight to three fathoms. Both shores are a dead level, under high cultivation and very populous. The city was estimated to be between fifteen and twenty miles from the mouth of the river; a strong wind and tide brought us to it in three hours. A forest of innumerable masts both told us of our near approach to the city, and of its commercial importance. The native shipping of Canton in the height of the season never amounts to half of that which was now lying at Shanghae. Discovering the temple of the Queen of Heaven, where Messrs. Lindsay and Gutzlaff had been entertained, we stopped in front of it, welcomed by smiling crowds on shore and in the junks and boats. As usual, Mr. M. immediately on stepping ashore began to give books, but before a moment had passed, the noise of officers approaching was heard, and their attendants clearing the way right and left with heavy bamboo cudgels, with which they belabored the people unmercifully. The officers greeted us civilly and invited us into the temple. Passing through immense crowds assembled as well to witness the theatrical performances then acting as to see the strangers, we entered a retired apartment and took seats with several officers, having with us a sailor and a bag of books. After a short conversation, tea and cakes were served up, and they requested to see the books, to which they helped themselves profusely, but requested us to delay giving them to the people till the rain was past. Perceiving their intention, while Mr. M. was detaining the officers in the hall in conversation, I proceeded to the boat, attended by several police-men and inferior officers. Breaking open a box of books, I stood in the boat and attempted to hand them out singly to the multitude that lined the shore. By moving from place to place, this measure partially succeeded, till the whole box was finished. The petty officers then with upraised hands implored me not to distribute the other box; but seeing, as I did, such crowds assembled that not one in fifty could have got a book, and that no other opportunity could be had, I was obliged to be inexorable, and commenced the last box. But such a press was



there upon the boat, that at length, I found it impossible to do better than to scatter them indiscriminately over their heads, letting them fall into their upraised hands, till a thousand volumes were given among the thousands of Shanghae. In the bustle unavoidably occasioned by the simultaneous moving of such a mass of human beings, the officers' clubs were sometimes seen playing above their heads, and again officers and cudgels were borne down together.

Mr. M. meanwhile remained in the temple. The officers spoke of Messrs. Gutzlaff and Lindsay, and inquired where they now were. Hearing a great noise outside, he understood it was caused by the arrival of the cheheën, and several officers came to conduct Mr. M. into his presence. "I found him," said Mr. M., "seated in an adjoining apartment with a string of officers standing by his side, and after salutation took a seat in front of him. 'Rise up, rise up,' cried all the attendant officers, and the disconcerted cheheën beckoned me to stand near him. I then asked whether it was not allowed me to sit during this conference, and being informed that I could not, immediately rose and left the room. Several officers followed, and tried various arguments for half an hour to persuade me to return and be examined by the cheheën. But knowing that other private foreigners had in this very city met with officers of higher rank than the cheheën, without submitting to stand in their presence, I refused to comply, and they ceased importuning when they found I could neither be driven nor persuaded." After waiting an hour that officer retired without granting an audience. The remaining officers then grew more familiar, and agreed to procure the provisions of which we gave them a list. After these proceedings we attempted to enter the city, but so resolute was the opposition of the military officers and victors, that it seemed impossible to advance without resort to actual force. Yet when the attempt was relinquished, we soon had occasion to regret having made it, or that it had not been persevered in; for the officers were none the more civil after this yielding on our part. A hasty dinner was now served up when we prepared to return to the brig, contrary to our first intention, finding no disposition in our hosts to be cordial and friendly.

But at the wharf an occurrence took place, which clearly evinced the true feelings of the officers towards us and our object. On the steps, before our eyes, was placed a basket half-filled with loose straw, and covered with fragments of a few torn books. Seeing that some disrespect was designed, Mr. M. ordered our boat to be cleared of the various articles of provisions with which as presents they were cramming her full; while this was doing, one of the police-men took a torch and applied it to the straw. Perceiving that, whatever was the design of this strange and unprecedented movement, they meant to offer public disrespect to our books, I thought we could do no less than treat the emperor's presents in the same way, and accordingly took up some and threw them into the blazing basket, both putting out the fire, and disconcerting the officers; when they re-

peated the attempt again it was defeated in the same way, till the poor police-man drew back in alarm. But the characteristic readiness of the Chinese to make a good retreat was never better exemplified than in this case, when Mr. M. remonstrated with the chief officer. "Sir," said he, "these are books that were torn in the tumult, and to prevent their being trodden upon, for we consider it a sin to tread on written paper, I ordered them to be burned." But unfortunately Mr. M. recollected having just heard the same officer give orders to tear some books for this very purpose, though at the time Mr. M. did not fully comprehend the order, till the event explained it. In this manner we left the city, and after five hours rowing and sailing, and vainly asking for lodgings on board of two junks, we arrived at the Huron near ten o'clock at night.

The two succeeding days while the storm continued were spent in visiting the junks in the river which now amounted to hundreds, ready to sail with the first fair weather to various ports of China. Books were eagerly taken. We called again at Woosung, where all the necessary purchases were made, and by permission of the officers too, though at the time there was pasted up an order, forbidding all dealings with the barbarians. We also visited both forts, entering the barracks of the soldiers, and left some books in their hands, which were gratefully received. In all these excursions, the attendant soldiers or police occasioned much annoyance. The long guns remain still lying on the platforms by the forts, as when Lindsay visited them, but none of these were fired in giving salutes. Though the number of tents for soldiers increased on shore, yet no war-boats appeared till Saturday afternoon, the 10th, when a junk came over from Tsungming, bearing an admiral's flag, and followed by twenty-five sail of vessels of war, of all sizes. The military on shore were drawn out to the number of three or four hundred to salute his excellency's flag. Each junk as she passed the brig to the windward luffed and fired a salute or two. Mr. M. and myself were on shore at the time examining a line of soldiers, amounting to one hundred, which were drawn up near Woosung. Their officers were civil, and the soldiers were armed with long spears, or swords, or short ones, and a shield, or with matchlocks, or with nothing. When I advised those of the latter class to return home and get their arms, they took it all in good part, and laughed at their own appearance.

The next morning an officer with a crystal button came on board, deputed, as he said, by the general to pay his respects to us, fearful lest we should *leave the harbor* before he should be able to visit upon us. We mercifully endeavored to relieve his anxiety on that score. Tsau, which was the name of the officer, seemed to comprehend fully the nature of our object, declared that he had seen our books and thought them very good. But he had no heart to hear the doctrines of Christ, and turning away to other topics, gently hinted that Mr. Lindsay had presented him with a spy-glass and a piece of broadcloth. But all such hints were lost on us. He was par-

ticularly anxious to ascertain when and whither we should go; and told us, that an overland dispatch from Shantung informed them that our vessel had been there, and that we had fifty men on board.

On Monday the 12th, in order to escape the notice of our guard, as well as secure time, we started before light in the longboat for the island of Tsungming, twelve miles distant. But a strong west wind and ebb tide conspiring to make it impossible to cross the channel above the bank, we turned back to the brig, but the tide swept us past, and carried us down to the main land two miles eastward of the Woosung river, where we pleasantly spent half a day among the numerous hamlets. Every person was friendly, and all desired to receive a book from us. The fields appeared rich, having large crops of rice and cotton ripening on them. The females were much less timid and more handsome than those of Shantung. One or more coffins were generally found near each house, either awaiting the time for the living to die, or containing the remains of their deceased kindred. After the flesh is quite wasted away, the bones are deposited in urns, which are arranged in rows. Whether it be owing to inability to spare ground for burial, or to some other cause, we saw no tombs. The language spoken here was an impure court dialect, but sufficiently intelligible to Mr. M. Indeed I had often occasion to admire his facility in conversation, so great as well as diversified, that while the people of Shantung who spoke the pure national language, claimed him as one of themselves, the inhabitants of Fuh-keen insisted that he was their countrymen:—an acquaintance with the dialects of China, be it remembered, which was obtained before ever entering the celestial empire.

In almost all places inquiries were made for opium, and our broad-cloth garments attracted their attention; but only in this port was any offer made to us to trade: here the people of the junks were especially desirous of it. When the weather became settled, and these traders began to put out to sea, many of them in dropping down close by us, inquired "which letter we intended to eat," that is, what point of the compass we should steer; and all alike urged us to remove to a place outside of the port, where they would meet us, and take all our cargo of whatever description. But immediately on arriving at the brig, we set sail for Kintang, on the 12th of October.

In running down this distance of about one degree, Rees' chart and the track of the Lord Amherst was the only guide; but with West island still preserving its proper bearings as we supposed, the tide in some unaccountable manner carried us thirty miles to the eastward, when we shoaled from eight to three and a half fathoms, and immediately came to anchor near Fisher's island. Mr. M. went in the boat to obtain directions from the fishermen, who all concurred in directing us to go westward. Accordingly we did so, and on the evening of the 15th anchored outside the harbor at the northwest end of Kintang, in nine fathoms, with Chinhæ fort bearing SW. by W., distant eight miles. The next morning we were visited and

enluted by the captains of several war-boats which anchored near us, but offered no obstruction to our proceedings, or intercourse with the people. One of the most delightful days during the voyage was passed on the island of Kintang; this was owing to entire freedom from restraint, the universal friendliness and politeness of the people, their readiness to receive our message, and to the beauty of this romantic island itself. Some of its highest peaks commanded a view of Ningpo (Takeä) river and the town of Chinhae, as well as of numerous islands in the Chusan group. Our anchorage was in lat. 30° N., and long. 123° E.

Foreseeing much annoyance in going to Ningpo, we did not attempt it, but made sail on the next morning for the island of Pooto, one of the eastern Chusan group. Passing southward of Kintang, between Elephant island and Ketow point, we were all day beating to the east under reefed topsails, through the broad passage south of the Great Chusan. At night, anchored close in by the north shore, near the village and islands of Sinkeä mun, called in the chart Sinquemung. All the day a fleet of vessels of war pursued us, which were joined by others from Kintang and the Great Chusan, till the number amounted to eleven. At evening they anchored near us. Here we stopped one day and visited the town, and several other villages on the Great Chusan, where the people were but too ready to possess themselves of our books. Next morning, Oct. 19th, with the wind N.N.W., we passed safely through a difficult passage of only 3½ fathoms at half-tide, between the southeast point of Chusan and a rock lying distant a quarter of a mile, and came to anchor at 9 A. M., in 14 fathoms, half a mile distant from the southwest shore of Pooto. The imperial fleet still followed us, but offered no opposition whatever to our proceedings. We spent the day in traveling over the rocky hills and shaded vales of Pooto. Multitudes of temples, priests, grottoes, and inscriptions were found as they appeared to Mr. Gutzlaff three years ago. Both in splendor and extent, the two imperial temples excel any which I have seen in China; but the priests themselves wore the same sallow and lifeless aspect as in all other establishments. They, as well as many others, received our books with readiness, but without rudeness. Several of the poorer priests were laboring in the fields with their servants. The vallies are not highly cultivated, and the hills are quite untouched, except to erect among the rocks on high some temple, where a devotee of Budha may waste his years in idleness.

On returning to the brig, we found the commodore of the Chinese fleet, and one of his captains, who had long been waiting our return to pay their respects. The superior officer was a yewkeih, and wore a blue button; he was a smooth-faced good natured man, who spoke little and did nothing. His inferior wore a crystal button, was very lively, friendly, and talkative. In reply to our inquiry why they followed us, they said it was their design to show us the way through these difficult passages, only they had the misfortune to be always astern of us. They accepted an invitation to dine with us,

and as their hearts grew more at ease, did not hesitate to lament the impolitic restrictions of their government which prevented an extension of commerce that would be beneficial to both countries. When they said these things, and expressed themselves satisfied now that our object was good and in no respect evil, it was impossible not to feel unusual pleasure in the company of such Chinese officers, whose good sense or whose complacency led them to utter views so congenial to our own.

Next morning, Oct. 20th, we weighed anchor and stood eastward, till carried beyond the numerous islands and rocks, which lie beyond Pooto, but which no chart that I have seen indicates. Dalrymple's chart we found essentially correct, so far as regards the relative position and magnitude of the chief islands. Steering for the town of Sheihpoo on the main land, we ran outside of all the islands that we might have room to beat to the south; but during the night a strong north wind sprung up, and carried us so much to leeward, as to oblige us to relinquish the design of touching there. Accordingly we bore away for Fukkeën, and on the 23d ran in for shelter under the largest of the Nanjeih (Lamyet) islands, in Hinghwa foo, with *Orsu* bearing south, ten miles distant. Strong north winds bound us here four days, unable to move or reach the shore, until the last day. This island is five or six miles from east to west, very populous, but so sandy that nothing grows but sweet potatoes and ground-nuts. Fishing is the great means of subsistence. Swarms of the people met us at landing, and every one welcomed us, too eager to receive our books. We walked over much of the island during the day, and left in all its villages some portions of the Scriptures or other books, with none to hinder or forbid us.

In the afternoon of the 27th, we again made sail, and keeping well out from the shore in passing Tseuenchow (Chinleu) and Heämun (Amoy), on the 29th anchored in the fine harbor of Tungshan (Tangsoä). The brig lay in such a position that she could not be seen from the city of Tungshan, and till we landed on the beach before the suburbs, no one appears to have suspected our approach. But five minutes sufficed to bring together as many hundreds of smiling people; another minute taught them our object in coming thither, and half an hour sufficed to distribute some hundred volumes. Indeed I must do them the justice to say, that had they known these to be the last of our stock as they really were, they could scarcely have scrambled for them more eagerly and violently. One more excursion to the eastern shore, on the next day, took away the last of our books. The city of Tungshan is of no inconsiderable size, if we include its suburbs, which are vastly larger than the city itself. An extensive wall and towers enclose a large area on the top of a rocky hill, but it is not apparently half-filled with dwellings. Several merchant junks were at anchor on the north side of the city, and in less than twenty-four hours some war-junks came in, as I suppose from Nanngaou (Namon). The officers invited us into the fort, if fort it might be called, where they conversed in friendly terms, expressing

no apprehensions except of noise and tumult. They readily gave permission to purchase anything in the market. Accordingly we made some purchases of provisions at moderate prices, but were annoyed by the great crowd which almost precluded the possibility of moving through them. Foreign vessels, they remarked, had been often observed to pass, but none before had visited their city.

Next day at 1 p. m., we sailed out through the western entrance to the harbor, and keeping outside of Nannngou, arrived at Lintin on the 31st of October, after an absence of two months and five days. During this time, no accident had befallen ourselves or our vessel, and with lively gratitude we would give thanks to God who preserved us in all our ways.

**ART. IV.** *Notices of modern China: courts of justice; judges, clerks, interpreters, plaintiffs, defendants, &c.; prisons; the number and condition of their inmates.* By R. I.

THE gate of justice in China, as in most Asiatic empires from the earliest times, is supposed to be open to all who claim a hearing; and a drum is said to be placed,\* as well at the supreme court in Peking, as at the inferior tribunals, to render the demand more audible. The presiding magistrate sits at any hour, and hears causes either in public or private:† he is preceded to the court by the executioners bearing instruments of torture and punishment; and in court he is attended by a clerk and interpreter. He sits at a table with writing materials before him, and a piece of flat wood with which he strikes the table when he wishes to enforce silence: the plaintiff, defendant, and witnesses, kneel in front of him, with the instruments of torture placed near to them. No counsel is allowed to plead,‡ but the written allegations required must be prepared by licensed notaries, who may also read them in court. These notaries buy their situations and repay themselves by the fees upon the documents. The judge of Canton in 1828 dismissed one of them from the court for exaction, and fixed the price of a written plea at one mace and two candareens (about 9d sterling), which was said to have reduced the value of the appointment ten fold. Criminal accusations must also apparently be prepared in writing, and the evidence is required, by section 406 of the code, to be strictly relevant to the charges. Many other regulations for the court of justice are scattered chiefly amongst the clauses to different sections of the code. One of the most remarkable laws under this head is contained in section

\* *Indochinese Gleaner*, Oct. 1821, page 230. Penal Code, section 332.

† *Canton Register*, July 12th, 1828, and July 2d, 1829. *Chinese Repository*, vol. 2, page 211.

‡ *Canton Register*, July 12th, 1828.

416, which ordains, "that after a prisoner has been tried and convicted of any offense punishable with temporary or perpetual banishment or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offense whereof he stands convicted, and of the sentence intended to be pronounced upon him in consequence; their acknowledgment of its justice, or protest against its injustice, as the case may be, shall then be taken down in writing: and in every case of their refusing to admit the justice of the sentence, *their protest shall be made the ground of another and more particular investigation.*" A punishment of forty blows in one case and sixty in another is awarded to the magistrate who refuses to receive such protest.

This clause is explained perhaps by section 411, which enacts that, "in all cases of a capital nature, the trial and investigation of an alleged offense shall be reviewed, if at Peking, by the courts of judicature, and if in the provinces, by the respective viceroys and foo-yuen thereof, in order that it may be ascertained with more than ordinary care and deliberation, that no error or injustice has been committed; when the sentence is thus confirmed, a final report of the circumstances and of the judgment pronounced, shall be transmitted for the information of his imperial majesty." The prisoner, or his friends for him, are allowed to appear in every step of the inquiry, prior to the case being laid before the emperor; and punishment is provided for all the magistrates through whose hands it passes, if they neglect the appeal. To these two clauses in the code, which are devised to protect the subject, may perhaps be attributed much of the imprisonment and torture which we are about to record. The magistrate who has already succeeded in extorting confession of crimes by torture, must be strongly tempted to try a similar application in order to procure admission to the propriety of that torture, and so screen himself from the hazard of future inquiry, and the vexation and delay of a series of appeals to higher courts. We shall presently see, indeed, that one of the censors has come to the same conclusion.

The due execution of the laws is provided for in other sections of the code also, such as: (394) Periods allowed for the pursuit of thieves and robbers; (395) Penalty for imprisonment of, and procedure against, unaccused and unimplicated persons; (397) For delay in executing sentence; (398) Ill treatment of prisoners; (409) Pronouncing and executing an unjust sentence; (413) Infliction of punishments in an illegal manner; (421) Executions of criminals (with exceptions) without waiting for the emperor's ratification; or (422) Execution of a sentence by a false construction of the laws.

We have given this sketch of the rules of the courts and the spirit of the laws which dictate them, in juxtaposition with our examples of their infraction, in order to make the variance between the theory and practice more marked. Allowance must be made at the same time for the imperfect manner in which the cases are reported, the con-

fusion of civil and criminal process, and our ignorance of the minute customs and habitual feelings of the people.

The confusion\* of the civil and penal laws serves as an indication of the state of civilization of the Chinese; so do the cruel inflictions of imprisonment and torture prior to trial, scarcely differing from punishment after conviction. It requires a considerable degree of refinement to discriminate accurately between those breaches against society, arising out of its complicated transactions, for which mulct and exposure are sufficient checks, without in general involving loss of cast to the offender; and crimes which require corporeal punishment or banishment, and which are unavoidably attended with lasting infamy. Imprisonment and torture before trial in order to procure conviction are real punishments, the first of which partakes of each of the above classes, and the latter if used at all, ought to belong exclusively to the latter: both are employed, there is reason to think, in all kinds of legal process in China. "Imprisonment is not, however," as sir G. Staunton observes,† "awarded by the Chinese laws as the ordinary punishment of any specific offense, and is considered in this book (ii) of the code, only as far as it is applicable and necessary to the safe custody of accused persons between the period of their arrest and that of their conviction or acquittal; or that of condemned persons between the period of their conviction and that of their execution: yet, in some instances, chiefly those of European missionaries, capitally convicted during occasional persecutions, a sentence of death has been, through the imperial clemency, commuted for that of imprisonment during a limited period."

We proceed to show what this imprisonment is. Appendix 10 to sir George Staunton's translation of the code contains an address of Peling, the fooyuen of Canton, to the emperor in 1805, charging certain magistrates with delay in the execution of justice, in consequence of which the ordinary prisons were inadequate to contain the multitude of unexamined prisoners; and also with connivance with their subalterns, who had charge of the prisons, whose rapacity had given rise to great abuses in the jails. He found upon examination, that several subsidiary buildings had been engaged, with the acquiescence of the magistrates, in consequence of the regular prisons being filled: three of those minor jails in the district of Nanhæ,‡ contained upwards of a hundred prisoners each. "Among the prisoners," said the fooyuen, "many had been brought up from the country, under charges of theft, murder, and the like, accompanied by the *witnesses and accusers* respectively concerned; the cognizance of their offenses having been referred to the magistrates of the provincial capital: but whether the parties were more or less implicated, the charges serious or trifling, it was usual to expose them for many months, or even a year, to the hardship of a tedious and indiscriminate confinement, in these

\* Mills' History of India, vol. 1, chap. 4

† Note to section 305 of the code.

‡ Chinese Repository, vol. 2, page 307



unauthorized places of detention." Exclusive of these places, it was found that the police of one district, Nanhai, had not less than ten places of private detention, and of another, in Pwanyu district, twelve places, containing altogether about two hundred persons. These prisons were inclosed with a wooden railing, disposed like a cage, and subdivided into cells by means of beams and rafters; and they were "employed to enforce by oppression and arbitrary confinement, nothing less than a system of fraud and extortion. I hastened," adds the fooyuen, "to remedy this grievance, but already many persons had perished under confinement; and the inhuman, nefarious, practice has been so long established, that it is difficult to ascertain the year in which it originated, or to conjecture how many lives have been sacrificed by its continuance." Two of the magistrates had besides appointed female curators of jails, who were "the confidential agents of traders, whom they enabled to carry on a disgraceful and illicit commerce of female slaves, and they often assisted in obtaining a certificate from the magistrates, when the original right to the slaves was not free from suspicion. To the custody of these women, all the female prisoners who had not yet received sentence, or been discharged, were committed; and the younger part of them were not unfrequently let out for prostitution, and the wages thereof received by the curators as a part of their regular profits."

Sir G. Staunton admits\* that the fooyuen's exposition "clearly proves, that in the administration of the prisons in China, very enormous abuses have at times been committed. At the same time," he adds, "it is but just to observe, that it is not improbable there may be some exaggeration in the fooyuen's report of those abuses, which he would naturally picture in strong colors, as an accuser, and also as one to whom the merit was due of this discovery."

An anonymous correspondent of the *Indo-Chinese Gleaner* states,† that, "in the close of 1816, there were in the various prisons of the Chinese empire, 10,270 criminals convicted of capital offenses, and awaiting the imperial order to carry into effect the sentence of death. They consisted of persons who had been respited at various times, either from their crimes being less atrocious than those consigned immediately to the sword of the executioner, or of whose guilt there still hung some shadow of doubt. The sufferings of criminals," continues the writer, "detained in prison for many years are very great. The Chinese, in their best state, are not very cleanly in their dwelling-houses. In prisons, criminals are at night chained to inclined boards on which they sleep, and without the power of removing thence to an appropriate place to perform the offices of nature; hence their prisons become at once disgusting and unhealthy in the highest degree. Money can procure some alleviation, and the prisoners of long standing attack unhappy persons who are newly entered, in order to extort money from them."

\* Note to section 395 of the code.  
 † *Indo-Chinese Gleaner*, Feb. 1818, page 55.

In 1824, we find Yuen the governor of Canton addressing the emperor on the propriety of erecting additional prisons at Canton. "The convicted prisoners in Canton are," quotes the emperor in his reply,\* "very numerous, and it has always been the custom for the several foo, chow, and heën districts to send their prisoners for trial, as well as all such robbers and banditti as have been apprehended in them, to the prisons of Nanhæ and Pwanyu heën" (two of the districts within the bills of mortality in Canton, of which governor Peling complained). "The said viceroy and his colleagues have ascertained," continues the emperor, "that the existing establishment for prisoners is so confined as to cause pestilential disorders and death among the prisoners from overcrowding; it is, therefore, right that for the future the number of persons confined therein be considerably lessened. In Pwanyu heën there is, it appears, a spot on which a new prison may be conveniently built. \* \* \* The necessary expenses of building, which have been calculated at 3500 *taels and upwards*, may be disbursed by the viceroy without sending in a particular detail."

We have no means of ascertaining what money was expended in these jails between 1805 and 1824, but probably very little, for the emperor appears to be economical in this respect. In 1819, the fooyuen of Keängsoo reported,† that the prison in one of his districts had not been repaired for upwards of thirty years, so that "the outer walls, together with several ranges of apartments, the cells for females, and the temple, had fallen into decay. Several officers were sent to inspect it, and to make an estimate of the repairs, who reported that it would require 977 leäng, 4 tseën, 1 sun, 4 le" (about 1357 dollars), which sum was accordingly paid out of the treasury. We may presume that the same economy prevails with regard to other public works,‡ since we are told that the inhabitants of Hoo-kwang province subscribed in 1826 to rebuild the ruined walls of towns,—no small indication of lawless practices in a country not liable to foreign invasion.

In November of 1826, the Canton court circular announced,§ that an official person was deputed to go to the prisons and give to the prisoners a supply of warm cotton clothing. The translator adds, that not less than two hundred persons were reported to have died in the city jail in the preceding year, in consequence of neglect and harsh usage. "Prisoners who have money," on the contrary, according to the Canton Register,|| "can be accommodated with private apartments, cards, servants, and every luxury. The prisoners chains and fetters are removed from their bodies, and suspended against the wall, till the hour of going the rounds occurs. After that ceremony is over, the fetters are again placed where they hurt nobody. But

\* Transactions of the Royal Asiatic Society, vol. 1, page 405

† Indochinese Gleaner, January, 1820, page 232.

‡ Malacca Observer, Dec. 19th, 1826.

§ Malacca Observer, March 13th, 1827

|| Canton Register, March 8th 1828.

those who have not money to bribe the keepers, are in a woful condition. Not only is every alleviation of their sufferings removed, but actual infliction of punishment is added to extort money to buy 'burnt offerings' (of paper) to the god of the jail, as the phrase is. For this purpose the prisoners are tied up, or rather hung up and flogged. At night they are fettered down to a board, neck, wrists and ankles, amidst ordure and filth, whilst the rats gnaw their limbs. This place of torment is proverbially called in ordinary speech *te yō*, a term equivalent to the worst sense of the word hell!"

About this time a censor reported in Peking to the emperor,\* that a *plaintiff and defendant* being confined together previous to trial, the accuser fell upon the defendant and murdered him in the prison. The emperor found on inquiry that the matter in dispute was a trivial one. He complained of the carelessness of the officer who confined the two together without a guard over them, and of neglect in not examining into the matter for several days. The officer was ordered to a court of inquiry, and to be subjected to torture, "to ascertain whether the case was really as represented, or whether *there might not be some circumstances concealed.*" In the same year the judge of Canton, we are told,† liberated about three hundred prisoners who were confined then for shoplifting, and similar small offenses, for which they were punished by being chained by the neck and ankles to a stone block, or an upright bar of iron.

In the emperor's edict respecting the autumnal executions of 1827, he remarked:‡ "that the usage was in cases of condemned prisoners who had been reprieved three successive years, to re-examine their offense, and decide on a mitigated punishment, that benevolence beyond the laws might be manifested to the people." He added, "there are now in the prisons of the empire, 10,990 and odd, criminals lying under sentence of death, who have been reprieved:" and he orders inquiry to be made into their cases.

In 1829, his majesty alludes, in a public document,§ to the edict issued by his father in reply to governor Peliug's address in 1805, respecting the jails at Canton. He apprehends that the same cruel practices brought to light on that occasion still exist, as well in the more populous districts such as Canton, as in the more distant and less frequented parts of the empire. He issued orders, therefore, to the governors of the provinces to inquire into the conduct of the magistrates in regard to the jails, and to interdict all places of private confinement.

In the same year,|| governor Le of Canton reported that the prison in Pingyuen district had been burnt through carelessness, along with twenty-one of the prisoners confined in it. His majesty suspected "that illegal torture had been applied to the prisoners, or that something had been done by the governmental officers, the traces of which they wished to obliterate by consigning all to the flames." He

\* Canton Register, March 22d, 1828. † Canton Register, May 24th, 1828.

‡ Canton Register, May 31st, 1828. § Canton Register, June 2d, 1829.

|| Canton Register, February 3d, 1830.

ordered the magistrate in charge, therefore, and all his subalterns to be put on their trial.

According to the Peking gazette,\* there were still 10,500 prisoners capitally convicted, but respited, in the prisons of the empire in 1830, upon whose cases the emperor ordered further inquiry. There were, at the date of this report, in Canton, 180 prisoners for capital offenses paraded in presence of the fooyuen and other great officers to be confined until the autumnal assize. The value of a few pence and a rush fan was given to each, and they were remanded back to prison. In the following spring, 117 prisoners died in the prisons of Canton.†

On the 25th day of the third moon of the same year‡ (1831), "criminals capitally convicted from the various prisons in the several districts of Canton province, to the number of 291 persons, passed in review before the fooyuen. According to the usage in such cases, the gates of the great hall were thrown open. Then the judge, accompanied by other officers, went in and requested him a first, second, and third, time to come out, and review the prisoners condemned to die. He then came forth, sat down in the chair of state, and interrogated successively the wretched men whether their names corresponded to his list or not. This ceremony being completed, a common fan, thirty or sixty cash, and three loaves were bestowed, in the name of the emperor, on every criminal." The fooyuen of Shansé, by the way, was brought to trial this year on several counts, one of which was, that on occasion of a review of criminals similar to the above, he *allowed his family to look on* from behind a curtain. In 1832, the prevailing theme of the censors in the Peking gazette, is we are told, the abuses in criminal courts and prisons, where many innocent people are detained, maltreated, and tortured till they die. "Some of the original documents," says the translator, "are interesting curiosities, but are too long for translation and insertion, as we have on former occasions given many specimens."

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ART. V. *Walks about Canton: European landing-place; women gambling; a lost child; horseflesh; nest of opium smokers; bambooning.* Extracts from a private journal.

LEFT MACAO at evening twilight yesterday in the Union, and at noon to-day stepped on shore in front of the factories. On landing here, trunks are usually opened, and luggage of every description examined, and sometimes fees are demanded by the hoppo's domestics, who act

\* Canton Register, May 15th, 1830.

† Canton Register, April 19th, 1831.

‡ Canton Register, July 4th, 1831.

ns tide-waiters: to-day, however, none of them made their appearance: I suppose, therefore, that it is left with them to examine or not, as they choose: what the law is in this respect I do not know. But respecting the landing-place, I have understood that the laws forbid native boats to anchor in front of the factories: were these observed, foreigners would have a good view of the river, and a convenient place to come on shore; but now the whole landing-place is crowded with boats, and the poor *fan kwei* must land in any way they can, which is sometimes done with no small inconvenience.

*Tuesday, September 1st, 1835.*

*Gambling* is known to prevail extensively among the Chinese: but never, before to-day, have I seen women engaged in it. Walking through the streets in the western part of the suburbs, I came across two old dames quietly seated by the wayside, gambling for a pair of cloth shoes. A few words to them, attracted a crowd; and a few words more made them objects of derision, but did not deter them from their game. *Wednesday, 2d.*

*A lost child.* Children are often stolen in the streets of Canton, and carried off and sold. To-day I met two criers in pursuit of a lost child,—a little girl eleven years old. The men carried a heavy gong and a flag: the first to attract attention, and the latter to announce their object, which was done by broad characters written on the flag. Sometimes rewards are offered for the lost children; but nothing was offered in the present instance. *Tuesday, 15th.*

*Horseflesh* must be poor food, if what I saw this afternoon was a fair specimen of it. A man passed me in a crowd, carrying on his shoulder something like a slab of oak, and I was surprised to notice, by the hoof which formed a part of it, that it was the hind quarter of a horse. The people who can relish such food must be 'hardy' indeed. *Thursday, 17th.*

*Nest of opium smokers.* Happening to be at the side of the river to-day when a large theatrical boat had just arrived, its proprietor, or some one else in his stead, invited me on board—more for their amusement than mine. A short visit satisfied my curiosity. The boat was crowded with people, and they were civil and polite, in their way. Most of them had been making largo drafts on the 'black commodity,' and four were then at their pipes. The company of players was engaged to perform on one of the public theatres to-morrow morning, and the manager was preparing a scheme of the contemplated performance. *Friday, 25th.*

*Bamboozing* seems to be a favorite amusement, as well as a heavy punishment, among the Chinese. I was passing one of the theatres this evening, just when a comic piece closed. One of the principal actors, who represented an officer in disguise, had been detected, tried, and sentenced to the bamboo. He was quickly disrobed and thrown prostrate with his face to the ground: four police-men held him fast, and a sturdy lictor applied the bamboo—to the bitter pain of the culprit and the great amusement of the multitude. *Tuesday, Oct. 6th.*

**ART. VI. *Journal of Occurrences. An imperial edict respecting foreign ships on the coast; reform of morals; tombs of the empresses; remission of taxes; false coin; new tseängkeun; fire in the city of Canton.***

*Foreign vessel on the coast of China.* Two or three expresses have arrived here from the capital during the month: one of them contained the following edict relative to the voyage of the Huron: it was received with a note from the hong merchants on the 10th instant.

“Ke, acting governor of Kwangtung and Kwangse, and lieut.-governor of Kwangtung, to the hong merchants, requiring their full acquaintance with the following document.—On the 14th instant (Nov. 4th), I received an express from the Board of War, transmitting the accompanying letter, addressed ‘to Ke, the lieut.-governor of Kwangtung, and acting governor of the two provinces, to be by him enjoined on Päng the superintendent of maritime customs.’

“On the 24th day of the 8th moon, in the 15th year of Taoukwang (Oct. 15th), we (the members of the Council) received the subjoined imperial mandate:— ‘On a former occasion, Chung Tseäng having reported that an English vessel had sailed to the coast of Shantung province, my decree was then issued, commanding the governors and lieut.-governors of Cheihle, Keängnan, Shantung, Fuhkeên, and Chêkeäng, and the director of the department of Moukden, to give strict orders to their subordinate officers, both civil and military, to go and be on their watch, ward off and obstruct (foreign vessels), and not to suffer the least remissness. But it is now reported by Fung Tsanheun, that an English vessel is, in an irregular manner, sailing about regardless (of the laws); and he therefore requests that commands be given to the great officers of Kwangtung to issue strict orders to the eye (or chief) of the said barbarians, that the restrictive rules may be eternally obeyed, so as to render the dignity of the empire in the highest degree impressive, and effectively prevent future evils. The English barbarians, in their commercial intercourse at Canton, have heretofore been regarded as violent and turbulent, crafty and deceitful. And the great officers, the governors and lieut.-governors, have observed towards them a degree of liberality exceeding the common bounds of indulgence. Hence, of late years, they have usurped possession of a quay, have with presumption sent in petitions and statements (to the chief local authorities), clandestinely brought foreign females to Canton, sat in sedans with four bearers, &c. And in the 12th year of Taoukwang (1832), they dared to sail in a foreign vessel to Fuhkeên, and all along Chêkeäng, Keängnan, Shantung, and Moukden. In the autumn of last year, again, they brought ships of war into the inner territory of Kwangtung to Whampoa, only 40 *le* distant from the provincial capital; and had the audacity to fire off musketry, and great guns, keeping up a thundering fire at the forts. These repeated instances of contempt towards the laws, are indeed highly inconsistent with what (the national) dignity requires. On this occasion, too, when the barbarian ship sailed upon the coast of Shantung, a wish was shown to distribute foreign books, designing to seduce men with lies,—a most strange and astonishing proceeding! This sailing of the barbarian ship upon the coasts of all the provinces, and cruising to and fro, (could not be) unless under the direction and appointment of the said barbarian eye. Otherwise how would they act in such an irregular manner, without fear or dread of the laws? Let Ke immediately issue explicit orders to the said barbarian eye, and others, (showing them) that the laws and enactments of the celestial empire, in suffering them to have commercial intercourse at Canton, are directed by celestial favor beyond the usual bounds. Hereafter, they must pay obedience to the restrictive rules, the same as the other barbarians; and must not sail to all the provinces, foolishly thinking to find out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of the government. Let them not in-

volve themselves in guilt and criminality, nor give themselves occasion for future repentance. Make known this decree to Ke, and let him enjoin it on Päng. Respect this.' In obedience hereto, we the ministers of the Council forward this to you.'

"I the acting governor having received the above, now issue this order. When it reaches the said senior merchants, let them immediately and explicitly command the English barbarian merchants or the head of affairs to act in respectful obedience to the above, and to enjoin orders on all the barbarian merchants of the said nation, (telling them) that the laws and enactments of the celestial empire, in suffering them to have commercial intercourse at Canton, are dictated by celestial favor beyond the usual bounds of indulgence. Hereafter, they must pay obedience to the restrictive rules, the same as do the other barbarians; and must not sail to all the provinces, foolishly thinking to trace out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of the government. Let them be careful not to draw on themselves guilt and criminality; nor give themselves occasion for future repentance. Tremble hereat! Be very attentive hereto. These are the orders.

"Taoukwang, 15th year, 9th moon, 15th day." (November 5th.)

*Reform of morals.* One of the censors, appointed to watch over the morals of the country, has recently memorialized the emperor, requesting that the great rulers in the several provinces may be directed to reform the abuses which are now everywhere so common. Robberies, thefts, and such like, are the evils of which he complains. The censor names several provinces, and among them Shantung and Kwangtung, in which illegalities are most common: but he suggests no measures by which the desired reform may be effected; and under the present order of things, we fear there are, in the possession of the government, neither the means nor disposition to effect any change for the better. If the censor or some of the other guardians of the peace of the empire, would recommend to his majesty the free circulation of good books, then there would be some prospect of improvement: and it is possible that such means may be employed successfully, even without imperial sanction.

*Tombs of the empresses.* It appears by a late gazette that the remains of two of the emperor's consorts have been removed during the present season. The 3d day of the 9th moon, (the 24th ultimo,) was the day fixed for conveying them to Lungtseuenke, the place where they were to be finally deposited; and December 30th is appointed for the emperor to offer the appropriate sacrifices. The preparations for these were to be made in due order, and by the appropriate officers.

*Remission of taxes.* His majesty Taoukwang has issued a decree, directing all the chief officers of the empire to make speedy returns of all the sums which were due to the imperial treasury previous to the tenth year of his reign, 1830; this is done that all such debts may be remitted in order to show forth throughout the empire his boundless goodness and joy, occasioned by the completion of the sixtieth year in the age of "his holy mother, her imperial highness the empress."

*False coin.* Yuen Wântseäng, one of the emperor's censors, has addressed a memorial to the throne respecting false coin which is made in various parts of the empire. None are allowed to engage in manufacturing coin, except those employed in the service of the government. Vast quantities of coin, however, are made by others, and the censor requests that these interlopers may be apprehended and punished. We understand that there are several private establishments for coining in Canton, known to all who choose to know them.

*A new tsedngkeun* has been appointed for Canton, in place of Sootangah, who a few months since died on his way hitler from Peking. Sooleihfangah is said to be the new officer.

*Monday, the 23d.* A fire broke out last night about 7 o'clock, within the walls of the new city, near the most western gate in the wall which separates the old city from the new, and continued to spread till sunrise this morning. The reports concerning the manner in which it commenced, its extent, and the amount of loss, are contradictory and unsatisfactory. We must defer giving particulars till our next number.

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*ART. I. Heaou King, or Filial Duty: author and age of the work; its character and object; a translation with explanatory notes.*

THIS work holds a middle rank between the primary school books of the Chinese, and their highest classical productions. It consists chiefly of select sayings of Kung footsze (Confucius), and of dialogues between him and his pupil Tsang Tsan. Who reduced it to writing, we do not know. After the destruction of books by order of Tsiu Chehwang, the Heaou King was found with other classical works in the walls of the house of Confucius, where it had been concealed. It then contained twenty-two sections. Early in the eighth century, the emperor Yuentsung of the Tang dynasty wrote a commentary upon it. At that time, however, it consisted of only eighteen sections, as it does at present. Many other learned men have written upon it during the thousand years which have since elapsed. We have before us three editions of the work, in all of which it is united with the Seaou Heö, Easy Lessons, or more literally translated, Lessons for the Young. Of these three editions, the first is the Heaou King, Seaou Heö, ching wän, 'the plain text of the treatise on Filial Duty, and of the Easy Lessons:' the second is Heaou King, Seaou Heö, tawan choo, 'Treatise on Filial Duty, and the Easy Lessons, with notes:' the third is the Seaou Heö te choo ta ching, 'a complete collection of notes on the Easy Lessons:'—to which are added the 'Treatises on Filial Duty and Fidelity. In the text of these three editions there are some slight discrepancies, but none of them are worthy of particular notice in the translation. The simple fact that the work contains the words of the Chinese sage secures for it, in the eyes of this people, an immaculate character, and shows that its only object is to improve the morals and the government of 'all people.' In two of the editions before us, the sections are numbered,



and each furnished with an appropriate title; these we shall preserve in the translation. On some parts of the Heaou King we intended to add a few notes of explanation; but the space to which we are limited, makes it necessary to omit them, and to refer our readers to the original work where they will find the whole amplified and explained.

SECTION I. *Origin and nature of filial duty.*

Confucius sitting at leisure, with his pupil Tsāng Tsan by his side, said to him, "Do you understand how the ancient kings, who possessed the greatest virtue and the best moral principles, rendered the whole empire so obedient, that the people lived in peace and harmony, and no ill-will existed between superiors and inferiors?" Tsāng Tsan, rising from his seat, replied, "Destitute as I am of discernment, how can I understand the subject?" "Filial duty," said the sage, "is the root of virtue, and the stem from which instruction in moral principles springs forth. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit our names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty. Thus it commences in attention to parents; is continued through a course of services rendered to the prince; and is completed by the elevation of ourselves." It is said in the *Book of Odes*:

"Think always of your ancestors;  
Talk of and imitate their virtues."

SECTION II. *Filial duty as practiced by the son of heaven.*

The sage said, "If he loves his parents, he cannot hate other people; and if he respects his parents, he cannot treat others with neglect. When, therefore, his love and respect towards his parents are perfect, the virtuous instructions will be extended to the people, and all within the four seas will imitate his virtuous example. Such is the influence of filial duty when practiced by the son of heaven." In the *Book of Records* it is said:

"When the one man is virtuous,  
The millions will rely upon him."

SECTION III. *Filial duty exhibited on the part of nobles.*

"When those who are above all others are free from pride, they are not in danger from exaltation. When those who form rules of economy abide by them, nothing will be wasted of all their abundance. To be elevated, and yet secure from danger, is the way in which continually to maintain nobility; and of an abundance to have nothing wasted, is the method by which riches are to be continually secured. Thus preserving their nobility and riches, they will be able to protect their ancestral possessions with the produce of

their lands, and to keep their subjects and people in pence and quietude. Such is the influence of filial duty when practiced by the nobility." In the Book of Odes it is said :

" Be watchful, be very watchful,  
As though approaching a deep abyss,  
Or as when treading upon thin ice."

SECTION IV. *On the practice of filial duty by ministers of state.*

" Robes other than those which were allowed by the laws of the ancient kings should not be worn : language opposed to their usage should not be employed : nor should any presume to act except in accordance with their virtuous conduct. If therefore, ministers of state speak only according to the rules, and act only in harmony with the principles, of those ancient kings, their words will be unexceptionable, and their conduct irreproachable. Then their language, free from erroneous words, will pervade the whole empire ; and their conduct will everywhere be manifest, without one occasion of complaint, and unattended by any evil consequences. When their dress, language, and conduct, are all well regulated, they will be able to preserve the temples of their ancestors. So great is the influence of filial duty when exhibited by ministers of state." In the Book of Odes it is said :

" Morning and evening be watchful :  
And diligently serve the one man."

SECTION V. *On the attention of scholars to filial duty.*

"With the same love that they serve their fathers, they should serve their mothers likewise ; and with the same respect that they serve their fathers, they should serve their prince : unmixed love, then, will be the offering they make to their mothers ; unfeigned respect, the tribute they bring to their prince ; and towards their fathers both these will be combined. Therefore, they serve their prince with filial duty and are faithful to him : they serve their superiors with respect and are obedient to them. By constant faithfulness and obedience towards those who are above them, they are enabled to preserve their stations and emoluments, and to offer the sacrifices which are due to their deceased ancestors and parents. Such is the influence of filial duty when performed by scholars." As it is said in the Book of Odes :

" From the hour of early dawn till late retirement at night,  
Always be careful not to dishonor those who gave you birth."

SECTION VI. *On the practice of filial duty by the people.*

" To observe the revolving seasons, to distinguish the diversities of soil, to be careful of their persons, and to practice economy, in order that they may support their parents—is what filial duty requires of the people.

" Therefore, from the son of heaven down to the common people, whoever does not always conform entirely to the requirements of

filial duty, will surely be overtaken by calamity: there can be no exception."

SECTION VII. *Filial duty illustrated by a consideration of the three powers.*

Tsáng Tsan exclaimed, "How great is filial duty." Upon which the sage remarked, "It is the grand law of heaven, the great bond of earth, and the capital duty of man. The people ought to conform to the ordinances of heaven and earth. The wise man, by acting in accordance with this light of heaven, and this harmonizing principle of earth, easily reduces the empire to obedience: hence his instruction is perfect, without being severe; and his government completely effective, without being rigorous.

"The ancient kings saw that such a mode of instruction was calculated to reform the people: therefore they placed before them an example of universal love, and the people never cast off their parents; they laid open to them the principles of virtue, and the people hastened to put them in practice; they showed an example of respectful and yielding conduct, and the people lived without contentions; they led them in the paths of propriety and amid the delights of music, and the people enjoyed peace and harmony; they instructed them how to choose the good and avoid the evil, and the people understood the prohibitions." It is said in the Book of Odes:

"How glorious was the good master E Yin,  
All the people anxiously looked up to him."

SECTION VIII. *The influence of filial duty on government.*

"In ancient times," said the sage, "the illustrious kings governed the empire on the principles of filial duty. They would not treat with disregard even the ministers of the small countries, how much less the dukes, counts, and barons of every grade: hence all the state gladly served the ancient kings. The nobles who ruled the nation would not slight even the widows and widowers, much less the scholars and people: hence all the people joyfully served the ancient rulers. The masters of families would not neglect even their servants and concubines, much less their wives and children: and hence the members of the families were delighted to wait upon their relatives. When the various duties of society were thus carefully performed, parents enjoyed tranquillity while they lived, and after their decess sacrifices were offered to their disembodied spirits. And hence the whole empire was gladdened with perfect peace and quiet; no distressing calamities arose; and the horrors of rebellion were unknown. It was thus the ancient kings ruled the empire on the principle of filial piety." As it is said in the Book of Odes:

"They exhibited a pattern of virtuous conduct,  
And the nations on all sides submitted to them."

SECTION IX. *The influence of the sages on the government.*

"Concerning the virtues of the sages," said Tsáng Tsau, "may I presume to ask whether there is any one greater than filial duty?"

Confucius replied, "Of all things which derive their nature from heaven and earth, man is the most noble: and of all the duties which are incumbent on him, there is none greater than filial obedience: nor in performing this, is there anything so essential as to reverence the father: and as a mark of reverence, there is nothing more important than to place him on an equality with heaven. Thus did the noble lord of Chow. Formerly, he sacrificed on the round altar to the spirits of his remote ancestors, as equal with Heaven; and in the open hall he sacrificed to Wán Wang, as equal with the Supreme Ruler. And hence all the nobles within the four seas, according to their respective ranks, sent to aid him in the sacrificial rites. Since such was the influence of filial duty, what virtue of the sages could surpass it? Therefore, the child was instructed to cherish with daily increasing reverence the parents who gave him birth, and who dandled him on their knees. Thus the sages, by a reverential deportment, taught respect; and by filial regard, inculcated love. Hence their instruction was perfect without being severe, and their government effectual without being rigorous. All this was in consequence of their inculcating fundamental principles. The feelings which ought to characterize the intercourse between father and son are of a heavenly nature, resembling the bonds which exist between a prince and his ministers. The son derives his life from his father and mother, than which no gift transmitted from one to another can be greater; the regards of his parents are fixed upon him, than which no favor can be more important. Therefore, not to love one's parents, but yet to love others, is a perversion of virtuous principles: and not to reverence one's parents, and yet to respect others, is a violation of the rules of propriety. Thus to turn that which is in accordance with virtue into its opposite, leaves the people without any rule to guide them. And he who acts in this manner has no share of goodness, but is altogether evil. And though he should attain his wishes, honorable men will not treat him with respect. It is not thus with the truly good man. His words are worthy of attention; his deportment is agreeable; his integrity commands respect; his conduct in the management of business is deserving of imitation; and all his movements may be regarded as patterns of correct behavior. When such an one goes among the people, they will love and reverence him, and strive to be like him. Such an one, therefore, is able to carry instruction to perfection, and make his government truly effective." As in the Book of Odes it is said:

"The great and good man  
Is never guilty of an error."

SECTION X. *The acts of filial duty enumerated.*

"Those children who properly understand and perform their duty," said the sage, "serve their parents with their best and highest powers; they habitually pay to them the utmost respect. In supporting them, they manifest unmixed pleasure; in sickness, they exhibit unfeigned regret; at their death, they are overwhelmed with

extreme grief; and in sacrificing to their manes, they display unbounded reverence. Being perfect in these five particulars, they may then be regarded as having completed their duty. Those who perform aright the services they owe to their parents, if they are in elevated stations will not be proud; nor insubordinate, if in inferior ones; nor contentious, if they are among the multitude. But if those who are high in authority become proud, they will be ruined; if those who are in inferior stations become insubordinate, they will be punished; and if those who are among the multitude become contentious, they will occasion a war of weapons. If, therefore, either of these three evils are not put away, the mere fact of daily supplying parents with the best animal food, can never be regarded as the performance of filial duty."

SECTION XI. *Of crimes and punishments.*

"There are," continued the sage, "three thousand crimes to which one or the other of the five kinds of punishment is attached as a penalty; and of these no one is greater than disobedience to parents. When ministers exercise control over the monarch, then there is no supremacy; when the maxims of the sages are set aside, then the law is abrogated: and so those who disregard filial duty, are as though they had no parents. These three evils prepare the way for universal rebellion."

SECTION XII. *'The best moral principles' amplified and explained.*

"For teaching the people to love one another," the sage remarked, "there is nothing so beneficial as a proper understanding of filial duty; for teaching them the rules of politeness and obedience, there is nothing so good as a thorough knowledge of the duties which brothers owe to each other: for reforming and improving their manners, instruction in music is the most efficient means that can be employed: and for promoting the tranquillity of rulers and the subordination of the people, nothing is equal to properly inculcating the principles of propriety. Now propriety of conduct has its foundation in respect. When [princes] respect their parents, children take pleasure [in imitating them]; when respect is shown to elder brothers, the younger will rejoice [to follow the example]; when the sovereign is respected, his ministers will be delighted. Thus when one is duly respected, thousands and tens of thousands receive pleasure; and the few, by paying respect, render the many happy. This explains what is meant by 'the best moral principles.'"

SECTION XIII. *'The greatest virtue' amplified and explained.*

"The instruction of the truly good man," the sage again remarked, "is communicated to the people by inculcating filial obedience, and this without their repairing daily to his house, or even seeing him. His inculcation of filial obedience causes all the parents in the empire to be duly respected. His inculcation of right feelings towards elder brothers is the means of making all elder brothers properly

respected. And by teaching ministerial fidelity, he causes all the people of the empire to pay due respect to their rulers." In the Book of Odes it is said:

"Let all the rulers in the empire  
Become the fathers and mothers of the people."

"Now without carrying virtue to its utmost limit, who is there that can keep the people in this high degree obedient?"

SECTION XIV. *The principle of 'gaining reputation' illustrated.*

"The truly good man," said the sage, "serves his parents with filial piety; and will, therefore, in like manner, be faithful to his prince. He serves his elder brothers with true fraternal feelings, and consequently will, in the same measure, be obedient to his superiors. He rules well his own house, and will accordingly, in the same way control those who are in authority under him. Thus by his conduct at home being perfect, his reputation is established and will be transmitted to future generations."

SECTION XV. *On remonstrance.*

Tsáng Tsan addressing the sage said, "I have heard you say that a son should tenderly love and respectfully reverence his parents, seek to promote their present tranquillity, and thus render their names illustrious: may I presume to ask, if one who [without due consideration] obeys his father in all things is worthy to be called a filial son?" "What an inquiry this!" exclaimed the sage, "what an inquiry this! Formerly, if the emperor had only seven ministers who would remonstrate with him, though he himself were destitute of virtue, yet he lost not his empire. The nobles, though they might be devoid of principle, yet if they had even five servants who would remonstrate with them, lost not their respective countries. So also with regard to the magistrates; though unprincipled themselves, if they had only three faithful attendants who would remonstrate with them, their houses were not brought to ruin. And if a scholar had faithful friends to remonstrate with him, then he would not lose his good name. Even so a father, if he have a faithful son who will remonstrate with him, will not be in danger of falling into evil. When, therefore, iniquity lies in the way of one's parents, a son may not refrain from remonstrating with them. Nor may a minister or servant abstain from remonstrating with his master. Under such circumstances, how can mere inconsiderate obedience to a parent's commands be regarded as filial duty?"

SECTION XVI. *On the retributive results of the performance of filial duty.*

"The ancient kings," said the sage, "served their parents with true filial respect; hence they could serve heaven intelligently. In the same way they honored their mothers; and hence could honor the earth with an understanding mind. With them, concord and obedience were maintained between seniors and juniors; hence superiors and inferiors moved in their respective spheres. To them, who

understand clearly the principles of serving heaven and honoring earth, the spiritual intelligences will manifest themselves. Even the son of heaven must have some one above him, namely his father; he must have some one senior to himself, to be regarded as his elder brother. But it is in the ancestral temple that he displays the most perfect degree of reverence, not forgetful of his parents, but adorning himself with virtue, and diligently attending to his conduct, lest he dishonor his progenitors; it is there, while worshiping with the profoundest reverence, that the spirits of his ancestors manifest themselves to him. He who performs filial and fraternal duties perfectly, will comprehend the spiritual intelligences, and spread light throughout the four seas. There will be nothing beyond his comprehension." As expressed in the Book of Odes:

"From the west and from the east,  
From the south and from the north,  
None thought of insubmission."

SECTION XVII. *On serving the prince.*

"The truly good man," said the sage, "when in the presence of the prince, will serve him with fidelity; and when he retires, will seek to amend his faults: he will strive to guide his majesty to what is excellent, and to rescue him from what is evil. Then the prince and his ministers will love one another." Again it is said in the Book of Odes:

"Their hearts love the prince,  
When afar off they speak no evil of him;  
They retain him in their hearts,  
And never for a day forget him."

SECTION XVIII. *On the death of parents.*

Again the sage remarked, "At the death of parents, filial sons will not mourn to excess; in the ritual observances they will not be extravagant, nor too precise in the use of language; they will not be pleased with elegant dress, nor enchanted with sounds of music, nor delighted with the flavor of delicate food. Such is the nature of grief. After three days they may eat. The sages taught the people not to destroy the living on account of the dead, nor to injure themselves with grief. The term of mourning is limited to three years, to show the people that it must have an end. When a parent dies, the coffin and a case for it are made ready, and the corpse wrapped in a shroud is laid therein. The sacrificial vessels are arranged, and lamentation is made for the deceased. The members of the family, male and female, moving by the side of the coffin, weep as they advance. A felicitous burial-place is selected, and the body is there laid down to rest. Then an ancestral temple is erected, and offerings are there made to the departed spirit. And in spring and autumn, sacrificial rites are performed in order to keep the dead in perpetual remembrance.—Thus with affection and respect to serve parents while living, and mourn and lament for them when dead, consti-

tutes the fundamental duty of the living; and thus the claims of parents, both while living and when dead, are fully satisfied: this is the accomplishment of filial duty."

Here ends our translation of the Hcaou King. We shall not now pause to comment on the maxims which it contains. The attentive reader will find in it a cause for many of the usages which are so prevalent and firmly established among the Chinese. It is, doubtless, from original sources of this description, that we must derive our knowledge of the existing customs, manners, morals, and religions of the many millions who inhabit the Middle Kingdom. While we request our readers carefully to pursue and notice with us the leading sentiments of these standard works of the Chinese, they will for the present, we trust, excuse us from drawing general conclusions. It would be easy to turn over a few pages of the classics, and then give opinions *ex cathedra*: but we desire first to put our readers in possession of facts, from which they may form their own opinions and draw their own conclusions: in due time, however, they shall be welcome to our own—such as they are. A few explanatory notes are all that we shall add for the present.

The discourse which the sage commenced in the first section is continued to the close of the sixth; we have accordingly marked these sections, excepting only the extracts from the She King or Book of Odes, as his words, though they are not introduced with the formula *tsze yuē*, 'the sage said.' By 'the ancient kings,' the sage designates Yaou, Shun, Yu, and their successors, who were the first rulers of the nation, and are constantly referred to by the Chinese as holy and perfect men, worthy of all commendation and to be imitated by all future generations. The 'three powers,' named in the seventh section, are heaven, earth, and man. See the Santsze King, page 108 of the present volume. In the ninth section, Teën, 'Heaven,' (one of the three powers mentioned above,) and Shang Te, the 'Supreme Ruler,' seem to be perfectly synonymous: and whatever ideas the Chinese attach to them, it is evident that the noble lord of Chow regarded his ancestors, immediate and remote, as their equals, and paid to the one the same homage as to the other. In thus elevating mortals to an equality with the Supreme Ruler, he is upheld and approved by Confucius, and has been imitated by myriads of every generation of his countrymen down to the present day.



**ART. II. *First Report of the Society for the Diffusion of Useful Knowledge in China, with the minutes of the first annual meeting, held at Canton, October, 19th, 1835.***

[THE feeling of interest which the members of the foreign community in China have manifested in behalf of the Society, whose first Report we have now the pleasure of entering on our pages, augurs well. It has been affirmed by some that men "come here only to make money;" and the Chinese have reiterated, "that all foreigners are gain-seeking and crafty in their dispositions." Admitting, as we must, that there has been too much occasion for these charges, it is yet gratifying to see before the world in the public proceedings of this society, clear proof that foreigners who come to this country have other objects in view than mere selfish gains. The Chinese ought to be convinced, that foreigners are their friends, and not their enemies: now, to convince them of this, the Society for the Diffusion of Useful Knowledge is admirably adapted. Only let the Society steadily, yet vigorously, pursue its noble aims, and its course will be like that of the sun, pouring down a flood of genial light over the whole face of the land. The Canton Register and the Canton Press have declared themselves ready to promote the objects of the Society, and the Chinese Repository will gladly do the same.]

AGREEABLY to public notice, the first annual general meeting of the Society for the Diffusion of Useful Knowledge in China was held this day at 12 o'clock, in the American hong, No. 2. There were present the following gentlemen: William Jardine, Robert Inglis, William S. Wetmore, W. Bell, James Innes, D. W. C. Olyphant, G. R. Sampson, Alexander Matheson, W. McKilligin, Andrew Johnstone, J. Slade, W. Mackenzie, R. Turner, S. W. Williams, J. Henry, Franjee Pestonjee, and the Rev. Messrs. F. R. Hanson, H. Lockwood, P. Parker, M. D., and E. C. Bridgman. The meeting was called to order by Mr. Bridgman, when, both the president and secretary of the Society being absent from Canton, Mr. Wetmore was called to the chair, and the Rev. Mr. Bridgman appointed secretary. The following report of the committee was then read by the secretary.

WHEN great enterprises are to be undertaken in unexplored fields, the first efforts are usually compassed with many difficulties and often opposed by great obstacles. Perhaps no association was ever formed under circumstances more peculiar than those of this society. Free, pacific, and benevolent in its design; it recognizes no authority, either to protect or sustain it, except those of reason and truth. The rights which it claims are simply those of putting within the reach of a great nation the richest treasures of knowledge which can be gathered from the records of past and present times. The field which invites by its multiplied necessities the labors of this society, comprises the welfare of a third part of our species, who are scattered over a vast extent of territory, stretching from the Russian frontiers on the north, to the equator on the south, and from the Pacific ocean on the east to the mountains of central Asia on the west. Many thousands of Chinese, and others who speak their language, are already accessible; and unless the spirit of the age and the march of improvement are checked, every year we may expect will bring them more into contact with the

people of the west.—Such are the wants of man that they are never satisfied: the wants of this nation are great; its natural productions are also great: these have given rise to an extensive commerce, which, so long as those wants continue, and those productions are needed, will not cease; and if the first increase, as they doubtless will, the latter will do so also; and commerce in the hands of enlightened and philanthropic men will prepare the way for the wide diffusion of useful knowledge.

Those, if such there were, who expected that 'treatises in the Chinese language, on such branches of useful knowledge as are suited to the present condition of the people of this empire,' could in a few months be prepared and published, will not find their expectations realized; nor will they, we trust, after considering all the circumstances of the case, see cause to regret the formation of this society, or to complain either of the measures which it has adopted, or of the incipient labors which it has performed.

The whole number of members on the records of the Society is forty-seven: of these eight are honorary, ten corresponding, and twenty-nine are resident, members. Sufficient time has not yet elapsed to allow us to hear from all those who have been elected to corresponding and honorary membership; but the communications that have been received, confirm us in our expectation that our friends abroad will cordially coöperate with the resident members of the Society, to promote the extension of useful knowledge among those who speak the Chinese language.

Your committee have felt that the prosperity of the Society must depend very much on the measures which it adopts, and the manner in which it carries them into effect. Every plan should be well matured, and every publication prepared in the best style. As yet the committee have not sent forth to the Chinese a single publication; but having surveyed the ground before them, they see occasion for a great variety of very arduous labors, and they cherish the hope that the time may not be very distant, when, encouraged and countenanced by the most enlightened and liberal of this country, the Society will be enabled to send forth its standard and periodical publications freely through all the provinces of the empire, and to all who speak the same language in the surrounding countries.

Considering that much of what the Society will have to communicate to the Chinese will be new to them, requiring many new names in geography, history, and science, your committee early took measures for preparing a Chinese nomenclature, which shall conform to the pronunciation of the court (or mandarin) dialect, but embrace as far as possible names that are already in use. Considerable advances have been made in this work, and the characters for expressing a large number of names of persons, places, &c., have been selected. Years, however, will be needed to carry this work to that state of perfection which the exigences of the case require. It can only be perfected as the terms are from time to time needed for use. In a description of a steam-engine, for instance, or of the manipulations

of a laboratory, in order to convey full information of the necessary apparatus and modes of operation, many new terms will be required. Your committee have not contemplated the publication of this work, but they are desirous that a standard should be fixed, to which all their works may conform. The advantages of this will be obvious to every one. Terms, such as *kung-maou kwei*, 'red-haired devils,' now commonly used for the English; *hwa-ke kwei*, 'flowery-flagged devils,' for the Americans; *keang-koo kwei* 'old-story-telling devils,' for preachers of the gospel; and all similar epithets, as they are calculated to create and perpetuate bad feelings, will be discountenanced. Nor, when speaking of the Chinese, or of aught that belongs to them, will any but the most correct and respectful language be employed. Let there be given in this, as in all other cases, honor to whom honor is due.

Three works are in preparation for the press: 1st, a general history of the world; 2d, a universal geography; and 3d, a map of the world. These have been several months in hand, and will be carried forward and completed with all convenient dispatch. They are designed to be introductory works, presenting the great outlines of what will remain to be filled up. The history will be comprised in three volumes, the geography in one. The map is on a large scale—about eight feet by four, presenting at one view all the kingdoms and nations of the earth. The committee expect these three works will be published in the course of the coming year; and it is hoped they will soon be followed by others, in which the separate nations, England, France, America, &c., their history and present state, shall be fully described.

In the absence of works already prepared for the press, an edition of the Chinese Magazine, of one thousand copies, each in two volumes, has been contracted for. These are intended for the Chinese in the Indian Archipelago,—Batavia, Singapore, Malacca, Penang, &c. The progress of this work has been interrupted; it is expected, however, that it will be resumed in the course of a few months. Mr. Gutzlaff has offered the Magazine to the Society, in order that its publication may be continued under its auspices; and the committee have expressed their willingness to undertake the work, whenever it can be done with a prospect of success.

The expediency of procuring metallic types for printing Chinese books has engaged the attention of the committee. They have heard with satisfaction of the efforts of M. Pauthier, Paris, and of the Rev. Mr. Dyer, Penang. In both these places the type is being prepared by means of punches, and at a very moderate expense; yet in such a manner as to render the type perfect and complete—equaling, if not surpassing, the best specimens of Chinese workmanship.

Three works have been presented to the Society: by James Matheson, esq., a manuscript copy of a treatise on political economy, written by Mr. Gutzlaff; by J. R. Morrison, esq., a geographical and astronomical work, entitled *Hwan Teën tao shoo*; and the *Sze Shoo ching wän*, the well known Four Books. The former of the last two is the work of a Chinese who was educated by the Jesuits.

While the committee have viewed with pleasure the disposition which has in some instances been exhibited by the people of this country, and which, were it not for the unnecessary fears and restraints imposed by those who are in authority, would doubtless in many more cases manifest itself,—they are still of opinion that in the present state of affairs it is desirable that the Society's standard works be put to press at some place where they will not be liable, as in China, to frequent interruptions. They have contemplated, therefore, as soon as the works are ready for publication, the practicability of having them printed in some place beyond the jurisdiction of the Chinese. It is supposed that one of the British settlements in the straits of Malacca will afford the greatest facilities for the prosecution of such labor.

In conclusion, your committee must remark that, in submitting this brief recital of their first year's proceedings, they are conscious of appearing to have labored almost in vain; they hope, however, this is more in appearance than reality. It is indeed a day of small things; but it is something to have commenced a good work. The very existence of this society is evidence of recognized obligation, resting on the Christian community resident in this country, that, possessing themselves the rich fruits of knowledge, they are bound to communicate them to others. The barriers which the government presents to the reception of light form no excuse for indifference on our part. If on any subjects we are better instructed than the Chinese, we are thereby obligated to enlighten them: and having, by associating ourselves together for this object, recognized an obligation, we cannot look back. We must go on, and meet opposition; nor give up the contest, a contest of truth with error, till the millions of this empire shall participate in all the blessings of knowledge which we now so richly enjoy.

The report having been read, it was moved by Mr. Turner, seconded by Mr. Bell, and unanimously

*Resolved*, That the report be accepted and published under the care of the committee; and that an abstract of the same, with a notice of the meeting, be published in the Canton newspapers.

The chairman then inquired of the gentlemen of the meeting if they had any remarks or suggestions to offer with regard to the business of the Society. Mr. Jardine rose, and after some observations respecting the native press, begged leave to introduce, for the consideration of the meeting, the following sentiment:

*Resolved*, That this meeting view with the deepest regret the present abeyance of the Chinese press, and recommend the committee for 1835-36 to secure the publication of their works at the straits of Malacca, or on board ship at Lintin, as may seem to them most advisable.

After urging in few words the propriety of the course suggested in the resolution, its mover was followed by Mr. Innes, who spoke nearly as follows: I rise, Mr. Chairman, to second the proposal of Mr. Jardine. No one regrets more than I do the abeyance of the Chinese

press in China. It is a misfortune to the cause of truth! But if this meeting view it fairly, and its causes, they will derive from it strength, not weakness. It was by many esteemed doubtful—never by me, whether the thousands of tracts sent among this great people produced an effect or not. So misinformed were we, that we remained in the dark, until a clear, lucid, definite fact was arrived at, that these tracts had moved the whole Chinese empire, as avowed by recent edicts from the throne, which presides over so many millions of human beings—all willing, so far as we know, to receive truth, but hitherto barred from it by selfish motives! I say, therefore, that instead of the Society being impeded or discouraged by the present check on the press, they should receive it as—I do—a sure test of its activity, power, and usefulness, available to our purpose. Taking, therefore, the good and the bad together—‘uniting the circumstances,’ to use a favorite phrase of the Chinese,—it appears to me that by waiting for the Parisian press,\* and in the meantime by availing ourselves of the presses at the straits of Malacca, or on board ship at Lintin, our object can be effected; and I cordially leave the subject in the hands of the committee.†

Mr. Inglis next rose to remark on the same resolution. It seemed to him that the simplest and most economical plan for the Society, under present circumstances, would be to endeavor to arrange with the proprietors of the Chinese printing establishments at the straits of Malacca, to print what he called the standard publications of the Society; i. e. a series of elementary works for the instruction of the Chinese, and Mr. Gutzlaff’s Magazine. If the ‘getting up’ of the latter rested with him, he would endeavor to make it a miscellany of light and attractive reading, such as would be likely to gain readers amongst those who would not give their attention to the elementary treatises; but it should refer as often as possible to those treatises, in order to attract notice to them, and some mark should be affixed to both to show that they were issued under the same authority. Whenever the funds of the Society, and still more the means of authorship in Chinese, increase, he would have a press at Lintin, if impracticable here or at Macao, where at first he would have printed small tracts for circulation in the immediate neighborhood and upon subjects, perhaps of immediate interest,—such for example, as the comet which is now passing through the heavens. While listening to the report, it occurred to him that these small treatises might be composed in the local dialect; but this he thought should not be attempted until metallic types were procured. This part of the plan too would involve considerable hazard to the Chinese in the employment of any member of the Society: of this he would be exceedingly cautious at every stage of the Society’s proceedings. He remembered the fate of the Roman Catholic missionaries both in China and Japan, which

\* The speaker here alluded to the metallic types of Pauthier.

† The remarks of Messrs. Innes, Inglis, and Parker differ slightly from those used at the general meeting, the gentlemen having had the kindness to furnish the secretary (at his request) with the substance of what they there advanced.

was in part occasioned by their overzealous haste to force instruction—not quite of the right kind, it is true—upon a people who required much time to receive it. He did not mean to infer from this that there would be much personal danger to us foreigners, in anything we may do in this way at present; the hazard is all with the Chinese, whom we would benefit. Further, he would as much as possible avoid all unnecessary outlay in 'stock,'—that is in houses, ships, or printing-presses; but get the greatest number of elementary works printed at the least possible cost. Whenever the funds of the Society will admit of it, if we are lavish in anything, it should be in giving tokens of acknowledgement, or premiums, to those whose knowledge of the language has been the indispensable and most valuable means of advancing the objects of the Society.

After a few more remarks by different individuals of the meeting, the resolution was put and carried unanimously.

The Rev. Dr. Parker rose and addressed the meeting in words nearly as follows: Mr. Chairman, a resolution has just been put into my hands, which I beg leave to submit:

*Resolved,* That we appreciate the incipient and preparatory measures of the committee, and recognize the encouragement and obligation to urge forward the enterprise which has been undertaken.

With pleasure, Sir, do I present the resolution now read: considering the circumstances under which this society was originated, and has commenced its operations, all has been done that could reasonably be expected. It contemplates publishing books in one of the most difficult languages, and in which but few are qualified to write. A language possessing many points of dissimilarity from all others, not merely in respect to its character, but especially in its idioms. New and general principles are to be established in order to secure uniformity in its productions. This your committee, as shown by their report, have successfully begun. They have, as it were, provided themselves with chart and compass by which to make their course in unexplored seas, and if they are thrown upon rocks and shoals, they will lay them down to be shunned by future adventurers. They have provided the ship in which to embark in this noble, philanthropic, and benevolent enterprise. With propriety then may we say, in the language of the resolution, that we highly appreciate these preparatory steps.

The second clause of the resolution is that we recognize the encouragement to go forward. Is your ship ready and upon the stocks, and shall she not be lanced? Or do wind and tide favor, and will you not weigh anchor and spread your canvas to the breeze? But, Mr. Chairman, we perceive other encouragements than those which the report of your committee presents. We discern more and more distinctly that the work of the Society is practicable, though opposed by some obstacles. Many thousands are ready to receive your publications. Since the formation of the Society, I have had an opportunity to see the estimation in which Mr. Gutzlaff's Magazine is held by the Chinese. While at Singapore, a question of chronology

came up; the inquiry was made, "do you know any book that will solve it?" "Yes." The Magazine was produced and the question answered. "Is this book correct?" All affirmed that it was. I adduce this example to show that the works of Europeans are appreciated. I am acquainted with Chinese who have expressed their regret that the publication of this work should have been interrupted. Facts like these show that the efforts of this society will not be futile. When your committee speak of many thousands accessible, I suppose them to refer to those who are exterior to China Proper. But, Sir, you may rest assured that the majority of your readers will be within China, and those without will be for the present important agents in the circulation of your books.

Let a complete set of plates exhibiting the anatomy of the human subject of the natural size be prepared, with ample explanations in Chinese appended, and let them be circulated in the name of your Society: I attach importance to this. I have known an excellent book undervalued, because there was neither author nor publisher's name affixed. "I think," said the Chinese, "the man fear he lose his head. He no tell his name, nor where the book was made." Such a work issued by this society, would gain attention for its other productions, less attractive at first view. At a proper time, I would propose that your committee take this subject into consideration. The resolution in my hand, Sir, also purports that we recognize our obligations to urge forward this enterprise. Yes Sir, as those who have been highly favored from earliest years, and placed upon the theatre of life to perform the high ends of our Creator, we acknowledge, frankly acknowledge, the obligation imposed upon us. We admit the broad principle, that we were not made for ourselves merely, or for the particular family or nation to which we belong, but that every human being has certain claims upon us. We also allow there may be specific obligations growing out of peculiar circumstances in which Providence may place us. It is by this principle we are constrained to admit that an especial obligation rests upon this society, as peculiarly located in respect to the teeming millions of this empire. Had we been stationed in some solitary island or section of the globe remote from this, ignorance of their condition might form an apology for utter neglect. But such is not the case. We are in the midst of them, see the objects of their blind adoration, witness their degradation, bigotry, and ignorance, and are acquainted with their oppressive laws. Now the efforts of the Society are calculated to meliorate or entirely obviate these evils, and the duty to urge forward the enterprise you have undertaken with all possible efficiency is imperative.

The resolution introduced by Dr. Parker, was seconded by Mr. Jardine, and carried by a unanimous vote of the meeting. It was then moved by Mr. Inglis, and seconded by Mr. Sampson, and unanimously

*Resolved*, That the committee be instructed to take into consideration the expediency of affixing the name of the Society to all the works which it publishes, as suggested by Dr. Parker.

The treasurer's account was then read and accepted: the amount of the annual subscriptions and donations was Spanish dollars 925; there has been paid out \$500, leaving a balance of \$425 in the treasury.

It was moved by Mr. Olyphant, and seconded by Mr. Johnstone, that the Society proceed to choose a committee for the ensuing year, and that the same be nominated from the chair. The following gentlemen were then chosen a committee for conducting the business of the Society the ensuing year.

WILLIAM JARDINE, Esq., *President.*  
 ROBERT INGLIS, Esq., *Treasurer.*  
 JOHN C. GREEN, Esq.  
 RICHARD TURNER, Esq.  
 RUSSELL STURGIS, Esq.  
 REV. ELIJAH C. BRIDGMAN, } *Chinese Secretaries.*  
 REV. CHARLES GUTZLAFF, }  
 J. ROBERT MORRISON, Esq., *English Secretary.*

The thanks of the Society were then voted to Mr. Wetmore for his services in the chair during the anniversary exercises; and the meeting adjourned.

(Signed) WM. S. WETMORE,  
*Chairman.*

ART. III. *Notices of modern China: various means and modes of punishment; torture, imprisonment, flogging, branding, pillory, banishment, and death.* By R. I.

INSTRUMENTS of torture for the investigation of offenses are prescribed in the code.\* "In those cases wherein the use of torture is allowed, the offender, whenever he contumaciously refuses to confess the truth, shall forthwith be put to the question by torture; and it shall be lawful to repeat the operation a second time, if the criminal still refuses to make a confession. On the other hand, any magistrate who wantonly or arbitrarily applies the question by torture, shall be tried for such offense, in the tribunal of his immediate superior." There seems to be no other limitation in its use, except that it is not permitted at all towards any of the eight privileged classes,† or to any persons below fifteen and above seventy years of age, nor upon those who labor under any permanent disease or infirmity.

\* See appendix 5 to Staunton's translation of the Penal Code

† Section 104 of the Penal Code.



This infliction, which is considered merely as a means to attain truth, and not as a punishment for crime, has always been cruelly abused wherever it has been permitted, and nowhere more, apparently, than in China.

The Peking gazette of August 9th, 1817, contained the report of a censor of Honan province upon this subject, which we quote:\* "Chow, the yushé or censor of Honan, kneels to report with profound respect in the hearing of his majesty, the following circumstances, and to pray for his sacred instructions. The clear and explicit statement of punishments is a means of instruction to the people; the infliction of punishments is a case of unwilling necessity. For all courts there are fixed regulations to rule their conduct by, when cases do occur that require punishments to be inflicted in questioning. Magistrates are not, by law, permitted to exercise cruelties at their own discretion. But of late, district magistrates, actuated by a desire to be rewarded for their activity, have felt an ardent enthusiasm to inflict torture. And though it has been repeatedly prohibited by imperial edicts, which they profess openly to conform to, yet they really and secretly violate them. Whenever they apprehend persons of suspicious appearances, or those charged with great crimes, such as murder, or robbery, the magistrates begin by endeavoring to seduce the prisoners to confess, and by forcing them to do so. On every occasion they torture by pulling, or twisting the ears around, (the torturer having previously rendered his fingers rough by a powder,) and cause them to kneel a long while upon chains. They next employ what they call the beauty's bar,† the parrot's beam,‡ the refining furnace,§ and other implements for which they have appropriate terms. If these do not force confession, they double the cruelties exercised, till the criminal dies (faints), and is restored to life again, several times in a day. The prisoner, unable to sustain these cruelties, is compelled to write down or sign a confession (of what he is falsely charged with), and the case anyhow is made out, placed on record, and, with a degree of self-glorying, reported to your majesty. The imperial will is obtained, requiring the person to be delivered over to the Board of Punishments for further trial.

"After repeated examinations and undergoing various tortures, the charges brought against many persons are seen to be entirely unfounded. As for example, in the case of the now degraded taoutai, who tried Lew Tewoo; and of the chechow, who tried Peih Keuking; these officers inflicted the most cruel tortures, in a hundred different forms, and forced a confession. Lew Tewoo, from being a strong robust man, just survived: life was all that was spared. The other, being a weak man, lost his life: he died as soon as he

\* *Indo-chinese Gleaner*, May, 1818, page 85.

† A torture, said to be invented by a judge's wife, and hence the name. The breast, small of the back, and legs bent up, are fastened to three cross bars, which cause the person to kneel in great pain.

‡ The prisoner is raised from the ground by strings around the fingers and thumbs, suspended from a supple transverse beam.

§ Fire is applied to the body.

had reached the Board at Peking. The snow-white innocence of these two men was afterwards demonstrated by the Board of Punishments.

"The cruelties exercised by the local magistrates in examining by torture, throughout every district of Cheihle, cannot be described; and the various police-runners, seeing the anxiety of their superiors to obtain notice and promotion, begin to lay plans to enrich themselves. In criminal cases, as murder and robbery; in debts and affrays, they endeavor to involve those who appear to have the slightest connection. The wind being raised, they blow the spark into a flame, and seize a great many people, that they may obtain bribes from those people, in order to purchase their liberation. Those who have nothing to pay, are unjustly confined, or sometimes tortured, before being carried to a magistrate. In some instances, after undergoing repeated examinations in presence of the magistrate, they are committed to the custody of people attached to the court, where they are fettered in various ways, so that it is impossible to move a single inch; and without paying a large bribe, they cannot obtain hail. Their oppressions are daily accumulated to such a degree and for so long a time, that at last death is the consequence.

"Since there is at this period particular occasion to seize banditti, if there be suspicious appearances, as the age or physiognomy corresponding to some offender described; it is doubtless proper to institute a strict inquiry. But it is a common and constant occurrence, that respecting persons not the least implicated, who are known to possess property and to be of a timid disposition, pretenses are made by the police to threaten and alarm them. If it be not affirmed that they belong to the peih leën keou (a proscribed sect), it is said that they are of the remnant of the rebels, and they are forthwith clandestinely seized, fettered, and most severely ill-used, and insulted. The simple country people become frightened and give up their property to obtain liberation, and think themselves very happy in having so escaped. I have heard that in several provinces, Cheihle, Shantung, and Honan, these practices have been followed ever since the rebellion; and wealth has been acquired in this way by many of the police-officers. How can it be that the local magistrates do not know it? Or is it that they purposely connive at these tyrannical proceedings? I lay this statement with much respect before your majesty, and pray that measures may be taken to prevent these evils. Whether my obscure notions be right or not, I submit with reverence.

"The imperial reply is received, 'It is recorded!'"

It remains to show that the evils complained of by the censor are not confined to one year nor one part of the empire. A Peking gazette of January, 1818,\* reports two cases of persons dying under torture unjustly inflicted. One by a heën magistrate in China, and the other by the keepers of the emperor's forests in Tartary. In the latter case some venders of wood were seized on suspicion, and tortured until a confession (of stealing wood no doubt,) was extorted;

\* *Indochinese Gleaner*, October, 1818, page 185.

they were then carried before a magistrate who found them innocent; but two of the men had died meanwhile in consequence of the torture. A censor reported to the emperor in the same year,\* "that the most cruel and illegal tortures are practiced in the province of Szechuen, under which many persons actually die: indeed," says he, "the local magistrates prefer torturing to death those who deserve to die by the laws, in order to avoid the trouble and expense of sending the criminals to the higher courts. The gazette of the 9th of May, 1821†, mentions a case of homicide which had been pending five or six years, and was only then discovered, although fifty or sixty persons had been tried and tortured. A case of a magistrate torturing a man to death was reported in 1822,‡ on which occasion the emperor declared his determination to disallow every form of torture that was not expressly sanctioned by law.

In 1827, the proceedings relative to a murder are reported in the gazette,§ during which one witness under torture accused a man of the murder who had been transported to Canton for theft, two years before. The court at Peking sent all the way to Canton for the accused, who when examined clearly proved an alibi. The unfortunate witness was then *punished* with eighty blows for the false accusation. The same year|| a prince accused the officers of the Board of Punishments at Peking of a cruel and unjust infliction of torture. A prisoner was kept kneeling on chains and otherwise tortured for a whole month.

A magistrate of Nganhwuy was accused in 1820,¶ of having fastened up two criminals to boards, by nails driven through the palms of their hands. One of the men struggled until he tore his hands loose, but was nailed up again with larger nails, and expired under the operation. Also with using as tortures, beds of iron, red hot spikes, boiling water, and knives for cutting the tendon Achillis. A commission of magistrates for inquiry was ordered, who reported, that although there was some cause for the accusations, they were greatly exaggerated. The man, said to have died in consequence of spike nails being driven through his hands, had committed seven robberies and one rape. He was insolent and *specious* in his trial, on which account a little additional torture was administered, and he died afterwards in prison. The other culprit had been fastened to a long iron bar by rings around his neck and leg, for robbing with concealed weapons. He contrived to saw off the iron pin at the top of the bar, on which account it had been driven, by order of the magistrate, into the palm of his hand; but on his promising better behavior he was relieved. The magistrate was accused of putting this same culprit at the head of his police-runners; but it was found that he had only recommended him to fill the office of watchman, lest he should return to his old habit of thieving. The only thing which the commissioners blamed in the conduct of the magistrate,

\* Indo Gleaner, July, 1819, page 122.

† Indo. Gleaner, Oct. 1821, page 230.

‡ Indo. Gleaner, Jan., 1822, page 277.

§ Malacca Observer, Oct. 7th, 1823.

|| Canton Register, Feb. 18th, 1823.

¶ Canton Register, July 2d, 1820.

was cutting the tendon Achillis of a man whom he sent for trial at another court, lest he should escape, as he had before wrenched off his fetters. They recommend that he should be subjected, for this, to a court of inquiry at Peking. The governor, however, who forwards the report, says "that the accused magistrate loved the people as his own children, and hated bad men as he did enemies, and that a little severity is suitable to that part of the country." The emperor concludes his remarks upon the subject by saying: "such a magistrate as this, who is not intimidated by the suspicious and resentments of others, it is very difficult to find: since the culprits were wicked and abandoned wretches, there was no cruelty inflicted by the magistrate. It is not necessary to subject him to further inquiry. Respect this."

A magistrate of Yunnan province, but acting in Kwangse, was degraded and transported to Tartary this year,\* for flogging a woman with bamboo canes on her back and arms, until death ensued. The pretense was that she had stopped his chair to complain that a man had violated her person, and that her evidence on examination had been found contradictory. A little later the Peking gazette reported two men to have died under the infliction of torture by magistrates who were punished for it by dismissal from the emperor's service.† About the same time,‡ old Sung was engaged on a commission of inquiry into a case of false imprisonment and torture, which had caused the death of an innocent man, and involved several great officers of state. Three of those officers who were (we presume, for it is not so stated,) found guilty, were recommended by him "for forgiveness on the ground of their great aptitude for public business." The emperor rejected the suggestion with indignation, as if the loss of three able mens' services could not be easily supplied, when their misconduct had cost an innocent man his life.

Another gazette records the case of a poor man in Kansuh,§ "a maker of idols, and a reciter of charms, when adding the vivifying dot of blood to the eye of a god, together with various other superstitious rites and ceremonies to procure happiness for those who employed him," who was taken up by a magistrate and his books examined to ascertain if they contained anything seditious or treasonable. The poor man would not answer the queries put to him, and contradicted the magistrate impertinently, who ordered him to be chastised by fifty blows on the ankles with a wooden ruler, which lacerated the bones to a degree, to occasion his death, probably by mortification. The magistrate reported that he died of sickness, and the governor of the province connived at the misrepresentation. The Criminal Board ordered an inquiry into the affair. In 1830,|| a district magistrate in Szechuen, being abused by a man in open court, who also struck his attendants, ordered him to be put into an empty coffin which happened to be near, and the lid to be closed upon him,

\* Canton Register, July 16th, 1829.

† Canton Register, Sept. 2d, 1829.

‡ Canton Register, Oct. 3d, 1829.

§ Canton Register, Dec. 12th, 1829.

|| Canton Register, July 3d, 1830.

where he was suffocated. The magistrate was dismissed from the service, and sentenced moreover to one hundred blows, and transportation for three years. In 1831,\* an instance of a man dying under torture in Shantung province was reported to the emperor; and another in Keängsoo,† where two brothers were tortured to death by a magistrate. In 1832, a censor memorialized the emperor upon the cruelties and injustice practiced in the supreme court of the empire at Peking, as noticed in a former volume of the Repository (vol. 1, page 236). Another case will be found in the same volume (page 243) of a magistrate of Szechuen flogging one of his own attendants to death, for appropriating part of the price of a coffin; perhaps the same one mentioned above.

Torture and imprisonment as described above are not, as we have shown, considered as punishments for crime in China, but only as a means to obtain evidence and conviction of crime. Before describing the punishments, we will quote one authority to show that the Chinese courts of law in Mongolia and no doubt throughout their colonial possessions, are the same as within the empire proper. "Idam (a Kalkas Mongol, *roussoulatakehi* of the 2d division of the 2d class, a cheerful old man of sixty-five, and one of the conductors,) informed me," says Timkowski,‡ "that the tribunal, called the *yanoun*, is the supreme court of the country (*Ourga*) of the Kalkas: it has the civil and military jurisdiction, and administers justice. Sentence is passed according to the printed code of laws. The decisions of the tribunals are subject to the approbation of the *vang* and the *amban*, who exercise the functions of commissioner and attorney-general. In ordinary cases, sentence is carried into execution, after being confirmed by the *vang*; but those of greater importance are referred to the Tribunal of Foreign Affairs at Peking, which decides in the last instance. The punishment is proportioned to the offense: torture is employed in the examination, and in a very cruel manner. The punishments are also horribly severe; sometimes the criminals are broken on the wheel, sometimes quartered, at others torn in pieces by four horses, or their feet held in boiling water, &c." Klapproth, who translated the above passage from the Russian, adds in a note; "these punishments are probably inflicted only on rebel Mongols, for the code of China, known in Europe by the excellent translation of sir G. T. Staunton, prescribes only the *bastinado*, imprisonment, and fines for ordinary crimes."

We proceed now to the actual punishments, which may be classed under the heads of flogging, branding, the *cangue* (pillory), banishment (which includes slavery) and death; for fines seem to be considered merely in the light of a redemption from flogging by certain privileged classes. Flogging too which is a substantive punishment for petty offenses is always an adjunct§ to banishment in respect of a principal offender, although spared to his relations who are involved with him in the pains of banishment. "Any other punishments,"

\* Canton Register, Feb. 19th, 1831.

† Canton Register, April 19th, 1831.

‡ Timkowski's Travels, vol. 1, chap. 3. § Appendix 5 to the Penal Code.

says an old writer,\* "are over and besides this (flogging), which is never wanting; there being no condemnation in China (unless pecuniary), without this previous disposition; so that it is unnecessary to mention it in their condemnation, this being always understood to be their first dish."

By flogging is meant the infliction of the bamboo lesser and larger, which is the standard of action in China, the broad arrow marked upon all that is connected with its government, the regulation for which stands very properly, therefore, as a preliminary to its code of laws. Book 1, sect. 1.

Whipping with a rattan, a thing of almost daily occurrence in Canton as a correction for petty offenders, is not mentioned apparently in the code; but when a proper whip is employed it is, or used to be, the peculiar privilege of the Tartars.† Banishment too is convertible in most instances in favor of these people into the cangue.‡ All of these punishments are mitigated§ with great humanity in the heat of the summer, and at other times with less reason, as during the drought at Peking in 1817, when the emperor issued the following edict: || "At the capital, the season of rain having passed without any genial showers, the Board of Punishments is hereby ordered to examine into the cases of all the criminals sentenced to the several species of transportation and lesser punishments, and report to me distinctly what can be mitigated, in the hope that nature will thereby be moved to confer the blessing of rain, and preserve the harmony of the seasons. Respect this."—We wish much that the translator had favored us with the report alluded to, if it were ever given in the Peking gazette.

Banishment. The degrees of this punishment are class 1 in the code into "places of temporary and perpetual banishment," which are 500 *le* (about 180 miles) and upwards from the place of the culprit's nativity; ¶ "places of extraordinary or military banishment," from 2000 to 4000 *le* (about 730 to 1460 statute miles); and lastly, to the military governments in Tartary.\*\* The places are not arbitrarily selected, unless by the emperor: thus the natives of Canton province are banished to Chowchow foo in the same province, to Hookwang, Shanse, Szechuen or Shantung.†† The offenses which incur this penalty are not very clearly defined in the code, but rest probably very much with the emperor. The Tartar subjects of the empire are exempt from this punishment according to section 9, or rather it is converted into exposure in the cangue; but when convicted of treason they are punished in the same manner as Chinese subjects.‡‡ The cangue and whip seem indeed to be combined generally with banishment, and all three are inflicted for offenses which suppose no great moral stain, as well as for those of

\* Chinese Repository, vol. 1, page 486.

† Penal Code, section 9.

‡ Indo. Gleaner, May, 1818, page 89.

\*\* Penal Code, section 46.

‡‡ See Appendix 23 to the Penal Code.

† Chinese Repository, vol. 4, p. 26.

§ Appendix 5 to the Penal Code.

¶ Penal Code, section 45.

†† Penal Code, section 46.

deeper hue, and upon all ranks of men. In 1831,\* certain wang, titular kings, as the translator calls them, were convicted of joining in the recital of magical incantations with a view to affect human life. One of them was declared unfit to serve the emperor for ever, and another was sentenced to the cangue for two months, and a hundred lashes with the Tartar whip. This seems to have been a mitigation, in favor of the privileged classes, of section 162 of the code, which awards strangulation to "magicians who raise evil spirits by means of magical books and dire imprecations, &c."

A case is already noticed in the Repository (vol. 1, page 159), of an officer of rank being consigned to the pillory and perpetual slavery, for arriving too late at his post to act against rebels.† A Manchou, employed in a public department at Peking, who had embezzled salt-petre and sulphur from the public stores to the value of 182 taels,‡ was sentenced by the emperor in 1828,§ to wear the cangue one month exposed at the gate of the warehouse of which he had charge, and then to be transported to the northern frontier, and subjected to hard labor for ever. His family were to be prosecuted for the value of the embezzled property. In 1819,|| an officer, found guilty of an unnatural crime aggravated by assault, was banished to the river Amour to be a slave for life, in addition to two months' pillory.¶

In cases of perpetual banishment, the criminal's wife must accompany him, but the rest of the family are not compelled to do so; \*\* but when the offense is high treason, the wives and children of persons liable to banishment as well as other relations are subject to the same punishment; †† the only mitigation being, that "when a sentence of banishment is passed against the relations, or others implicated in the guilt of an offender, the corporeal punishment which is usually inflicted in different degrees, proportionate to the duration of the banishment, shall be understood to be altogether remitted." ††† The relations of criminals are called 'imperial prisoners.' §§ The family of the rebel Changkihuh was banished in 1828, and distributed in the provinces of Canton, Kwangse, and Fuhkeëu. One who came to Canton, was ordered to be kept in prison secluded for ever from all intercourse, either by word or letter, with any human being outside the prison. A report was to be made annually whether these prisoners were tranquil or not. Their wives, daughters, and sisters were sent to Nanking into slavery. One daughter only, a child, was allowed to accompany her mother.

The enslaving of the families of offenders and forfeiture of their real and personal property, takes place only according to section 140 of the code, in cases of treason, rebellion, or some of the ten treasonable offenses and some other cases provided by the law. In 1828, ||| the emperor confiscated eighty-one estates, four hundred and forty

\* Canton Register, Sept. 15th, 1831.

† Section 244 of the Penal Code.

‡ Indo. Gleaner, 1820, page 235.

\*\* Section 15 of the Penal Code.

†† Appendix 5 to the Penal Code.

††† Canton Register, Aug. 16th, 1828.

† Section 205 of the Penal Code.

§ Mal. Observer, July 29th, 1828.

¶ Appendix 32 to the Penal Code.

§§ Appendix 23 to the Penal Code.

||| Mal. Observer, July 15th, 1828.

houses, and fifty-seven fruit-orchards belonging to persons who had been implicated in the insurrection at Aksa in Turkestan, and the proceeds were appropriated to rebuilding the walls of the town. Branding is a concomitant with banishment in many cases. A robber who confessed his crime, was exiled in 1829\* to the most distant and unhealthy spot in Yunnan, and delivered to the army there, to be punished further with forty blows, and be branded on the right cheek. Another criminal who had robbed eight times was sentenced in addition to the other penalties, to be branded on both cheeks.

Criminals banished for short periods are employed in the iron and salt works of government.† Those transported for longer periods or for life, are given as slaves (as in the cases before instanced,) to officers of government, or are hired out to private persons, as appears by a case quoted in the appendix 31 of the code, of a second offense on the part of a slave of government who had been hired out for ten years. Offenders who are serving or who are liable to serve in the army, when banished for life are made to serve at the military station nearest to their proper place of banishment.‡

"It has for some years past," says the Canton Register,§ "been the legal practice in China to sentence criminals not deserving death, to transportation to Western Tartary, there to be given to the soldiery as slaves. But the numbers sent have been so great that, every soldier has of late possessed ten or a dozen slaves. On these he has power to exercise great cruelty and oppression, and they in their turn often rebel. On some occasions, it is reported, the slaves have risen and murdered all the household of their masters. From the northern parts of the empire criminals are sent to the south and given to the Tartar soldiers who garrison towns, to be slaves."

About 3000 convicts are said|| to have been enlisted in the imperial army during the rebellion in Turkestan, of whom one half were natives of Canton. They rendered good service, and the survivors were rewarded by being sent home, where they were, however, placed¶ under the surveillance of the police. One of these men in 1828,\*\* who was at the time forty years of age, confessed he had committed a theft about ten years before at Peking, for which he was branded in the face, and transported to Sengan in Shense, whence he made his escape, but was taken and sent to Kansuh. He ran off again, was recaptured and transported to Soochow, whence he made his escape and went to Peking, where he committed another theft, was apprehended and banished to Canton. Three years after, he returned to Peking, committed eight more robberies, was detected, and transported to the army at Cashgar. There he obtained for his services the seventh degree in rank of military merit, and was sent home again, where he received an official document [ticket of leave] from the magistrate

\* Canton Register, Sept. 2d, 1829.

† Section 10 of the Penal Code.

‡ Canton Register, May 3d, 1828.

\*\* Canton Register, May 31st, 1828.

† Section 419 of the Penal Code.

§ Canton Register, May 10th, 1828.

¶ Canton Register, April 2d, 1831.



of his district, and was allowed to live at large. Being in poverty, however, he was obliged to have recourse again to thieving. He concludes his confession of the above story by the reflection: "the key and the fan in my hand are what I employed to my sorrow, and this is my ticket of military merit." We do not hear what became of him, unless he be the same who was branded, as cited above, on both cheeks.

It appears by an article\* in a Peking gazette of 1828, that many of the military convicts had been sent home with *medals*: some of them had appeared in Canton and been troublesome here, but they were cut off in detail. It is a singular instance of reverse of fortune, that whilst these convicts were raised to military rank and honor, the general [Yungan] who commanded in Turkestan at the breaking out of the rebellion, was degraded for cowardice and sentenced to banishment and hard labor for life.† The commandant at Ele in 1820,‡ took upon himself to give an appointment to a convict of rank before his term of transportation had expired, but the appointment was canceled, and the commandant censured.

The convicts in the south, who have no chance of military promotion, turn their talents to account in other ways. Yuen, the governor of Yunnan in 1832, memorializes§ the emperor respecting the convicts from Tartary who are sent to Yunnan in larger numbers than to any other of the southern provinces, on account of the unhealthiness of the climate. Hence Yunnan has 4000 to 5000 of them, of whom two thirds either possess money of their own, or are acquainted with some trade, so as to obtain food for themselves; but the other third, being without money and ignorant of trade, must be supported by government at an expense of 4200 taels a year, a sum which the treasury of the province cannot afford.

In all this there is no apparent effort on the part of the government to reform the criminals; but only to punish. The last intention is but partially effective we should suppose, when criminals are banished to places where they can make money whilst convicts. No improvement in morals can possibly be expected where natives from the less populous regions of the empire are immersed in the vicious excitement of crowded cities. Some Booriat Tartars, for instance, who had been detected in *smuggling* tea and gold-thread on the northwest frontier in 1830, were sentenced|| to the cangue for three months, and afterwards to be transported to the "unhealthy regions," Yunnan and *Canton*!

To return from transportation without license, is punishable by blows and remanding to banishment according to section 390 of the code, which we have already seen to be carried into effect. A case occurred in 1824,¶ of a convict making his escape on the road, who had been convicted of an unsuccessful attempt to ravish his niece,

\* Canton Register, Sept. 20th, 1828.

† Chinese Repository, vol. 4. p. 68.

‡ Indo. Gleaner, Oct. 1820, page 411

§ Canton Register, July 18th, 1832

|| Canton Register, May 15th, 1830.

¶ Transactions of the Royal Asiatic Society, vol. 1. page 401.

and condemned to distant banishment on the frontier. He was apprehended again and sentenced to a higher grade of punishment, and banished to serve with the troops in an unhealthy station, having first worn the cangue for a month.

When the offense is treason, the punishment for returning from banishment, seems to be more severe. An officer who had been concerned in the rebellion and attack upon the emperor's palace in 1813, and exiled in consequence to the river Amour, returned without leave. He was tried\* and sentenced to death, but the emperor remitted the sentence and banished him to Ele, with an order that he should be executed immediately, if ever he returned.

A convict at the river Amour was convicted in 1819,† of another offense there, for which he was sentenced to wear the cangue and then to be outlawed; but in consideration of his being the only son of his mother, who was a widow upwards of seventy years of age and destitute, the emperor ordered that the widow should be paid a small salary for her support, out of the public treasury. This one act of mercy atones for whole pages of atrocity.

The emperor Kanghe passed a merciful law, that the punishment of all offenses, not of a capital nature, should be mitigated during the heat of summer; but this law was soon abused by the magistrates who sold the privilege; by protracting trials until the "hot weather assize," and the law was in consequence repealed. The present emperor has occasionally revived it,‡ as during the summers of 1827 and 1828.§

**Executions.** The foreigners in Canton had an opportunity of seeing a public execution in 1829, the circumstances of which will serve to exemplify the procedure of criminal justice in China. A French vessel called the *Navigateur*, was wrecked in the preceding year on the coast of Cochinchina, but the crew saved. The captain hired a Chinese junk to convey himself with his property and thirteen of the crew to Macao. When the junk arrived off the coast of China, the Chinese sailors of the junk rose upon the foreigners and murdered them all except one man, Francisco Mangiapan, an Italian, who jumped into the sea, where he was shortly picked up by a Chinese boat and carried to Macao, where he arrived on the 4th of September. The Procurador of Macao, when he learned the story, applied to the tsotang or Chinese magistrate,|| who reported it to the heën magistrate of Heängshan, who gave notice to the governors of Canton and the adjoining province, and at the same time offered a reward of 200 dollars for the heads of the murderers or 50 dollars for each to any who might give information which led to their detection. A monthly allowance of three taels was granted also to the Italian, while the proceedings should last, which he received for several months, and subsequently a present of 100 dollars to enable him to buy clothes. The junk belonged to Fulkeën province, whither she

\* Indo. Gleaner, Oct. 1820, page 413.

† Indo. Gleaner, Jan. 1820, p. 235.

‡ Canton Register, Sept. 18th, 1829.

§ Mal. Observer, Jan. 29th, 1828.

|| Canton Register, Jan. 17th, 1829.

proceeded after the massacre of the Frenchmen, but was wrecked on the coast. On the 27th of September, the tsotang gave notice that he had received a dispatch from the judge of Canton, reporting that he had received intelligence on the 16th from a magistrate of Amoy, that eleven of the crew of the junk had been apprehended, who confessed to the murder. Others were subsequently caught and the whole were brought to Canton, tried and condemned. Notice was given to the foreigners that the government would confront the murderers with Francisco in the hong merchants' hall on the 24th of January following, when the foreigners might be present. The following account of the ceremony, and the subsequent execution of the condemned prisoners is taken from the Canton Register of the 2d of February, 1829.

"The ceremony was announced for the 23d instant, but in consequence of that day being the anniversary of the birth of the Kwangchow foo's mother, the trial did not take place till the following day.

"In the morning every preparation was seemingly made for bringing out the prisoners, and at an early hour, the hall was taken possession of by a military guard, who secured the street in front of the gate from the obstruction of any mob, whilst a proclamation was affixed to the gate directing the police to use their authority, should any be so imprudent as to oppose its command.

"As the magistrate was expected about noon, most of the foreigners in Canton were by that time assembled at the Consou. Between 11 and 12 the prisoners began to arrive, being conveyed in bamboo cages of about three feet long, two wide, and three deep, in which the prisoner was obliged to sit in a doubled posture, and the only relief he could possibly receive was from a round hole at the top sufficient to admit of the unfortunate putting out his head—but which few of them availed of—perhaps shunning the gaze of the spectators, and ashamed of the crime they had perpetrated. They had light chains around their neck, legs, and wrists, and presented a most degrading spectacle of human misery. On each cage was written the name of its inmate, and the nature of the sentence which he was doomed to suffer.

"Attention was soon attracted to one of the prisoners, an interesting looking man about fifty years of age, making an attempt to address the strangers, and by directing his finger to his mouth and ears, was evidently desirous of an interpreter. He was soon attended to by a gentleman whose knowledge of the Chinese language enabled him to interrogate as to what he was anxious to communicate, but he could only say intelligibly, that he was falsely accused, and that he did not understand those dialects which were spoken to him—he speaking in that peculiar to the Fulkeën province, which those around him knew little of. Various opinions were entertained as to the condition of the man, some asserting that he was the captain or supercargo of the junk, and others that he was a passenger. His countenance discovered him to be a man superior to the rest of the crew, and it is

supposed he was a part owner of the vessel. The name of Tsae Kungchaou was on the cage, and the words *chan fan*, by interpretation 'a criminal to be decapitated.' It appeared that he had been maliciously accused by his fellow prisoners of having killed three Frenchmen, and in the extreme of torture which he had undergone, had confessed to the guilt which had been charged to him; but which he now recanted and asserted his innocence.

"The hong merchants had requested that no sailors might be admitted into the hall, under the apprehension that they might be led to indulge in a spirit of revenge, and in the height of indignation retaliate upon the prisoners on the spot; and it was very happily suggested, to contradict so mistaken a notion: a gentleman proposed that it should be disavowed before the magistrate, and the amiable quality of mercy opposed to it, as being the real disposition of foreigners, who were inclined to clemency, and would rejoice if any circumstance could be discovered whereby the fate of the unhappy culprits might be mitigated.

"About 2 o'clock, Hoo, the Kwangchow foo, and the other officers arrived, and after he had taken his seat, the gentleman already alluded to appeared before the bar, respectfully begging permission to say a few words on the part of the foreigners present, and proceeded to express the sentiments which had been before delivered. The magistrate seemed gratified with the feelings that directed this appeal, and very mildly replied that the court was proceeding in the case under the special command of his imperial majesty, and that every care would be taken that no false accusation should take effect. The opening of the court was made under the usual cries of the lictors, and since this public proceeding was as much to satisfy the wishes of the foreigners, as to serve for the purposes of public justice, it is to be regretted that the intrusion of the lowest order of attendants of the Chinese should have been permitted to the great inconvenience of all, even of the magistrates themselves. The prisoners were brought up in threes and fives successively and made to kneel whilst confronted with Francisco, who was attended by a Portuguese interpreter; the most of them he very readily recognized, showing only a momentary hesitation of recollection as to the persons of one or two—and as they were identified, the magistrate put a red mark against their names. One of the prisoners was described as not having taken any active part in the massacre.

"Francisco had frequently spoken of one man whom he esteemed as his deliverer, from the circumstance of his having intimated to him the design of the crew towards the French passengers, and expressed his intention of pleading for his pardon, describing him as having a mark on his face and forehead by which he should know him. Among the prisoners that were brought up was *Tsae Kungchaou* the man who had complained that he was doomed to death whilst conscious of his own innocence, and was identified by all who were present by the above marks, as the friend of Francisco. On his approaching Francisco, they immediately recognized each

other, and the interview was particularly interesting and affecting even to the by-standers. The gratitude of Francisco was evident to all, and the joy of the prisoner at finding himself recognized, and likely to be acquitted by the interference of his friend was very conspicuous on a countenance previously depressed with the most anxious doubts and fears. The parties were immediately in each other's arms, and Francisco saluted the man to whom he was indebted for his life, according to the usage of his own country, and with all the lively emotion for which his nation is famed. The judge seemed to partake of the general satisfaction, and instead of affixing a red mark to his name, which he had done in the instance of all his fellow-prisoners inserted a note, which was supposed to be in his favor, but was obliged to remand him to his cage to be returned to his cell of confinement. Francisco having satisfied the judge by the reply to his inquiries, that he was the same person whose testimony had been received at Macao, was informed that some of the property that was taken from him and his shipmates, was recovered and would be restored to him; but which the man very honestly confessed he had no claim to. This property, we believe, is still on board some boats in the river.

"About thirty-five malefactors were produced, although the number condemned under the melancholy affair, was forty seven. Two out of this number had died, and it was not thought requisite to bring the remainder. It is supposed that the sentence of Tsao Kungchaou will be commuted to banishment, for although he may be easily acquitted of murder, it cannot perhaps be so satisfactorily ascertained that he was not a participator in the plunder, as to entitle him to a general pardon. It has been suggested to us by a Chinese that a petition from Francisco to the viceroy in behalf of his friend, may be attended to, and probably save him from banishment.

"Although the accommodations for the seat of justice were but poorly arranged, yet the high respectability of the magistrate and his associates, combined every thing that could inspire respect; but the throng of low dirty attendants which allowed only of a crowded avenue for the culprits to approach the tribunal, detracted much from the appearance of judicial solemnity. Every body was struck with the pleasing and gentlemanly deportment of the Kwangchow foo. So predominant is compassion in well regulated minds, that the malignity of the crimes of the prisoners was for a time obliterated, in the pitiable condition to which they were reduced; all of them sickly and emaciated, many bearing the marks, and laboring under the effects, of torture, to which they had been subjected, and so reduced as to be absolutely in many cases, forced into the act of genuflexion, which attitude of respect they were unable of themselves to fall into, whilst the hurried and inhuman manner of thrusting and dragging them to and from the bar, like so many dogs, conveyed a strong picture of the extreme misery that inmates of a Chinese jail must endure from the unfeeling lictors and keepers who have charge of them.

The vengeance of the law on the unfortunate seventeen culprits, who were selected as being the most prominent leaders in the horrid massacre was inflicted in the morning of the 30th ultimo.

"It had been intimated that it was to have taken place on the 28th, but from some necessary legal forms was delayed till that day. Notice was given to the foreigners that the ceremony would commence early in the day, and several persons were assembled by 8 o'clock. The place appointed (the one allotted for the execution of criminals,) was on a spot formed into a yard, by its enclosure of a temporary railing at one end of a street, with a dead wall on one side and the backs of houses on the other. An open room at the opposite entrance, for the officers of justice, presented a space of about two hundred feet long and thirty wide.

"The avenue to the place from the water-side was lined with soldiers and police, armed principally with lances, and not the least interruption was experienced to its approach. Nobody was present but the foreigners, and the various attendants upon the officers presiding on the occasion. Very little ceremonial preparation was apparent, excepting that of two crosses erected for the unhappy victims that were to undergo the more dreadful operation of the law, with the executioner's instruments placed against the wall, and new tubs to receive the heads, which are to be transported to the native place of the offenders. One cross was subsequently removed. The swords were of heavy blades about three feet long and two inches deep, and remarkably sharp: one of them was with all possible indifference brought and given into the hands of the spectators to examine.

"About 10 o'clock, the nganchäsze (chief judge), Kwangchow foo, Nanhae heên, Pwanyu heên [magistrates,] and Tso-heê and Chong heê [military mandarins], arrived at the place of execution, and took their seats at the farthest extremity; a few minutes afterwards the culprits were brought in baskets, each having his name and sentence written on a long slip of wood affixed to his back, and placed in twos and threes upon their knees, about eight feet apart, and commencing within ten or twelve from where the strangers were standing in a place that was railed off, and where they were carefully protected from any mob or molestation by a party of the Kwang heê's guard. It was supposed by the foreigners that the malefactors were brought so close to their view for the purpose of being shown more particularly to Francisco, who was present, but to the astonishment of all, and with much violation of feeling they were decapitated on the spot. Previous to this dreadful ceremony, a messenger had been dispatched to inquire if the Frenchman was in attendance. Each culprit had a person to hold him in a fixed posture, by the position of cords around the arms, and about six executioners, at a signal given by the officer commanding the troops, gave the fatal stroke, afterwards continuing with hasty dispatch the decapitation of the remainder. The prisoners were remarkably well clothed, presenting a decent and cleanly appearance, so opposite to their condition when brought in cages to the Consoo House. Some few

lamentable expressions escaped from one of the unfortunate men, and another showed some feelings of interest by moving his head around, but with these exceptions the most perfect resignation seemed to prevail. The one affixed to the cross was in a lateral line from the spectators, about eight feet distant, and could not be so easily distinguished; but although the mode of punishment, as described must appear most shocking, we apprehend that humanity is usually shown to soften the severity of the law's decree, and in the present instance, life seemed to have been instantly extinguished by a thrust from a poignard into the heart: after a hasty cut over the forehead and on each arm, not a moan was heard!

"The cool indifference of the executioners, rather approaching to exultation at the opportunity of exerting their skill, and indulging their cupidity of gain, vociferation with impudent gestures, requests for *cumshaws* from the foreigners, was of a nature sadly disgusting, and altogether presented a scene of butchery, rather than the infliction of the sentence of the law. Their dexterity was very great, for with one blow the head was severed instantly from the body, excepting in two cases, which were completed with a knife by a person watching the failure of the first executioner. About the wall was a railed press containing about a hundred skulls, some of them in small cages.

"Two men dressed as mountebanks in crimson satin trimmed with green and long erect feathers on each side of the head made their appearance, who, we understood, were the official executioners, but they took no active part in the proceeding. One remarkable circumstance, as differing from the general idea of the Chinese etiquette and respect, was that the culprits were all placed with their faces towards the foreigners whilst the mandarins were behind them.

"We cannot conclude the melancholy narration without noticing the strong expressions of praise that are due to the Chinese government, whose vigilance to overtake the offenders in an affair so revolting to humanity has been most conspicuous from the moment the circumstance was known, nor can we refrain from mentioning with commendation the zeal of Mr. Veiga, the late Procurador of Macao, whose attention on the occasion was most prompt and unremitting, and must be considered as having greatly contributed to the ends of justice. At his suggestion it was that the Chinese passengers, who landed from the junk before the massacre, were sought out by the mandarins to give information as to her name and other particulars, without which, detection must have been a matter of much greater difficulty than it actually proved."

In the same journal of the 18th of April the following sequel to the story is found. "It will be seen by the advertisement of the sale in to-day's number, that the recovered property from the junk has been restored to the French authority here, which is consistent with principles of law, and justice; and although it is very deficient of the cargo originally laded on board the junk by the French captain, the highest praise is due to the local officers, for their promptitude in seizing what did remain.

“ Together with the returned articles, the French consul has received various sums amounting in all to upwards of three thousand dollars, stated to be the proceeds of the property of the unhappy malefactors, which had been confiscated and sold, the amount arising from each being kept separate and labeled with his name. It is to be lamented that these unfortunate men should have entailed so much misery on their relatives and friends, who could in no wise have been participators in their guilt; for we are told that several of their wives have already committed suicide, to obviate the severity of the mandarins, which they were in dread of, and even their relatives have sustained a loss of property calculated at about 150,000 dollars.

“ The cupidity of these officers is so great that they avail themselves of the most trivial circumstances to implicate every person from whom they think there is a chance of extracting any money. The least connexion that they can trace to have existed with the culprits is sufficient to justify their pretensions, and a mere recommendation that may on any occasion have been given, involves the parties in suspicion, and often in ruin.”

The following are extracts from the declaration of Francisco touching the events which led to the murder and his escape, and a deposition by Tsae Kungchaou, the old Chinese who was pardoned. The latter document is not to be relied on, for it is evident that the deponent was more desirous of making it appear that the whole merit of the detection of the offenders was due to him, than to tell the truth. He owns in it, that thirteen only of the men apprehended [meaning also apparently, executed,] were really murderers, and that six were bought to be *substitutes* for real offenders. A note by the reporter adds: “ It is scarcely credible to those who know little of China, that substitutes for murderers should be procurable by pecuniary bribes. But there is no doubt of the fact. Another scarcely credible, but no less certain fact has been exemplified in the horrid case referred to above,—a petty cannibalism. It is falsely believed that the various parts of the human body have great efficacy in medicine: and that the gall of a human being increases human courage. Therefore the gall of human beings is in great request among cowards. The custom is to steep one or two hundred grains of rice in the gall-bladder, and when dry to eat ten or twenty in a day. The executioner who decapitated ten thousand men, showed to the Europeans on the late occasion the gall-bladder of Wookwan, which he extracted after having cut the murderer to pieces. He had grains of rice steeped in the gall and ate of them daily. The following is the extract from the declaration of the French sailor Mungianpan.

“ I left Bordeaux on the 15th of May 1827, in the French ship *Navigateur*, captain J. S. Romain, bound to Manila. In October we put into Turon in consequence of having received some damage; and as it was not possible to repair our vessel, she was abandoned and sold to the Cochiuchinese government. On the 13th or 14th July, we embarked in a Chinese junk which captain Romain had chartered



to take him to Macao, with the rest of the crew and a passenger, in all fourteen persons, as well as part of the *Navigateur's* cargo, which consisted of wines, liqueurs, silks, hats, clothes, treasure, &c. (About 410 a 415 packages.) We sailed from Turon on the 15th, and a few days after, we began to experience all manner of vexations, which increased as we approached our destination; but the hope of soon parting with our disagreeable companions, made us bear them with patience. On the 30th or 31st July, an old Chinese who appeared to be the pilot of the junk, tried by every possible means to make captain Romain understand that he ought to be upon his guard, being apprehensive that we should be maltreated. The same day another Chinese who paid us some attention, also tried to convey the same impression to us, and even that our destruction was contemplated. But having much difficulty in understanding what was meant, and the conduct of the Chinese crew being always nearly the same, we were in hopes that these suspicions were ill-founded, or that the fear of the crime being discovered would prevent its commission. On the 3d of August, being eight or nine leagues from Macao, in sight of the Ladrone islands, when twelve Chinese passengers landed about 1 p. m., captain Romain wished to send on shore at the same time four sailors who were ill of a fever when they embarked, and whom the fatigue of the voyage had rendered extremely unwell, and also some more of the crew. The Chinese captain, however, dissuaded him from this, giving him to understand that he would get near Macao during the night, and anchor near the town, and that it would be very easy for him to procure what boats he might require to land his crew, as well as any part he might wish of the goods that were at hand. Captain Romain, however, confiding little in this proposal, persisted in wishing to land a part of his people, and to leave on board only three or four men to take care of the goods; but the notice which we had received respecting the bad intention of the Chinese crew, inspired us with but too just apprehensions, that those who remained on board the junk would lose their lives; we refused to obey the captain's orders, and even to cast lots who should remain behind, wishing that all should land or remain together on board; and unfortunately we took this last resolution. Next day, August 4th, having kept watch till 2 a. m., I went to bed in the cabin upon the poop where were the captain and other passengers. Between 4 and 5, I was awaked by the cries of my comrades, who were attacked by a part of the Chinese crew, who had killed one of our men then upon the deck, and wounded another. In an instant about sixty Chinese were opposed to the few of us who were able to assemble upon the poop, where we could make but a feeble resistance, having few arms, and being surrounded by so great a number of Chinese armed with lances and long bamboos, with which they tried to knock us down, whilst others from below removed the poop deck under our feet, that they might break our legs and kill us the more easily. After firing some pistol shots, the chief mate and two sailors were killed, Mr. C—— was knocked down mortally

wounded, and captain Romain, under whose feet they had succeeded in breaking open the poop deck, was seized by the legs, and dragged below; his cries made us suppose that they murdered him in a shocking manner. The few of us who were still capable of resistance, seeing our officers and messmates cruelly massacred, and having no longer any hopes of saving our lives, resolved to rush upon the Chinese, in order to put an end to our sufferings and try to make them pay dear for the existence of which they wished to deprive us. Having executed this project, I succeeded in disengaging myself, and leaped into the sea, and an instant after I saw Etienne do the same. Having approached him, I saw him all covered with blood, being severely wounded in the head and neck; more fortunate than he, I had only received some severe bruises. The junk continuing her course was in an instant far away from us, and being upwards of two leagues from the shore, it is probable that the villains who had just committed so atrocious a crime, believed it impossible for us to escape destruction, and that their crime not being discovered would remain unpunished. Fortunately their boats were too much encumbered to be put into the water, or they might have pursued and drowned us. We were about an hour striving with the waves when a small Chinese vessel passed us, and we succeeded in placing ourselves upon her rudder, but the crew made signs for us to be off, threatening to bamboo us if we did not let go our hold immediately; and absolutely refusing to let us stay or to receive us on board, they threw out a plank at last to assist in keeping us afloat. I laid hold of it immediately, and my comrade did the same, but he was not able to hold out long, his strength being exhausted by the enormous loss of blood which continued to flow from his wounds. Wearied with the motion of the plank he soon let go his hold, and bidding me adieu he disappeared. After being in the water about two hours, a second vessel passed and I succeeded in getting to her, and after some entreaty, was received on board. They were humane enough to throw me a rope, and haul me out of the sea. When I had recovered a little, I gave them five dollars which I had preserved in a handkerchief round my neck; and tried to make them understand that I belonged to Macao, from whence I set out in the morning with three friends, to amuse ourselves in fishing, and that unfortunately the boat capsizing my companions were drowned. Having given me some clothes and a little food, they called a fisherman, to whom after some discussion they gave four dollars for conveying me to Macao, and gave me back the remaining dollar. About midnight of the 4th I was put on shore, and the boat went off immediately. Having proceeded along the Praya Grande, I came to the guard-house, and after putting a few questions to the sentinel, I laid down close by, and fell asleep. At day light, not knowing where to go, I proceeded towards the Senate square, and meeting a Portuguese, requested him to direct me to the house of the French missionaries. My strange language and Chinese dress induced him to put some questions to me, and acquainting him with what had happened, I was conducted by him to the house of the dezembargador, where I made my deposition."

Deposition of Tsne Kungchaou. On the 7th of March, the circumstances which took place on board the *Navigateur* were deposed to by this fortunate man, as he now may be called, at Macao, whither he went to see the English and other gentlemen who had subscribed the sum of fifteen hundred dollars for him and the French sailor, who was saved.

“He describes himself as a native of Tungngan heën, in the district commonly called Chinchew [Tseuenchow] in the province of Fuhkeën. He has been in the army twenty-four years, and once was a petty officer, although he is unable to read and write. His family consists of a wife, two daughters, and two sons. The eldest son, about thirty years of age, is a profligate man, addicted to opium-smoking and kindred vices. He left home and was supposed to be at Singapore. On the 22d of March 1828, the father sailed from Chinchew with a design of going to Singapore in search of his son, to bring him home again. A gale of wind however drove the vessel into one of the ports of CochinChina. Some time in June, application was made by the French Captain through a Fuhkeën broker, named Yang Chihheä, for a passage to Macao in a Fuhkeën junk. He was to give three dollars for each package or case, and the thirteen passengers were to go free. This being all agreed upon, one of the two sailing captains of the junk, named Keängshih, wanted the captain to advance 450 dollars to be deducted when they arrived at Macao. The French captain however refused. The other Chinese captain named Wookwan was also in want of money, and conferred with Keängshih whether to give them a passage or not. Keängshih left it to Wookwan to do as he pleased. Thus the matter rested till the 17th of July, (as the deponent stated from memory), when the French captain put his things on board and his people embarked. On the 18th, the junk sailed from CochinChina. And at this early period Wookwan had formed the plot to murder the foreigners and seize their property. As soon as the deponent heard it, he made signs with his hands to the French captain of an intention to murder him. But he did not believe it, and treated it lightly, saying, as the deponent understood him, “I have fire arms, for every attack he makes, I have means of repelling him—what can he do to me!” The deponent also dissuaded Wookwan from his purpose, telling him that the foreigners had fire arms, and it would be impossible for him to succeed.

“On the 27th of July, as the French captain was sitting on the water reservoir, Wookwan engaged four men with hatchets concealed in their sleeves to begin the attack. But the captain perceived it, and ever after avoided those men, and would not sleep near them, but moved to the deponent's place to sleep. On the evening of the 29th, it was again intended to murder the captain, but on seeing him armed the people were afraid to attack him. On the 31st of July the hills of Macao were seen, and as the passage was not known, fishing boats were hailed. Three of them came and talked about the price of piloting. They asked thirteen dollars each, making

thirty-nine in all. The French captain promised but thirty dollars, and eventually retained only one, to whom he was to give ten dollars. In the evening of August 3d, the junk arrived at the entrance to Macao, and twelve Fuhkcén passengers went on shore. Wookwan then called the foreigners to take a boat and go on shore. Seven of them wished to go, and the deponent tried to induce them to go. But the captain hearing that they were so near Macao, thought whether they went or not that night, was of no consequence.

"Afterwards, at the 5th watch, (about 4 o'clock in the morning,) two Chinese, Lin Chetung and Pookeäng, with sticks or clubs beat to death five foreigners, who were down below to watch the property. Lin Chetung killed three, and Pookeäng killed two. The eight foreigners on deck were not aware of what happened when these two murderers came on deck, to search for the remaining eight and murder them also. But the foreigners awoke and were ready to defend themselves. The deponent sought for weapons to deliver secretly to the foreigners, to enable them to resist their enemies; the French captain at this time fired and wounded two of the Chinese; one mortally who died; the other survived. The powder being expended (and the last shot having burst the pistol and shattered the captain's hand) all the crew of the junk set upon the foreigners, with long spears.

"After this a foreigner (Francisco) jumped overboard into the sea. Wookwan immediately called out to pursue him with a boat. The deponent hearing this contrived to conceal the scull, which being done prevented the foreigners being pursued. At day light, the combat was renewed. There were three Chinese, Chang Wooteaou Tsangleën, and Lintan, who pursued the captain, striking at him to kill him; they also pressed upon the mate and murdered him. There was a pursuer, who not being dead, knelt and implored them not to kill him, but to throw him into the sea. While in this position, a Chinese came suddenly behind, cut him down with a hatchet, and pushed him overboard. There was also a young foreigner about eighteen years of age who was cut down and thrown overboard. Twelve foreigners in all were murdered. After the bodies were thrown into the sea, the chests and cases were searched. Four thousand and three hundred dollars were found. Eighteen small gold coins were found in the mate's chest. The deponent did not regard how they distributed this money.

"During the night of August 4th, the deponent dreamed that the twelve deceased persons knelt down before him and implored him to give information against the murderers. And they pointed particularly to a small box that he might notice it. After he awoke, at day light he went to look at this box; and on opening it saw thirty foreign papers, and three papers with Chinese characters. (Cochin-chinese documents.) These he secreted about his person. On the 9th of August the junk anchored at Heämun (Amoy). Wookwan then told those who had no share in the affair that they might go on shore, in small boats to be hired. Then Wookwan and those who entered into his plot, fifty-four in number, consulted about getting

the junk under weigh and proceeding to Teentsin to sell the goods. But suddenly, without wind, the junk was dismasted. Wookwan then engaged small boats to transfer the goods to his own house. On the 11th of August, the deponent went with the Fuhkeën captain Keängshih, the mate Lin Heängsin, the tingtow Yè Tingching, Ying Fookeäng, &c., to obtain a permit to repair the junk. The deponent's real intention was to entice them before government that he might give information of the murders they had committed for the sake of gain."

"The civilians at Amoy, on first receiving the petition attended to it; but on the 30th of August they all declined interfering with it. On the 26th of August, the deponent presented a petition to the magistrates of Amoy, and delivered the papers as proof of what I said. But they affirmed that I presented a false accusation, and said I wished to extort money from the owners of the junk. They likewise remarked that nobody understood the papers with foreign letters on them, and that the complaint could not be admitted. They forthwith inflicted eighty slaps on the deponent's face, and thrust him out.

"On the 28th of August, the deponent presented a petition to the taoutae of Heämün (Amoy), against the fifty-four persons who had plotted murder for the sake of gain. Although the petition was received no answer was given; till on the 1st of September an official despatch arrived from the governor of Canton to that of Fuhkeën. Then the taoutae issued warrants to take up the accused. And he obtained thirteen who were really murderers, and six who were bought to be substitutes for murderers. On the 11th of September forty-two persons were taken into custody and forwarded to the metropolitan city Foochow foo."

There still remain to this day some five or six thousand dollars arising from the sale of the property of the criminals' families in the hands of the Fuhkeën magistrates, which ought to be paid to the foreigners to be distributed amongst the families of the murdered sailors. The French consul has applied repeatedly for it to the governor, who desires it to be paid to him, but it is never forthcoming, nor will be perhaps unless a French vessel of war comes to demand it.

The least disgraceful mode of execution in China is strangulation: it is performed by tying a man with his back to a post, round which and his neck a cord is drawn tight and twisted by a winch. The infliction appears to be speedy. There seems to be little to choose between this mode and beheading, although section 422 of the code prescribes a punishment of sixty blows to a magistrate who condemns willfully to the one instead of the other, or thirty blows if the false sentence be owing to error in judgment. The smallest criminality for which strangulation is awarded, appears to be a third theft and defacing the brand-marks inflicted in punishment of the two former offenses.\*

In all ordinary cases the executions throughout the empire are postponed until the autumnal assize, when the emperor confirms the

\* Section 269 of the Penal Code.

sentences of the provincial officers. For extraordinary offenses, such as robbery attended with murder, arson, rape, breaking into fortifications, violence by banditti of one hundred persons, highway robbery and piracy, the offenders may be beheaded immediately: In general, the execution takes place, before reporting the case to the emperor. "No capital execution shall," according to section 1, appendix 5 of the Code, "take place during the period of the first or sixth moons of any year; and in the event of any conviction of a crime in a court of justice during the said intervals, for which the law directs immediate execution, the criminal shall, nevertheless, be respited until the first day of the moon next following."

The reason for this law is not very apparent. We have no means of ascertaining the number of capital executions in a year throughout China, because the offenses which demand immediate execution of the offenders in the provinces are not always reported in the Peking gazette or not translated from it. The annual executions are, however, occasionally given together with a few provincial capital punishments, from which, and the attendant circumstances, we may form a tolerably correct opinion of Chinese justice in its extreme rigor.

On the 2d of March 1817, there were twenty-four men beheaded at the usual place of execution outside of the south gate of Canton, and on the 6th, eighteen more. "Executions, comprising numbers as large as these," adds\* the reporter, "are very frequent in this place, and excite little or no attention. The government does not give publicity to the causes of the public punishment of so many malefactors; the daily paper coldly mentions that they were beheaded, and that the execution had been announced to the governor." The death-warrants signed† by the emperor in October of the same year, were nine hundred and thirty-five, of which one hundred and thirty-three belonged to the province of Canton. These are for minor offenses such for which the execution of the capital sentence is deferred until the autumn, be it passed at what period of the year it may. The gazette of June 1817, mentions‡ that two persons of the imperial clan, who had been convicted before a court of being concerned in the rebellion of 1813, were sentenced to a slow and ignominious death, which was commuted by the emperor to strangling. He ordered that they should be put to death at the tombs of their forefathers, that the spirits of the deceased might witness the punishment inflicted, for the dishonor they had brought on the family. Some other persons who had been concerned in the same rebellion, but were not probably of the blood imperial, suffered§ the extreme penalty a few months later.

The whole family of a magistrate, who had caused another to be murdered as already mentioned,|| excepting his youngest son, were decapitated in the same year,¶ and his three servants, whom he employed to commit the murder, were ordered to be cut into ten thou-

\* Indo. Gleaner, May 1817. p. 16.

† Indo. Gleaner, May 1818. p. 88.

‡ Indo. Gleaner, May 1818. p. 90.

§ Indo. Gleaner, Oct. 1818. p. 134.

|| Chinese Repository, vol. 4. p. 223

¶ Indo. Gleaner, Oct. 1818; p. 186.

sand pieces before the grave of the deceased, and their hearts taken out and offered up as an appeasing sacrifice. The youngest son was to be put in prison until sixteen years of age, when he was to be beheaded also.

In the province of Honan, in 1819, an only son who had been mad several years,\* cut his father to pieces in one of his paroxysms of insanity, for which he was put to the slow and ignominious death. In Fukkeën also, several of the farmers demurred about paying their taxes, either from the amount levied being illegal, or some other cause: the ringleader was sentenced,† with the emperor's sanction, to be strangled, and the others subjected to various lesser punishments. Seven criminals were decapitated on the 26th of December 1819‡ at Canton, for what offenses does not appear, and ten more in December 1822§ for robbery at Whampoa.

The number of capital convictions for robbing in bands at Chaouchow in the eastern part of this province was so great in 1821, and removing the convicts to Canton for execution so expensive, that the fooyuen proceeded,|| with the imperial warrant, to carry the sentence into effect there.

The autumnal death-warrants signed¶ by the emperor in 1826 were five hundred eighty-one; of which Canton shared fifty-one, Kwangse twenty-five, and Szechuen thirty-four. The Canton executions were ordered to take place within forty days after the date of the signature. Nine persons were ordered for execution, for crimes not specified, which had been tried before the emperor.

The Peking gazette of 1826 mentions\*\* that a Tartar soldier who killed his mother, had been given over to the privileged tribe to which he belonged, to be punished as they might direct. In cases of rebellion the emperor causes those who are found guilty to be punished with great severity. A rebel leader in Turkestan in 1827, was†† put to slow and ignominious death with seven of his brothers, and twenty-five followers; punishments which, according to the imperial report, "gloriously evince the laws of the land and cheer men's hearts." Eleven rebel chiefs with one hundred and sixty of their followers shared‡‡ the same fate in Turkestan a few months later.

A young woman aged nineteen years was cut to pieces in Canton for poisoning her mother-in-law: her husband was compelled§§ to witness the execution. He shed tears at the sight, for which he was sentenced to wear the cangue a month and receive fifty blows, on the ground that he shewed less feeling for his mother than for his wife.

A dog butcher was murdered by his nephew about the same time, for which the latter was *decapitated*.

The execution of two men for rape, and three women for crimes not mentioned, took place on the 14th November, and

\* Indo. Gleaner, Oct. 1820, p. 407.

† Indo. Gleaner, Oct. 1820, p. 435.

‡ Indo. Gleaner, April 1822, p. 308.

§ Mal. Observer, Feby. 13th. 1827.

|| Mal. Observer. March 25th, 1828.

¶ Indo. Gleaner, July 1820, p. 346.

§ Indo. Gleaner, Ap. 1822, p. 310.

¶¶ M. S. Translation by Dr. Morrison.

†† Mal. Observer, Jan. 29th, 1828.

‡‡ Mal. Observer, May 6th 1828.

of seven men for river piracy, on the 19th December 1827.\* The total of executions in Canton this year were one hundred and ninety-nine,† of which one hundred and thirty-five were immediate, that is, put into execution without reference to the emperor, sixty-one received the imperial warrant, and three were the slow and ignominious death for offenses not mentioned.

The Canton Register in reporting two executions in January 1828, remarks: "at these executions it is usual for the military officer, called the Kwangchow he8, to attend. The person who now holds that office, however, considers executions so commonplace, that he declines to go in person, unless five criminals and upwards are to be put to death."

Three men were beheaded for murder and robbery on the 26th of February,‡ and two for piracy on the 4th of March,§ all by imperial order. Executions are almost daily taking place later in the year, according to the official gazette,|| but the crimes are not stated. The autumnal warrants signed by the emperor in October of this year, were 789.¶ The mode of doing it was as follows: He first took the provinces on the SW. corner of the empire, Yunnan, Kweichow, and Kwangse, and marked off ninety names for execution within forty days from the date of the signature. It appears that in Yunnan, there is some territory lately occupied, which they call "new regions." Three persons belonging to it received sentence of death. The next day, one hundred and eleven persons of the single province of Szechuen were condemned to be executed within forty days. In this way, his majesty during successive days marked off from ninety to one hundred names each day. The shortest period allowed for places near the court, was four days. Five persons were tried before himself and condemned: who they were does not appear. The condemnations were sent by express to the provinces,\*\* and the executions take place the day after their arrival.

In the autumn of 1829, the emperor marked off five hundred and seventy-nine names of criminals for execution,†† of which the single province of Szechuen had one hundred and four. The rest are not specified. There were six state criminals tried before the emperor. We find no record of the autumnal executions in 1830, and they were remitted‡‡ altogether in the following year on account of the emperor attaining his fiftieth year; but the indulgence did not extend to cases in which the provincial governments may inflict immediate death, without obtaining the imperial sanction. Many cases of the execution of criminals in Canton in these years and more subsequently may be found noticed in the Repository. These executions are performed in the most public manner.§§ says the latter authority, and are of very frequent occurrence, amounting to many hundreds,

\* Mal. Observer, Aug. 26th. 1828.

† Canton Register, Feb. 18th, 1828.

‡ Canton Register, March 22d, 1828.

§ Canton Register, Feb. 2d, 1829.

¶ Canton Register, Nov. 1st, 1831.

† Mal. Observer, 21st Oct. 1828.

§ Canton Register, March 15th, 1828.

¶ Canton Register, Nov. 15th, 1828.

†† Canton Register, Jan. 19th, 1830.

‡‡ Chinese Repository, vol. 1, p. 291.



and some say from one to two thousands annually. They are noticed in the court circular in the most summary manner, and sometimes even without mentioning the names or the number of criminals: it is simply stated that, such and such officers reported "the execution of the criminals was completed."

The Canton Register of the 24th January 1833 tells us, governor Loo ascended the judgment-seat last Sunday, under a salute of artillery, "had three prisoners brought in before him, examined them, condemned them, asked himself as fooyuen (he was filling that office at the time in addition to his own) for the imperial death-warrant, granted it to himself as governor, had the three men handed away instantly and executed. Since that he has granted the same death-warrant to execute in prison, about a hundred associate banditti or persons accused of that capital crime." On referring to the Repository\* we find recorded in the same year, seventeen executions on the 25th of May; twenty-three for piracy on the 23d of August;† and sixteen on the 25th of November,‡ one of whom was a priest of Budha. Another decapitation of a Budhist priest will be found recorded in the present year.§

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#### ART. IV. *Suggestions with regard to employing medical practitioners as missionaries to China*, by T. R. Colledge, Esq.

[More than once we have had the pleasure of presenting to the public, brief notices of efforts made by Dr. Colledge, in the practice of the healing art, to benefit the people of this country. (See vol. 2, p. 270, and vol. 3, p. 364.) By his kindness we are now able to add a record of his opinion on the expediency of employing medical practitioners in China. The results of the Ophthalmic Hospital at Macao convinced us that there are no better means than the medical and surgical practice, to make the Chinese understand the feelings which Christian philanthropists cherish towards them. An experiment of this kind is now making in Canton, where within the period of six weeks we have seen more than four hundred and fifty invalids receive medical aid from the hands of a foreigner. In early times the heralds of the cross were miraculously endowed with knowledge and power to preach and to heal; but the age of miracles is past, and years of laborious study are now requisite to prepare men well for either of the two professions in question. We know it is as much more important to cure the maladies of the mind than those of the body, as the one is more valuable than the other: still it is the duty of those who would follow the example of "the teacher sent from God" to do both, so far as there is opportunity: here, then, the question arises, shall the two professions be united in the same person? Rarely, we should think. A division of labor is required, and especially since the number of preachers is so small in comparison with the work to be accomplished. When an individual un-

\* Chinese Repository, vol. 2, p. 48.

† Chinese Repository, vol. 2, page 192

‡ Chinese Repository, vol. 2, p. 336

§ Chinese Repository, vol. 4, page 199.

dertakes the two, he will always be under the temptation of neglecting one of them, there being in either enough and more than enough to occupy all his time and strength. In special cases, however, it may be necessary and therefore best that the duties of the two professions be performed by one and the same person. There is an unbounded, and very important, work which we ought to do for the bodies of our fellowmen. The good which medical practitioners can do in this respect is alone enough to demand their utmost efforts; while, irrespective of all this, the good they may accomplish in preparing the way for the promulgation of the gospel—by often inculcating its first principles and by always exemplifying it in all their deportment,—will also abundantly compensate them for all their toil. In this view of the subject, medical practitioners seem called on to engage in this work,—for the support of which too, the rich may gladly contribute of their abundance. They should be good men, every way equal to those who preach the gospel, and when one undertakes the two he should be so qualified that neither profession shall be reproached thereby. To those who are able to minister to the necessities of the blind, the sick, and the lame, we recommend the careful perusal of the following communication.]

THE Chinese have always shown themselves more sensible to what affects their temporal or personal interests, than to any efforts which have been made to improve their moral and intellectual condition. This must necessarily be the case with a people whose more refined and exalted mental powers are but partially developed; and it has ever been found, when any favorable result has crowned the labors of those who have sought to improve the condition of such a people, that it has been effected rather by doing good works among them, that is, by administering to their wants, by relieving their bodily sufferings, in a word, by bettering their temporal condition, and thus engaging their attention, and gaining their respect, than by any direct appeal to their moral feelings; for with a people of this description the *present* is every thing, the *future*, nothing. Still they are capable of reasoning; and observation has convinced me that the only way by which they will be led into the course of reflection which shall result in the end so much desired by all who have their interest at heart, will be by exhibiting among them the virtues of charity and humanity, then leading them gradually to the comprehension of the motives and principles from which these virtues spring. Those who seek to convert, must first gain their confidence by rendering themselves useful. When in the acts of those who shall devote themselves to this great work, this people shall find no selfishness, and that for the benefits rendered no benefit is asked in return, the question in the minds of some, if not of all, will naturally arise;—why do these men thus devote themselves for our good? This then is the moment to impress on their minds that there are hopes to be realized, rewards to be gained, beyond the world which has hitherto bounded all their thoughts and wishes.

Notwithstanding all that has been done hitherto by those self-denying men who have devoted their lives to the work of enlightening and reforming the Chinese, but little has as yet been attained; and one great cause, in fact, the principal one, of the slowness of their progress has been the impossibility of awakening in the minds

of this people a sense of the importance of the ends to be obtained by the change of life and practice which it has been their endeavor to bring about. The Chinese must first be convinced of the *utility*, before they can be made to comprehend the grandeur and sublimity of the truths of Christianity; and no method of benefiting the human race is so immediate in its effects as that which relieves bodily sufferings; no class of men therefore is so likely immediately to gain the attention and respect of a people like the natives of this empire as those of the medical profession. Is it not the same with people of all nations? For whom do we cherish the same feeling of kindness and gratitude as towards those who have been the means of relieving our sufferings? They inspire us with feelings of confidence and regard, and it is with these sentiments towards foreigners that it is so desirable to inspire the Chinese.

What I would wish to suggest is, that those societies that now send missionaries should also send physicians to this benighted race, who on their arrival in China should commence by making themselves acquainted with the language; and in place of attempting any regular system of teaching or preaching, let them heal the sick and administer to their wants, mingling with their medical practice such instructions either in religion, philosophy, medicine, chemistry, &c., &c., as the minds of individuals may have been gradually prepared to receive. What I propose shall interfere with the views of no religious sect; let the two professions remain entirely distinct, and thus let them pursue their separate paths towards the attainment of the same great end. I have for a long time reflected on the project which I have endeavored to explain, and have felt great pleasure in finding that some of the same ideas had suggested themselves to the pious and benevolent in the United States of America, as appears from the fact of the Rev. Dr. Parker having qualified himself to labor in this great field both as a physician and minister of the gospel: still this does not, as a general rule, exactly coincide with my own ideas, as I think more may be accomplished by keeping the two professions distinct. My wish is to see those of the medical profession act as pioneers in the great work, and by gaining the confidence of the Chinese render it a less laborious task for the Christian minister to instruct them in the great truths of our religion.

Let me not be misunderstood. Let it not be supposed that I mean to undervalue the zeal, the industry, the selfdenying exertions of those who have devoted and are devoting their lives to the service. Let it not be supposed I have forgotten that without the aid which has been received in the study of the Chinese language from the late Rev. Dr. Morrison, the task of attempting communication with this singular people would have been almost hopeless; that to him, and such as him, we owe the deepest gratitude for having cleared our path of half its obstructions.

What I would suggest then is, that all sects and denominations of Christians, unite for the one great purpose of improving the temporal and social condition of the Chinese, by sending out good men of the

medical profession, who shall by rendering themselves useful, gain the confidence of the people, and thereby pave the way for the gradual reception of the Christian religion in all its purity and beauty; that in selecting an individual for this work, the question shall never arise, to what sect or denomination of Christians does he belong? But does he possess Christian principles? Has he the wish to do good? Has he the energy and the enterprize which are requisite? and will his *example* be such as shall never bring reproach on the high cause in which he is engaged? For in my opinion, there is no greater barrier to the spread of the gospel of our Savior among the heathen than the division and splitting which have taken place among the various orders of Christians themselves. We have in this small society catholic Christians, church of England Christians, and Christians dissenting from both of these. Let us ask any intelligent Chinese what he thinks of this; and he will tell us that these persons cannot be influenced by the same great principle; but that Europe and America must have as many Christs as China has gods! Now, my friends and countrymen, no longer let differences of opinion weaken by dividing your efforts, but teach the Chinese that though Christians may differ in sentiment, they do unite in principle and practice where the object is the good of their fellow beings. Myriads of God's creatures in this empire claim our attention, therefore let us learn to do good among them, exhibit works of charity and humanity, *founded on Christian principles*, and the spread of Christianity is the sure result!

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ART. V. *First Report of the benevolent institution, or Christian school for all nations, opened at Malacca, in March 1834.*

THIS benevolent institution throws open its doors to people of all nations. All the dialects familiar to the scholars are considered as so many channels of communication with the understanding; "and," adds the principal of the school, "we should as soon think of closing them up, as we should of shutting all the doors and windows in order to enlighten the school room when the sun shines." At present, there are four branches of native schools; namely, Indo-Portuguese, Chinese, Malay, and Tamul. "About one hundred and fifty children have been admitted into the school during the year; but the average attendance cannot be rated much higher than one third of that number. During the first three or four months the barriers of national distinction were not broken down, out of tenderness to their prejudices. Each of the different nations assembled, occupied a particular part of the room. But this being very inconvenient, we soon ventured to mix them, and arranged the whole school into eight classes, according to merit, irrespectively of any national or religious distinction. A pleasing sight was now witnessed; in a single

class were mingled harmoniously together Europeans, Indo-Portuguese, Chinese, Malays, and Hindoos, all reading the same lesson, and taught by the same monitor. Our fundamental principle, that of teaching English through the medium of the native languages, has been steadily kept in view, and has become a practical rule of easy and constant application, attended with the happiest results. It not only makes the attainment of our difficult language much easier to a native boy, but leads him to a more thorough knowledge, and correct use, of his own language, and affords him a good exercise of mental discipline."

For an outline of the plan of the school we refer our readers to the third volume of the *Repository*, page 138. The trustees of the institution 'offer their hearty thanks to those friends who have generously assisted them in their work of charity; the donations have been liberal and numerous.' The aggregate amount of expenses for buildings &c., has been about 1000 dollars, exceeding the sum of donations by 230 dollars. The amount of monthly contributions is yet small, and will not be sufficient to meet the current expenses of each month when all the branch schools are brought into operation. "A knowledge of our wants in this important and necessary part of the expenditure," say the writers of the Report, "will we trust not only induce our present subscribers to continue their assistance, but will also rouse other Christian friends to help us in the same manner."

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ART. VI. *Journal of occurrences: fire in the city of Canton; relief for the sufferers occasioned by it; public executions; cadets; new chefno; governor Loo.*

THE late fire in the city of Canton was noticed in our last number, as having commenced about 7 o'clock in the evening of the 22d ultimo, and continued to spread till sunrise the next morning. According to the accounts which seem most authentic, fourteen hundred buildings were consumed: more than a thousand of these were shops; and some of them were filled with large quantities of valuable goods.

Annually, on the return of the winter season and northerly winds, proclamations are issued to admonish the people to watch and guard against fires, threatening with severe punishment those whose buildings take fire. Such proclamations had just been issued, and posted in all the streets within and without the city. These documents do much to prevent fires; but when such accidents do occur, they induce those in whose houses they originate to conceal the causes of them and themselves too if possible. In the present case we have not been able to ascertain how the fire began. In an official report made to the fooyuen by the chehen, on the 23d, the day after the fire, that officer stated that it was occasioned by boiling tea; a report which nobody here believes, and yet it is the one which must be laid before the emperor. It seems most probable, from all we have heard, that the fire was communicated from a lamp to papers, &c., which remained in one of the inner rooms of a shop, where the people, during the day, had been unpacking foreign goods. That shop, which bore the name of Cangyuen, was situated in the new city, near the west end of Taesin street, about one hundred rods north of the governor's house, and somewhat more than that distance from the western wall of the city. The streets through which it spread and which were nearly

consumed, were Teénping, Leényuen, Shingping, Taépingin, Chingshe, Chwangyuen, Yewpoo, Ngankung, Senoupanpoo, Chuhlaunnucheih, Sinkaou, Hoiung, Pauseüng, Hlaoupwang, together with Taesin, the one in which the fire broke out.

During the whole night there was a strong breeze from the north, which drove the smoke and cinders over the southern walls, across and beyond the river into Honan. Occasionally the wind veered to the northeast, and the sparks of fire fell on the foreign factories. At first, the fire spread directly and rapidly towards the governor's house; but before eleven o'clock its progress was checked in that direction; and, what was remarkable, notwithstanding the strong north wind, it spread due west till it reached the walls of the city north of the Taeping gate. Thence it swept to the south, raging with great fury, and soon reached the Chuhlan gate, the first gate on the south side of the city, and distant from the foreign factories about a quarter of a mile. All the engines on the west and south had been obliged, as the fire advanced, to retire without the gates, and were now well stationed, a part of them in Spectacle street which lines the western wall, and a part in the street which runs close by the southern wall. The people at the engines worked well, though not always to good advantage, and at the dawn of day were encouraged by a fair prospect of gaining the mastery over the element against which they had been all night contending.

In our first attempt to reach the western gate, at 9 o'clock, the crowd, pouring forth from the city, was so great, that we were compelled to return: on a second trial, about midnight, we reached the gate. The shouts of men carrying heavy burdens, armed with short swords; the wild and frightful looks of others, among them women and children, rushing through the streets; together with the loud crackling and vivid glare of the flames, made the scene truly terrific. A little before we reached the spot, one man was crushed by the wheels of an engine, and expired immediately. On the south side of the city, there was less confusion, although the danger was far greater. The factories of the hong merchants were in great danger. Howqua, we understand, had determined and was prepared to demolish the buildings in carpenters' square, had the fire passed the southern wall. Such a measure was the only one apparently which could be expected to save his own and several other factories. We saw but little of the movements of the authorities during the night. At the gates and in the streets, the police seemed to lose all influence. On the walls some order was observed. The fooyuen, seeing the ravages of the flames, hastened to one of the neighboring temples to offer incense to appease the god of fire; and many others of the common people, it is said, did the same. The members of the foreign community were not without fear for the safety of their own property; and in several instances preparations were made to leave the factories: in some cases, indeed, goods, furniture, &c., were removed to boats on the river. Shortly after the fire was checked, a proclamation was issued, offering a reward of one hundred dollars for the seizure of the unfortunate man in whose shop the fire originated. The total amount of the loss we have no means of ascertaining. It is supposed that between three and four hundred families were rendered houseless.

*Relief for the sufferers*, we have not even heard mentioned by a single native. When inquiries have been made on the subject, it has been replied, "they have gone among their kindred or begging through the streets." Something has been done by a few of the residents in Canton to relieve the needy; and some contributions have been sent from Macao; the latter were accompanied by the following note.

"On Tuesday, the 8th instant, a sermon was preached at the residence of the chief superintendent, sir G. B. Robinson bart, by the Rev. Mr. Medhurst of Batavia, for the purpose of obtaining contributions to be appropriated to the relief of the indigent Chinese, who are sufferers by the late conflagration at Canton. Mr. Medhurst expatiated in a very eloquent manner upon the advantages which we enjoy as Christians, and endeavored throughout his discourse to impress upon our minds the obligations we are therefore under to ameliorate the condition of the people among whom we dwell, on all necessitous occasions."

*Monday, December 7th.* Public executions have been frequent during the autumn; twenty-four persons were decapitated yesterday, at the usual place of execution, just without one of the southern gates.

*Monday, 14th. Cadets.* The 'gracious examination' is granted to martial as well as to literary aspirants. On the 5th ultimo, the pouching sze issued a proclamation, requiring all, whether Mantchou, Mongols, Chinese, soldiers, or common people, who intended to appear at the next examination for the military degree of keujin, to prepare themselves as the laws direct. Three days afterwards, the fooyuen sent out another paper, in which he says: "according to the established regulations, by which the government selects the most valiant and experienced men for its service, it becomes my duty to preside at the examination, and to choose those who possess sterling ability. As the multitudes assembled on the occasion will see who excel and who are deficient, I shall wish to discriminate in the most perfect manner; it will be in vain, therefore, for any to make a show of skill which they do not possess." His excellency proceeds to admonish them duly to estimate the importance of skill in horsemanship and archery, and warns them against a prevalent practice of employing substitutes to write their 'military essays.' He closed his document, by appointing the 16th of the month for the commencement of the examination, the result of which was announced early yesterday morning. The number of cadets who came off with the degree of *keujin*, 'promoted men,' was forty-nine.

*New chefoo.* It was reported this morning, by one of the demi-official papers from the public offices, that Pwan the chefoo of the department of Kwangchow, who has gained considerable celebrity by his cruel acts during his residence in Canton, is to be immediately removed to a less honorable and lucrative station: Choourhangah, a Mantchou, late chefoo in the department of Shaouking, is named as his successor.

*Late governor Loo.* It is well known that this officer possessed great wealth, as is generally the case with the high functionaries of China. We have heard it said by intelligent natives, that the late governor expended half a million of dollars, in Canton and at Peking, to extricate himself from the difficulties which grew out of his dispute with the British authorities in the autumn of 1834. And he seems to have succeeded, as we shall presently show; but whether real merit or money won for him the encomiums which he has received, we leave it for our readers to determine as they best can. The following extract is made from an imperial edict, issued on the 24th day of the 8th moon (October 15th, 1835).

"Loo, the governor of the provinces of Kwangtung and Kwangse, has for years past recommended himself by his experience, tried knowledge, and intelligence, and has for a long time performed his duties in a meritorious manner. Formerly he was appointed to manage the supplies for the army in the Mohammedan territory; and on his reporting the performance of his duty, the title of *tae sze shaou paou*, (secondary guardian of the crown prince,) was conferred on him as a token of his merit. Afterwards, the chief rebel having been taken, he was invested with the insignia of the highest rank. On a second occasion, when governor of the united provinces of Hoo Kwang, being engaged in the destruction of the rebellious mountaineers (*yaou jin*) of Hoonan, he displayed his talents in the settlement of the affair, and the speedy suppression and pacification of the insurgents; in consequence of which he was rewarded with permission to wear the badge of a double-eyed peacock's feather; and was invested with the hereditary rank and title of *kingchaytoo wei*. Since his removal to the government of the two wide provinces [Kwangtung and Kwangse] he has performed his public duties with faithfulness, and has approved himself a useful servant, and worthy of confidence. I, the emperor, esteemed him an acquisition, and put trust in him.

"I have just heard of his sudden departure, which deeply affects me with pain and grief. Let Loo have renewed favor conferred [on his memory], by additions to his rank and title. Let him be invested with the title of senior guardian of the crown prince, and the rank of president (*shangshoo*) of the Board of War; and let the funeral allowances of his rank be appropriated to him. Let all demerits attaching to the performance of his official duties be removed. And let the proper Board deliberate, and report respecting the funeral honors that are to be rendered to him. His son, Loo Twanfoo, is an expectant *yuenwaelang* of the Board of Revenue: as soon as the period of mourning is over, let him be appointed to the first vacancy. Let the several Board, (referred to above) be made acquainted herewith. Respect this."

**CHINESE REPOSITORY.**


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*ART. I. Revision of the Chinese Version of the Bible; necessity for the work; with suggestions respecting the manner in which it ought to be accomplished.*

As THE relation of God to the human race is that of Creator and Father, the revelation of his holy will is addressed alike to all men of every nation and of every rank: and although to some of them it may be unknown, and by others disregarded and even rejected, it still forms a grand and perfect code, designed in infinite wisdom to regulate alike the thoughts and actions of every human being on earth. Had we only an ephemeral existence, and at death were annihilated, the oracles of God would still retain all their beauty and excellence, and while we lived, claim, as they do now, our implicit obedience. In a word, it is only when we conform to the divine laws that we can be happy; and it is only when we deviate from them that we are miserable. Moreover, if we consider what a source of consolation they contain, how rich are the blessings of peace, hope, and joy everlasting, which flow from them, and how God's wisdom, power, and mercy are displayed in them, all fitted to draw us near to himself, and to transform us into his moral image and likeness, we shall pity the man who does not attentively peruse them, and bewail the condition of those nations who do not possess them in their own language.

In every age of the world, good men have spoken in raptures of God's benevolence in giving to us his Holy and inspired Volume, and thereby making us acquainted with our future destiny. That benevolence is also seen conspicuously in the preservation and promulgation of his truth. More than two centuries before our era, when the Hebrew tongue had ceased to be extensively used, and the Greek language was spoken over a vast extent of territory around the Mediterranean, the Septuagint was produced; and thus all the millions



who spoke that language, and who at that time constituted the most civilized part of the world, had ready access to the divine records. At length, the Latin, the Chaldee, the Samaritan, the Syriac, and the Arabic versions appeared. In the mean time the New Testament was written, and that Holy Book was completed, which for centuries has withstood the attacks of a thousand foes, and is destined, soon we believe, to be freely proffered to every individual of our race. The barbarism and superstition of the middle ages stopped for a while the progress of truth; yet when the Reformation commenced, light soon shone forth through the darkness which had gathered thick over the nations. The versions of the Sacred Volume which were now made in almost all the languages of Europe dissipated a part of that gloom. With the nineteenth century a new era commenced; Bible societies were instituted; and the wonderful works of God, in effecting the salvation of mankind, are announced in a hundred tongues to pagans and to the worshipers of the false prophet. Even to China, long neglected China, and in its own language, the word of the living and true God is presented.

Several years have now elapsed since the first versions in Chinese were printed, the particulars of which we have already laid before our readers, together with some remarks on the qualifications of translators and the style most proper for such a version of the Scriptures. (See Nos. 6 and 7 of this volume.) With regard to the great multitudes who speak this language, both within and without the empire, our hopes are greatly encouraged by the signs of the times; and we rejoice in the prospect which is opening to Christian philanthropists, of promulgating the doctrines of our holy religion among all the inhabitants of these extensive regions. New editions of the Bible for the immediate use of the Chinese are now called for, and it is in the highest degree desirable that such improvements should be made in regard to the style of the version as shall render it acceptable to native readers. In this matter, an awful weight of responsibility rests on those who have aught to do with the business of translation. The language of one who has long loved the truth, and for its sake has often been persecuted, once beaten with the heavy bamboo, and finally compelled to fly from his country, is very just: "with regard to those who read the Holy Scriptures," says he, "whether they believe or disbelieve, rests with them; but if those who translate the Holy Scriptures fail to render the language idiomatic and the sense perspicuous, and thereby prevent the readers from understanding the meaning of the text, then the blame will be on them."

Though the doctrines of the Scriptures are sublime, and some of them mysterious and hard to be understood, and though this Sacred Volume speaks a language and sentiments which can be found in no other book on earth, yet its diction is remarkably simple and perspicuous; and there are few if any languages into which it may not be translated with greater ease than any other book whatever. Ignorance of the language of China once represented that a translation of the Bible into it, was impracticable; but that extravagant opinion

has been disproved by the fact that two entire versions have already been made; and we do not see why the Bible may not be moulded into the most genuine and idiomatic Chinese, this language being so copious that there are but few sentences in Holy Writ for which corresponding expressions cannot be found. We do not mean to intimate that terms exclusively biblical, and that ideas of things divine are to be found in Chinese writings: we might as well look for them in Plato and Cicero; but the words and phrases of this language are so numerous as to afford proper expressions for an almost endless variety of thought and sentiment.

A faithful translation must express the sense of the original perspicuously by corresponding words and phrases. The meaning of the text cannot be sacrificed to elegant expressions, nor a paraphrase substituted for a translation, nor the spirit of the original lost or altered, without gross departures from the rules which ought to regulate the translation of the Sacred Scriptures. On the other hand, if we undertake to render everything literally, and disregard the idioms of the language into which we translate, we shall produce a version as unacceptable as it will be unintelligible to native readers, and they will become disgusted with the work, and the great object of translation will be lost. Between these two extremes, however, there is a golden medium.

A translator of the Scriptures ought to be thoroughly acquainted with them in their original tongues: he should have learned, by his own experience of their power on his heart, that they are indeed the word of the living and true God; for only in such case can he fully understand their import. He must also be familiar with the language into which he translates, having a thorough grammatical and critical knowledge of it, acquired by a familiar intercourse with the people of the country, and by an attentive perusal of their best books,—historical, poetical, and didactic.

These remarks apply with great force to the translation of the Scriptures into the Chinese language,—a work of unparalleled importance on account of the vast multitudes for whom it is intended. The strong aversion of the Chinese to everything foreign, leaves us very little hope of their being induced to peruse the Scriptures, unless they are translated in an intelligible and pleasing style. The plan has been suggested of communicating the ideas, contained in each passage of the text, to Chinese scholars, who should clothe them in their own native language; but against this plan there is the very strong objection that the Chinese literati either cannot or will not imbibe the spirit of the sacred text: besides, their habits of thinking and of expressing their thoughts are of such a character as to render them quite unable to express new ideas with facility and accuracy. The translation of the Bible, therefore, must be made by foreigners, who, after its completion, may derive very important aid from native scholars in the work of revision: indeed, such scholars form the best test by which the foreign translators must determine whether the meaning of the versions is intelligible and the style accurate.

In translating the Old Testament into Chinese, it will be found that the work can be more easily done by following the Hebrew than the English text, the former being more congenial to the Chinese idioms than the latter. There is moreover at the present time such an accumulated store of critical and philological knowledge, all brought to elucidate the original, both Greek and Hebrew, as well as their cognate tongues, that very few passages will meet the eye of the translator, of which the literal meaning cannot be grammatically determined. All the helps of this description ought to be at the command of those who are engaged in translating or revising the Bible.

Whatever portions of the Scriptures are in hand,—whether historical, poetical, didactic, or conversational, the style of the translation ought always to be carefully adapted to the subject. The ancient classics of the Chinese are not written in a style which can be adopted as a standard for modern writers. The *Shoo King*, for example, though abounding in original ideas, is too laconic and obscure. The *She King* is too incoherent and trivial. The *Le Ke* and the *Yeih King* are equally objectionable, although great care has been taken in rounding their periods and giving them a proper cadence. In point of style, the *Lun Yu* is decidedly inferior to the *Chung Yung* and the *Ta Heo*: these two latter, however, differ much from each other; one being a verbose explanation of the tenets of Confucius, in a strain which sometimes degenerates into nonsense, while the other is a collection of ancient sayings, illustrated by remarks of the compiler. Among all the ancient classics, the writings of Mencius, one of the authors of the *Four Books*, afford the best specimens for imitation: his language, though diffuse, is perspicuous and elegant. The works of the *Sheih Tsze*, or ten philosophers; the *Kwó Yu*, or national sayings; the writings of *Ngowyang Sew*, *Soo Tungpo*, and *Le Taepih*, elegant, poetical authors; the *Yeih She*, or unravelling of history; the historical works of *Szema Tseon*; the *San Kwó Che*, a historical romance of the three states; together with the *Shing Yu*, or sacred edict, are among the best works which the translator of the Bible into Chinese can peruse for the improvement of his style. From these popular works he will be able to select portions which may serve as models, or at least as guides, in translating all the various parts of Scripture, whether didactic, historical, or poetical. Works in a conversational style are numerous, and a few of the best of them should be carefully studied. Moreover, if the translator is familiar with the spoken language, as he certainly ought to be, he will find but little difficulty in performing this part of his work so as to give a good version of the dialogues which are found in various parts of the Bible.

Let it not be supposed, however, from what we have here advanced that we wish to embellish the Sacred Oracles in order to gratify the vain fancy or fastidious taste of men. The word of God is perfect: it needs no embellishment; it can receive none. We protest against the use of fine words and phrases when used to the detriment of the sense, as we do also against a rendering of the original so

close and literal as to create disgust for what would otherwise be perused with pleasure and advantage. Men who are aware of the great responsibility of the task, filled with the fear of God, prompted by love to the Savior and to their fellow-men, and unwearied in the study of the spirit and idioms of the language, are the only persons who can make a translation in a proper degree satisfactory and complete. Moreover, we regard it as the bountied duty of those who possess the necessary qualifications, to devote themselves to this work, and to use their utmost endeavor and all the means in their power to throw light on the structure of the Chinese language, and zealously and vigorously prosecute the good work which has been begun. The improvement of the Chinese version of the Bible demands at this moment the best powers and the most assiduous care of those who are in circumstances where they can aid in the accomplishment of this great object.

There are some peculiarities in the Chinese language, which should be kept constantly in view by those who are engaged in the work of translating and revising the Sacred Scriptures. Its construction differs so greatly from that of either the Greek or Hebrew, that all efforts to model it according to the grammatical rules of those tongues, have only proved such attempts to be utterly impracticable. In regard to the structure of the language, much is due to Prémare for having shown us what it is, and exhibited a distinct view of its idioms. To expect to find declension and conjugation in the Chinese corresponding to the original text, would be as vain as to try to translate into English every particle with which the Greek abounds, or to form a dual and aorist of the Greeks, with the *piel*, *hiphil*, *hithpael* of the Hebrews. Particles ought to be employed to express that relation which is indicated by declension and conjugation in Greek and Hebrew, only where the idioms and genius of the language will admit them. By no means should the translation be crowded with auxiliaries, which neither add to the beauties of style, nor help to convey a more distinct idea of the meaning of the text. In the use of particles and auxiliaries we should be guided by the composition of those Chinese authors whose writings are most distinguished for their perspicuity and elegance.

The arrangement of words in Chinese resembles that of the Hebrews; but as position in the former is often the only substitute for grammatical distinctions in the latter, it requires great skill to transfer the thought and spirit of the Hebrew text into the Chinese idiom. The numbering of the chapters and verses ought to be preserved in the translation; at the same time the whole of the text should be carefully divided into paragraphs according to the sense; and whenever perspicuity requires the words and members of a sentence to be transposed, no one ought to scruple to arrange them according to the genius of the language into which he translates. Euphony is carefully studied by the Chinese, and they always regard the diction as bad, whenever the rhythm of the language is in any manner defective: this is the case with all their writings both in prose and

verse. To make the cadence and preserve the measure of sentences, various particles are employed, either as initials, finals, or medials, forming an essential part of the written language. Some of these particles are used in a manner directly opposed to all the rules of European languages; but as genuine Chinese cannot be written without this class of words, they are consequently worthy of the careful consideration of the translator.

Reduplication and pleonasm are peculiarities which characterize this language; they are introduced and regarded as beauties, where any one but a Chinese would expunge them. Antithesis is also often employed, and is considered a high excellence, adding force as well as beauty to the diction. Climax is preferred to all other figures, and is carefully studied by those who wish to excell in the art of writing. To foreigners some of these peculiarities may seem to be mere affectation; but to Chinese, all writing, which is destitute of them, seems loose and spiritless. In speaking of these peculiarities, we would by no means admit that the meaning of the text should in any case be altered or obscured by their use; yet so far as the sense of the original will allow, and especially where the introduction of these figures will render the language more perspicuous, the translator though a foreigner ought to yield to the genius of the Chinese language.

The style of printing, especially as it regards the form and size both of the characters and of the volumes of the new editions of the Bible, must not be overlooked. In this particular, the taste of the Chinese should be the standard. For general circulation, the characters should be so large as to be perfectly distinct; and yet the volumes of such a size as not be cumbersome. Until metallic types are furnished, blocks must be used; but from these, if necessary, metallic plates may be stereotyped. Finally, to every department of this work—to the revision, printing, and circulating of the oracles of the true God, the most constant and unwearied attention should be given, until the millions of this empire, with all those in the surrounding countries who understand the same written character, shall each and all read of the condescending love, the perfect justice, and the almighty power of the King of kings, the Father of the fatherless, and the eternal Judge of both the living and the dead. The night is far spent, and it is high time to awake out of sleep. The welfare of millions of our race, and the word and providence of God call on the disciples of Emmanuel to put on their armor, and come up to the help of their Lord against the mighty, remembering that the battle is not to the strong, nor the race to the swift, that it is Jehovah alone who can make truth, righteousness, and peace everywhere victorious, and fill the whole earth with praises to the great I AM.

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ART. II. *Christian Union: an address to Christian ministers of all denominations, dated Jaffna, Ceylon, August 17th, 1835.*

[In complying with the request of a correspondent that this short address appear in the Repository, we must be allowed to express our wish that the feeling and conduct which it advocates, may speedily become universal; we sincerely wish that good-will and brotherly kindness—the essence of Christian union,—may predominate, not only among ministers of the gospel, but among all men of every name and in every country. This is our wish: and, with all deference and soberness, we ask, whether all Christians, enjoying the light of Divine Revelation, are not bound to cherish toward each other and towards all men these benevolent and philanthropic feelings? If we hope ere long to enter heaven, where good-will and brotherly love are perfect, why not imbibe and cherish these feelings on earth? That pagans and savage men should ‘bite and devour each other’ is not strange; but surely it is time that Christians—wise and enlightened men—should give proof of their Christian character, not in word only, but in very deed, by uniting and exerting all their energies to glorify their heavenly Father in doing good to their fellow-men. The welfare of our race requires this; our own happiness requires it; and what is more than all other considerations, God commands it: this is the commandment we have from him, “That he who loveth God, love his brother also.” Our feelings prompt us to say much on this subject, but our limits forbid it; we desist, therefore, to give place to the address of those who can speak better than ourselves.]

DEAR BRETHREN, It has pleased our heavenly Father to prolong our lives in this pagan land until some of us have begun to look forward to the time when our work as the messengers of the churches will close. Whether finished as it should be, we leave for Him to determine who is judge of both quick and dead. Feeling it a privilege to strive together with you for the faith of the gospel, and wishing to stir up your pure minds by way of remembrance, we take the liberty to address you and to invite you to give your serious and prayerful attention to one of the most plain and important duties based on the broad principles of the Bible. We refer to the duty of Christian Union.

Christians are branches of the same vine; members of the same body; a building fitly framed together—as lively stones built up a spiritual house for a habitation of God. As his sons and daughters they call no man Master. There is neither Paul nor Apollos. Perfect love casteth out fear, and unites all in one, “as thou Father art in me and I in thee, that they also may be one in us.” On this grand subject there is no doubt in the mind of any who have read their Bible with a desire to know the truth. All admit that it should be so, and that it must be so. That not only the watchmen of Zion will see eye to eye, but that all will “walk by the same rule and mind the same things,” for they are “born not of blood, nor of the will of man, but of God.” These being our views, we deem it of the very highest importance that not only every Christian, but every denomination of Christians, should inquire most seriously and prayerfully, whether

their conduct with respect to this great practical duty, corresponds with their knowledge of right and wrong, and with their obligations and privileges in this state of trial, and in this day of Christian enterprise.

The grand pre-requisite for this union is brought to view in the command, "confess your faults one to another, and pray one for another that ye may be healed." Those who cover their sins shall not prosper. This is true of confession to man as well as to God. Indeed, the obligation is so plain, that it is impossible for any one to enjoy the consolations of religion while directly or indirectly covering his faults, or justifying himself when he feels conscious of being wrong or of having grieved a brother. How can a child be happy while conscious of disobedience to a parent or of unkindness to a brother or sister? And how can Christians be healed without confessing their faults to each other and praying one for the other? It is impossible. Everything else is short of a cure—is short of union, and in direct violation of the command we have just mentioned. This subject is brought to view in numerous other passages. If we have a conviction that others are offended with us,\* or if we have aught against our brother,† we must go and settle it with him *alone*, before our gift will be accepted at the altar of God. This is the first and all commanding duty. Delaying to do this is disobedience. The plea that the other party is in fault, is an evasion. We must go and with him '*alone*' be reconciled. This is the first step. We are not directed to write either notes or essays by way of apology or explanation. This is a plain rule recognized by every church. But if two individuals are requested to do this before they come to the altar, and if they are proper subjects of discipline while they neglect it, will not the great Head of the church require mutual confessions and reconciliation at the hand of those who occupy the high places in Zion;‡ and of different denominations and of societies too? We believe there is a great mistake on this subject. Christians have considered that they have a right to censure those of other denominations and societies; to withhold communion and fellowship by way of securing or defending what they call their privileges, feeling quite safe under the bulwarks of party. But from the little we have learned of Christ, we have no doubt that the King of kings, guided by his own laws, looks upon it as nothing less than civil war and rebellion. Whatever may be the economy of statesmen, among Christians there can never be strife on the question, who shall be accounted the greatest;§ "Ye shall not be so." "Be not ye called Rabbi, for one is your Master even Christ and *all ye are brethren*. He that is great among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." We can easily see the beauty and feel the force of this principle. Every Christian recognizes its justice, and yet how very seldom do we confess one to another and pray one for another that we may be healed. On the contrary, the feelings of personal and relative importance are roused up and put themselves in attitudes of

\* Mat. v. 23-24. † Mat. xviii. 15, 17, 25. ‡ Rom. ii. 23. § Luke xxi. 24.

attack or defense on the slightest occasions. But why? Does not our knowledge of good and evil admonish us not to enter into temptation? Do not our better feelings check us? Why then do we not "rather suffer ourselves to be defrauded?" Or, if we are conscious of being in the wrong, why not gain a triumph over ourselves and our worst enemy by a frank confession? This is not only the privilege, but the duty of individuals and of denominations. Each is bound by express commands as well as by the general spirit of the New Testament, 'to look not on his own things, but every man also on the things of others; in lowliness of mind esteeming others better than himself. Yea, all of you be subject one to another; and be clothed with humility, for God resisteth the proud and giveth grace to the humble. And that servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.'

We may also urge the duty of union from the testimony given by the Holy Spirit. On the day of Pentecost, they were all with one accord in one place. The history of every revival of religion, whether recorded in the Bible or in periodical publications, shows that all distinctions not only of denomination but of rank also, vanish away at once before the power of the Holy Spirit. Every other consideration is merged in the momentous subject of saving souls. He who raises the question, who is of Paul, and who of Apollos, would most evidently resist the work of God; and just as soon as these distinctions are allowed to crowd themselves into notice, the Holy Spirit takes his flight, the revival ceases. This union must be both in heart and practice. We have no reason to expect that God will visit those with special blessings who are united "on the public platform and at variance in the public papers." If our hearts are alienated, how can the blessing of God descend? "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Every one's theory on this subject is correct. How then is our practice? 'Not the hearers of the law are just before God, but the doers of the law shall be justified. Every one who heareth these things and doeth them not, shall be likened unto a man who builds his house upon the sand.' How then stands our house? And when every one's work shall be tried so as by fire, will it not appear that we have suffered unspeakable loss, while in fact we might in our intercourse with each other have been preparing by all these daily but necessary trials of our love and union, to reap great benefits? To illustrate this, suppose an individual has been ill-treated by his brethren. His opinion is disregarded, and some very severe remarks have been made. He feels wounded; "if a man of spirit, indignant." If otherwise, he pores over the subject, but his feelings are alienated from those who have wronged him. What shall be done? Shall he withdraw, and thus at once set up a personal and public opposition, and cut himself off from all opportunities of *doing* or of *getting* good, until by a system of coercion or of argument, or by both united, he can gain his object? If so, he is led captive at the will of his worst enemy,



and does his own soul an injury which his brethren could never inflict and which they cannot repair. But if he conquers his own spirit by patient endurance, he gains an important victory and bruises Satan under his feet. And why not? Did this trouble spring out of the ground? Has any temptation overtaken him but what is common to man? Was there no providence in this? The history of Joseph, of Job, of Daniel, and of Paul, gives us abundant evidence that God has designed it for good; that this severest trial of his life is designed by his heavenly Father to discover to him his own heart, and to remove some deformity, or to add some beauty, which lighter treatment could not. If he make use of it and endure chastisement as an obedient and humble child, his reward is unspeakably great; but if he be reactive and revengeful, he will reap the fruit of his own perverseness.

We once heard the remark, "If I had thought that I was capable of such feelings, I would never have been seen on missionary ground." In the spirit of this subject, it is evident that this *may* have been the very reason why that individual was a missionary; that he might know himself; gain a triumph over his own spirit, and rise to a stature in Christ to which he could not have attained without these particular and special providences. The remark of another amounted to the following: 'The longer I live, the more I value union; I will give up any thing excepting those points which endanger the salvation of the soul, for the sake of securing this. Since I have cherished these feelings and acted on these principles, I have had a peace and elevation of Christian enjoyment which I never knew before.' Now is this strange? Is it not the fruit of one of the plain and broad principles of Christianity? Does not every one's experience prove that it is more blessed to give than to receive—to confess our faults rather than to conceal them—to forbear than to retaliate—to make sacrifices than to require them? But this subject gains interest and becomes alarming, when we consider the many plain and striking texts which show that every one's hope of heaven must be without foundation just in proportion to the amount of envy, strife, self-exaltation, suspicion, or shyness, which he allows to remain in his heart towards any brother in Christ. The consideration that he belongs to another denomination, holds a humble station, or occupies a high one, does not affect his duty; for we are all one in Christ, and all members of the same body. If individuals are bound to exercise towards each other that perfect love which casteth out fear, so every denomination is bound to exercise the same love towards others, who are believed to hold fellowship with the Father and with the Son. What God has cleansed and accepted by the visible tokens of his blessing, (the descent of the Holy Spirit's influences,) that, no one, in the exercise of Christian feelings, can call common or unclean. Whether individuals, or societies, or denominations, all have one faith, one hope, and one baptism;† all as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

† 1 Cor. xiii, 1-8.

† Eph. iv, 1-6.

Situated as we are, in this district, in a great measure removed from the giddy influences of sectarianism, and from those "questions and strifes of words whereof cometh envy, strife, railings," &c., and united as we are in heart, and almost of necessity, in a greater or less degree, in our work, we have looked with the deepest anguish, at those discordant feelings which are so manifest in Christian lands, not only among Christians of different denominations, but even of the same denomination. Christians are in fact, living epistles; and as infidels and idolaters of all nations and ages have been shrewd in detecting what they supposed defects in the Bible, so it is now; and when they see the wide difference between the word of God and the living commentary, no wonder they are confirmed in their error, and perish. We do not object to differences of denomination. These we have among ourselves. But as the voice of a little band crying in the wilderness, we do call upon pastors and missionaries, that they prepare the way of the Lord, and make his paths straight in this respect. Without this, we have no reason, as has been before remarked, to expect the special blessing of God on our labors at home, nor on the labors of missionaries abroad. We appeal to the testimony of his providence as well as to his word; and ask, where or when has he ever sent down the special revivings of his grace and spirit, where real Christians have been at strife about a doctrine or a name? On the contrary, how soon, even in a revival of religion, has the spirit of disunion extinguished the kindlings of his love and mercy, and buried both Christians and impenitent sinners in moral death? Or if life remained, it was only for the dead to bite and devour their dead. This train of thought, as it sweeps through the world and looks forward to the retributions of those who have been misled, stumbled, or neglected, by the disunion of their shepherds, is most awful. What then shall be said of such shepherds, and where will they appear?

Again, let us look at the subject of union as brought to view in the prayer, "Thy will be done, as in heaven so in earth." Now if the will of God is to be done on earth as in heaven, it is to be done by men, by us. Have we any doubt about the meaning of this prayer? There is undoubtedly a difference between heaven and earth, and these bodies are very different from those fashioned like unto Christ's glorious body. But on the subjects of humility, of union, of love, and of holiness, have we any doubt? How then can we add, "Lead us not into temptation," when with these plain, glaring, and acknowledged duties before us, sometimes in the pulpit, sometimes in the retirement of our studies, and sometimes even in the house of prayer, we give place to pride, self-complacency, and party feelings; are turned aside from our best resolutions; violate our knowledge of duty, and almost bid defiance to responsibility.

It was once asked concerning a man of undoubted piety, "How could he pray so well, while in writing and preaching he maintained such doctrines?" The reply was, "I do'n't know, excepting that he was not praying *then*." Here is an important and most alarming

fact, which is sometimes brought to view by the expression "his heart is right, but his theory leads him astray." The very great difference between the prayers of Christians and their conduct, is astonishing. No one believes that there is the least feeling of a sectarian spirit in the effectual fervent prayer of the righteous man; and the very thought of praying with disaffected hearts, is revolting. Yet how is the church divided? And how many to whom the Head of the church has given 'ten' talents, are found in the *arena* of controversy, with apparent fears for the safety of the ark, with much less occasion than had Uzza? If Christians would receive the blessing of God their Savior, they must in their intercourse with each other, and in their labors for the conversion of the world, come up to the spirit of their prayers. If those who occupy the height of Zion, have no intention to do this—if they have no conviction that this is their own life and the life of the world—and if they will not act agreeably to these convictions, with corresponding effort, they are utterly without excuse. Like the captain of a vessel fraught with souls, with his chart before him, the breakers distinctly within the reach of his glass, the wind beating, and the tide drifting—while he is deliberately looking on the whole scene with his hands folded, busying himself and seamen in washing the decks and coiling the ropes, or discussing the nature of the rocks and of winds. Christians must act agreeably to their convictions of duty, and make their life a commentary on their prayers. If not, the charge is irresistible; "This people draw nigh unto me with their mouth, and honor me with their lips, but their heart is far from me." How often, Oh! how often, in their prayers, Christians ask the most exalted and glorious gifts, and make the most solemn promises, and in a moment forget what manner of persons they are! How often, it can be said of them, are these the persons who a moment ago were praying yonder? When things are so, how can pastors and missionaries expect to secure the blessings of God upon their own souls or upon their work? How can they expect that the word of God will become a fire, and prayer a crucible, in which their souls from day to day are to be purified and made to reflect more and more distinctly the image of the Refiner? Here is the grand difficulty of the Christian warfare, and here the necessity of taking up the cross daily and hourly; because our great adversary, and the different views and feelings of individuals and denominations, are ever ready to divert us from the great object of glorifying Christ and of saving souls. If Christians, however, intend to grow in grace and in the knowledge of Christ—if they intend to put on the new man which after God is created in righteousness and true holiness, they must live and labor in the same spirit which they bring before their heavenly Father in their prayer,—in the spirit of love—of union—and of heaven.

The principle, that we shall reap what we sow, is as plain in the moral as in the natural world, and the result much more certain; inasmuch as it is made the subject of covenant and oath. While therefore Christians pray, "Thy will be done, as in heaven so in earth,"

and still neglect to cultivate most earnestly that love, and union, and holy zeal, and holy living, which every one believes are exercised and exhibited by those in heaven, their life contradicts their prayers, and turns them into little short of solemn mockery. 'He that hath my commandments and keepeth them, he it is that loveth me. If a man love me he will keep my words.' In view of these remarks, what is the duty of the managers of different Missionary Societies at home? We believe there is a grand mistake on this plain and most important subject of union; and we most earnestly call upon them to send out such men, *and such only*, as will unite most cordially with all their missionary brethren of different denominations on those catholic principles, which recognize no sectarian feelings, and which will not turn aside from the great object of preaching Jesus and the resurrection. We earnestly entreat them to give their missionaries definite instructions to this amount, and to hold them responsible for keeping the unity of the spirit in the bonds of peace. Missionaries among the heathen, should know nothing but Jesus Christ and him crucified. We also exhort our missionary brethren, as they hope to answer it in that day when they stand with those heathens and native Christians over whom the Holy Spirit has made them teachers and pastors, that they lay aside all discordant feelings, forgive as they hope to be forgiven, and strive *together* for the faith of the gospel. We are the messengers of the churches and the glory of Christ; his epistles, living and walking epistles, known and read of all. The eyes of the heathen, of the Mohammedans, and Roman Catholics, are upon us. The eyes of other missionaries, both north and south, and through the world are upon us. The eyes of Christians in Europe and in America, are upon us. The eyes of angels, and of God the Father, Son and Holy Ghost, are upon us. How important then that we, who know these things, should wake up to our high and holy privileges, resolving that we will cultivate with unwearied diligence this grand principle of Christianity in our hearts, and act in conformity to our knowledge of duty; knowing that our works and example will live and have influence long after we are dead, that our time is short. How awfully interesting! How awfully responsible! 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Blessed are the peace-makers; for they shall be called the children of God; and blessed is that servant whom his Lord when he cometh shall find so doing.'—With Christian salutations, we are most affectionately, your fellow laborers in the gospel of Jesus Christ.

(Signed.) B. C. MEIGS, D. POOR, J. KNIGHT, L. SPAULDING, J. SCUDDER, H. R. HOISINGTON, S. HUTCHINGS, G. H. APTHORP, N. WARD, A. C. HALL, E. S. MINOR.

ART. III. *Extract from the manuscript journal of the Reverend W. H. Medhurst in the Huron, during her voyage along the eastern coast of China, in the summer and autumn of 1835.*

AUGUST 30th. Land in sight this morning about Keätsze (Kupche) bay, on the coast of Kwangtung. Several water-spouts were seen, and became objects of especial interest to us. A long dark cloud lay horizontally a little distance before us, and from this descended to the water a small round column of the same dark hue with the cloud. As any one of these columns broke in the midst it gradually dwindled away to a long black line, which turned and twisted itself as the wind directed, till it quite vanished from sight. One imperfectly formed water-spout approached as near us as one or two hundred yards, so that we could distinctly mark its modes of operation; but it threw us into consternation, the more especially as we were in a calm, drifting nearer and nearer to it, till to our great relief it burst and faded away. On the surface of the water the space which it covered was but a few feet in diameter, but that little space was one scene of foaming and boiling water, as though it were actually instinct with life, and ready to spring up and join its counterpart in the dark cloud. On the outer edge of this magic circle the water rose from the sea at first in a thin sheet, then becoming a thick mist by its rapid gyrations, shaped like a funnel, and as it rose higher quite fading out of the sight, or preserving but a thin columnar outline. But from a point of the cloud directly over head appeared a similar portion of a dark column of water, precisely like that on the surface of the sea, except that it was inverted, and the base of it rested on the cloud, while the lowest visible part of it was composed of the whirling particles that had been separated when first rising from the surface, but now united again and rushing together in a revolving pillar up into the heavy cloud.

The Chinese imagine these to be the ascent and descent of the dragon king of the deep, and indeed the resemblance to a rising serpent, or foaming dragon, and a flying monster, is so striking, that we scarcely wonder at their forming this superstitious notion. When the water-spout first rises, they say the dragon is ascending to heaven, and when the spout is forming in the clouds, they say his head and hands are appearing. Indeed, I have seen representations in Chinese houses of the so called 'divine dragon,' whose head and tail are never seen at the same moment, which I then considered entirely the fruit of their own imagination, but which I now suppose to have originated in these water-spouts. They have, however, carried their idea of the dragon much farther than these spouts would warrant, and have associated it with everything that is imperial or divine: hence we find dragons depicted in their temples, and the seat of the Chinese autocrat is called the 'dragon throne.' It may

be that the great red dragon, that old serpent, the Devil, has had some hand in all this, in getting himself worshiped by one third of the human family.

Shantung, September 13th. On the coast of Shantung the women appeared very shy, and, when they could, retreated into their houses. One woman was observed driving an ass round a mill in which was placed a sort of millet being husked. The mill consisted of a flat circular stone about five feet in diameter, with a whole in the centre in which was fixed an upright piece of wood, with a horizontal one attached to it. This latter served as an axis of a cylindrical stone, which operated as a roller, and the axis, extending a little beyond the edge of the large flat stone, was turned by the ass walking slowly around. The millet appeared very fine and clean, and was kept in its place on the stone by the individual who tended the mill. The woman on observing our approach left the mill and quietly walked into the house, while the blind-folded ass kept on his accustomed round as though his mistress had been nigh.

Outside the village we saw a white tombstone, very much resembling what is met with in burial places at home; there was an inscription on it, purporting to have been set up in remembrance of a faithful wife, who lay there interred. The pure white stone, the object of its erection, the adjacent village, the purling stream, and silent evening, all conspired to awaken sensations of the most pleasing kind, and to enkindle anew the ardent longing that these peaceful villages may be made more happy by the religion of the gospel.

Sept. 14th. In a vale near to the sea shore, we came to a burial-place, differing in appearance from any which I had yet seen among the Chinese. The tombs were in the shape of a dome, built of squared granite stones, eight feet in height, and six in diameter, at the top approaching to a point. They were very strongly constructed, and seemed calculated to last for centuries; but some of them had already fallen to ruins, and others were old and covered with moss, without any inscription or anything that could indicate the name, age, or sex of the persons interred. We counted fourteen of these tombstones still standing, besides a few other graves of different shapes and sizes.

October 1st. On quitting Shantung it may be proper to observe, that we have nowhere been roughly used or ill-treated; and that the natives have been uniformly harmless and peaceable. We have not seen a weapon of any kind beyond agricultural implements; and with the exception of one old man at Keshan so, who had a rusty sword, and the few men at a guard-house, both the soldiers and people have been without arms. We have sometimes been roughly spoken to, and now and then forbidden to proceed from the shore into the villages; but when once on the high road no one has ever attempted to hinder or turn us back; and for all that we could see, it would be no difficult matter to travel from one side of the promontory to the other, if any object were to be gained by it; though if we were to attempt stopping in any place for more than a night, it is most likely

the officers would hear of us, and endeavor to capture or drive us away. The people, though inoffensive, were by no means forward to help or house us. We seldom had anything offered us, and even by asking could get little else than water. In some instances they did ask us to sit down on the ground, and very rarely to enter their houses; so that my impression is, that had we to depend on the charity of the people of Shantung we should be poorly off.

With regard to their reception of our message, this journal will speak for itself. On the north side they were more willing to receive books than on the south, and in the places first visited, than in the latter; so that the further we went the worse we fared. This may be ascribed partly to the report of our arrival and operations having got the start of us, and to the consequent prohibitions which the officers had issued against receiving our books, or holding any intercourse with us. The people on the sea shore and in places immediately adjoining it were so greedy after books as even to rob us of them, while those in the interior generally kept aloof. This may result from the better acquaintance of the former with strangers, while the latter are more secluded from the world. On the whole, the number of books (3500) distributed in Shantung, considering the time spent in it, the extent of ground traveled over, and the number of persons met with, has not at all equaled my expectations. As to oral instruction much cannot be said, for though the people even to the youngest child and meanest clown all spoke and understood the mandarin (or court) dialect, yet the time that we could afford to stay with them was short, the subjects treated of so strange, and my utterance, from long disuse of this dialect, being rather stiff and awkward, it was not to be expected that the people would be greatly interested or improved. Still something was attempted at each stopping place, enough to give them a general idea of the gospel, and a clue to the better understanding of the books left among them.

The temporal condition of this people in general seems comparatively good. We saw nothing of that squallid poverty and distress spoken of in other parts of the empire. The men were generally well fed, robust, and good looking; and no want, so far as we could see, prevailed. We saw no beggars and few ragged people: their clothing generally consisted of cottons, sometimes doubled, and not unfrequently quilted. Some of them wore shoes and stockings, and many had more jackets than one. Some had coats of skins with the hair or wool inside as a defense against the cold weather. A peculiar kind of cap was worn by the generality, and made of white felt, sitting close to the head, and turned up on each side so that it might be pulled down over the ears in the winter. Every person was provided with a pipe and a light sort of tobacco, which he smoked very frequently. Their steel and tinder were carried with them, and as the ground was covered with a kind of white quartz which easily produced fire, they had only to stoop down and pick up a stone, and after striking fire throw their flint away.

The dwellings of the people in Shantung are mostly built of granite, a few of mud, while the roofs are in some instances of tiles, but more generally of straw. Some are plastered and whitewashed and rather tastefully fitted up, while the dwellings of the poorer sort stand forth in all their rude simplicity. The general run of the houses are twenty or thirty feet long, ten wide, and eight to twelve high: a door occupies the centre, with a window on each hand. On each side of the door-way, in the wall, are fixed two blocks of granite, projecting a little from the front, with loop-holes in them, which are used for tying oxen or asses when people dismount, or while the animals are feeding. Some houses are double, having a front and back row of buildings, but we have seen none of more than one story high. The streets are generally from ten to twenty feet wide, with narrower lanes leading across them. Each considerable village is provided with a temple, but in bad repair, and the gods worshiped are either Budha, or a martial hero, probably Kwan footsze. Little shrines are also to be seen in the fields, with rude stone images in them, or a mere tablet. On every projecting point of land throughout the coasts, were small temples or rather sheds, built as I was told by the fishermen to ensure success in their endeavors to obtain a livelihood.

The ground is well cultivated where it is capable of culture, and the sterility of the soil is improved by the attention paid to manuring the land. Almost every person met with in the fields is provided with a hand-basket and a prong, with which he collects the dung of all the cattle in the way, and carefully conveys it home; while at the entrance of every village are met heaps where the manure is collected and maturing for use. The productions are beans in great quantities, millet of various kinds, buckwheat of a poor quality, rice, wheat, and maize. The fields are fenced off by hedges, but divided by small grassy ridges sufficient to enable every man to know his own; and the houses are not scattered over the various farms, but stand together in villages, either for defense or for society. The cattle are a small kind of oxen, horses of a diminutive size, asses in abundance, and some mules; shaggy-haired goats were seen, but no sheep except those which were presented to us by the officers at Keshan so. Birds in great numbers, and very tame, were seen; but no venomous serpent or wild beast of any kind was seen or heard of.

October 19th. Island of Pooto, latitude 30° 03' N. We landed this morning with a boat-load of books, and commenced scaling those romantic heights covered with fantastic temples, so glowingly described by our predecessor in his account of this island. We soon found a broad and well beaten pathway, which led us to the top of one of the hills, at every crag and turn of which we encountered a temple, or a grotto, an inscription or an image, with here and there a garden tastefully laid out, and walks lined with aromatic shrubs, which diffused a grateful fragrance through the air. The prospect from these heights was extremely delightful; numerous islands far and near bestudded the main, rocks and precipices above and below,



here and there a mountain monastery rearing its head, and in the valley the great temple with its yellow tiles indicative of imperial distinction, basked like a basilisk in the rays of the noon-day sun. All the aids that could be collected from nature, and from Chinese art were there concentrated to render the scene enchanting. But to the eye of the Christian philanthropist it presented a melancholy picture of moral and spiritual death. Viewed in the light of revelation and in the prospect of eternity, the whole island of Pooto, with its picturesque scenery, its sixty temples, and its two thousand priests, shows but a waste of property, a gross misemployment of time, and a pernicious nest of erroneous doctrines, tending to corrupt the whole surrounding country, and to draw off the minds of men from the worship of the true God to the phantom Budha. All the sumptuous and extensive buildings of this island are intended for no other purpose than to screen wooden images from the sun and rain; and all its inhabitants are employed in no other work than in reciting unmeaning contemplations towards these same senseless logs, so that human science and human happiness would not be in the least diminished, if the whole island of Pooto with its gaudy temples and lazy priests were blotted out from the face of creation.

The only thing that we heard out of the mouths of these priests was "Omoto Fuh," or Amida Budha; to every observation that was made reëchoed "Omoto Fuh;" and the reply to every enquiry was "Omoto Fuh." Each priest was furnished with a string of beads which he was constantly counting, and as he counted repeated the same senseless, monotonous exclamation. These characters met the eye at every turn of the road, at every corner of the temples, and on every scrap of paper; on the bells, on the gateways, and on the walls, the same words presented themselves: indeed the whole island seemed to be under the spell of this talismanic phrase, and devoted to recording and reëchoing "Omoto Fuh." I never was so disgusted with a phrase in my life, and heartily wished myself out of sight and hearing of its sound and form. The temples on the hills which look pretty at a distance, lose much of their beauty on entering, and the caverns which I thought would repay me the trouble of exploring, proved to be merely cavities, eight or ten feet deep, with rude images at the farther end carved in a rock. The inscriptions on the rocks by the road-side were most of them so shallow that the action of the rain had rendered them nearly illegible; and the sculpture of the images in granite, which here and there lined the path, was so rudely designed and badly executed, that it sometimes needed an explanation to conceive what the artist would represent. Small temples abound everywhere, and present nothing remarkable; of large temples there are two, very much resembling each other, and, except in color, not unlike that at Honan, opposite to the city of Canton.

These temples, one of which stands near the north, and the other the south end of the island, consist of four central buildings, one behind the other, flanked on each side by the dwellings of priests. The

first of these central buildings is a kind of porch, occupied by four colossal figures, which appear to be placed as guards to the establishment; behind this, is the principal hall with the three Budhas in colossal form, and surrounded by the disciples of the god seated around the hall: these latter, though in a sitting posture, are about eight feet high. The third hall is dedicated to the goddess Kwan-yin, and the fourth is occupied by blue-bearded images with savage aspects. In this last hall we observed the library, which contained some thousand volumes of the Budhistic classics, relating the conversations of Budha with his disciples, and containing the prayers which are to be used by his votaries. In the rear of the great temple I found a school, taught by a disciple of Confucius, but the scholars were all young fellows designed for priests of Budha. I asked whether the priests ever taught the boys under their care, of whom there are great numbers on the island, but was told that their sole employment is to recite prayers to Budha. Attached to the other great temple, I observed a refectory where the holy brotherhood get supplied with their daily rations, and though they profess to live solely on a vegetable diet, they are not remiss in preparing the good things of this life; for on entering their temples I almost invariably found them in the kitchen.

Asking to be admitted to the high priest, I was told that he was engaged in reciting prayers to Budha, but I rather suspected he was paying adoration to Morpheus; for on approaching his chamber, an attendant had to go and arouse him, taking with him at the same time his garment that he might not appear abroad in his dishabille. His conversation was as uninteresting to me as mine to him, and so I soon took my leave. Over the whole island, the priests readily took our books, and we found some that had been left there by Gutzlaff a few years ago; but I did not observe any soliciting books almost with 'tears in their eyes,' as he witnessed on a former occasion. On all sides, I was gratified with perceiving marks of decay in the temples and adjacent buildings, and earnestly hope that future travelers will find these worse than useless structures level with the ground, and the lazy drones who inhabit them scattered among the useful and intelligent part of their fellow-men.

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**ART. IV.** *Clanship among the Chinese: feuds between different clans near Canton; substitutes for those who are guilty of murder; republicanism among the clans.*

THE customs and laws of clanship in China often occasion and perpetuate any thing but a happy state of society. A few miscellaneous facts relative to this subject, which were recently communicated to us by a native friend, will give our readers some idea of the interior

policy of the people of this country. Those of the same surname will in general be found inhabiting the same village, or neighborhood; the various branches of the original stock, like the limbs of the banian tree, taking root around the parent trunk. In this way, not only a kindred feeling pervades all the members of such a family or clan, but the same characteristics, unchanged by the lapse of time. In this way too, the animosities which began in days long gone by are effectually preserved and cherished. Such old feuds, said our informant, are frequently seen at the present day, breaking out into open quarrels, the seeds of which were sowed many years ago.

An instance of the kind occurs in the feud now existing between the Chung family on Danes' island at Whampoa, and the Chuy family at the "second pagoda." This originated in real or supposed wrongs suffered by one of the ancestors of the Chung from the hands of the then more powerful Chuy. After many vain attempts of the former to avenge himself, on the near approach of death he bit off his own finger, and with the blood wrote the wrongs which he bequeathed as his chief legacy to his posterity, charging them to exact the full debt of vengeance. This bloody scroll is still preserved, and its precept most religiously observed. Hence the fruitful source of open quarrels between the two clans; hence a train of petty annoyances inflicted by the Chung upon the Chuy family; and hence a system of retaliation. If one of either clan be found alone, he is sure to be beaten or robbed, or both; their boats are often plundered, and redress is not easily obtained. But the clan on Danes' island has a great advantage over their antagonists, who live on the north side of the river, because that island unfortunately is the burying-place of the Chuy family. The natural reluctance of the latter to forsake the tombs of their fathers, subjects them to many an insult from their implacable hereditary foes. When a poor man goes thither to bury his dead, with but few to protect him, no secrecy on his part can at all times save him from attacks of the way-laying islanders. But worse than all, to be compelled to see their sacred and costly graves desecrated, the erection of which has consumed the hard earnings of many years, to have every new tomb marred by their enemies, is very galling to the Chuy family. All strangers who have walked over the island must have observed that some of the most costly of the gravestones are defaced and broken, evidently by the hand of violence. Not unfrequently too it happens that on the day of the annual visit at the tombs, the putrid remains of a human being are found placed on the head of some principal grave. It is not wonderful therefore that this day, when the wrongs of the past year are to be retaliated, should end in quarrels.

On the northern side of the river, which is the mainland, the villages have nothing to separate them or prevent their hostile inhabitants from assailing each other. Accordingly, in these parts the management of feuds is reduced to system, and the hostile families are ready armed with spears or bludgeons to enter into these not always bloodless broils. Where the hostile parties live within

a short distance, and carry on their labors and pursuits, each under the eyes of the other, occasions cannot long be wanting to call forth their cherished hatred. If one turns away the water-course from his enemy's little field to his own, and is too strong or obstinate to make reparation or be compelled to do justice, then not unfrequently the signal-gong sounds, the two parties marshal their hostile forces, and the whole of two villages are arrayed against each other in conflict. When numbers and advantages are equal, the quarrel lasts for two or three days, each party in turn pursuing and pursued. But when the contest ends, all parties return to their business as before. It sometimes, however, happens that death is the consequence to one or more persons, and the result has been known of four people actually killed and more than twenty wounded in one affray. When such is the case, it is the general interest to hush up the matter, and the murders are not reported to government. But if complaint is made and investigation becomes inevitable, the case is by no means so hopeless for the guilty, as might be expected where the laws against murder are so strict as in China.

In each of the villages in the vicinity of Canton and Whampoa, where these feuds are so common, a curious provision has obtained by custom to meet such exigences. "A band of devoted men" is there found, and a list of them kept, who have voluntarily offered themselves to assume such crimes and to take their chance for life. When complaint is made, therefore, so many of the first on this list as are necessary come forward, confess themselves the perpetrators of the slaughter, and surrender to the government. It then belongs to them and their friends to employ lawyers and bring witnesses to prove it a justifiable homicide, or one which calls for mitigated punishment. Notwithstanding, they sometimes suffer the capital penalty, but more frequently it is softened to transportation or a fine. In a recent instance, within the past year, when four men fell in an affray, all of the accused were acquitted, and returned again to their homes. The compensation which tempts to the formation of the devoted band, is security for the maintenance of their families in case of suffering capital punishment, and a reward in lands or money, sometimes to the amount of \$300. This sum is raised by the voluntary imposition of taxes on the inhabitants of that village; and these taxes, said our informant, are no small burden to the poor, who can neither avoid nor easily pay them.

Moreover, we were much surprised to learn that some of the distinctive principles of republicanism are recognized by the inhabitants of this most despotic country. It is well known that the people in general, throughout China, dwell in villages; in many of which no governmental officers are stationed. Yet every village must have its head man, and if necessary, a police. This head man is chosen by the resident villagers, of their own free will; receives such annual salary as they please to give; holds his office during good behavior, but may be deposed and another substituted in his room, by the simultaneous voice of the principal persons in the place. The selection

of this chief is done without the electioneering and strife which attend elections to higher offices in some other countries; it is the more easy, because the inhabitants of any village being in general all of one family, or at least one family predominating, it is necessary only to choose out the most eminent branch of that family as the chief man. Though this person has not the rank of a governmental officer, yet custom has given him a certain degree of authority; and he is the head of the village in the view of the government, and as such is held responsible, and is very frequently the organ of communication with the villagers. His powers extend to the adjustment of most of the petty affairs of the place, to the infliction of flogging, &c. In the village of Whampoa, where are near two thousand rateable males, and probably six or eight thousand inhabitants in all, the salary of this head man is \$300 per annum. He has under him fourteen police or watchmen. These have direct control over the village; for though the hoppo of Canton has a custom-house establishment there, yet it is not concerned with the government of the village, but only with the hoppo's appropriate duties. The governor also has two officers resident there, either to watch over the hoppo's servants or over foreigners; they receive and transmit from each compradore the report of the arrival of every foreign vessel, taking from him on the occasion a fee of twelve or fifteen dollars.

If any one is disposed to appeal from the decision of the head man, the first to which he can appeal is the seun keën, the chief officer of a szé, which is the name of the subdivisions of a heën, or district. Of these szé, the district of Pwanyu has four; and the szé which includes Whampoa comprises one hundred and sixty-four villages, each having its head man. But of late years, owing to the alarming increase of crime, and especially to the dangerous ascendancy of the Triad Society, an additional arrangement has been made by the people, which, according to the testimony of our informant, works well. Twenty-four different villages have joined together to build a large house for purposes of general consultation; this stands at the market-town on the south of the island of Honan. A keeper or president is appointed over this public hall, where the head men of these twenty-four villages meet, and in conjunction with the president deliberate and decide on any cases upon which either one may ask advice. If they agree to present an accusation against any one, the charge with all their names affixed is forwarded direct to the cheheën. When this happens, seldom does the accused return to his native place again; transportation is the least which will be adjudged to him. These consultations and accusations are all secret at the time, and only disclosed by the event. The president of this public hall receives a salary of \$400 per annum. At this hall, once a month, all who desire it of the students in these twenty-four villages assemble before the president, and are examined on a theme proposed by him. The time devoted to this exercise is less than half a day, and the number of assembled pupils must be small.

Notwithstanding all these preventives, disorders and evils abound.

“ Ah ! ” said our Chinese friend, “ the times are changed, and the people are rapidly growing worse. This moon I have lost a friend, who was ninety-five years of age, and who, when living, often used to sit and tell me tales of the olden times. The people of frugal and honest habits are fast disappearing, and a new degenerate race is growing up. Once it was not the rage to gain wealth, but when a man had secured a subsistence he gave place to others. If a ferryman in the morning had made enough to procure him food for the day, he then withdrew to make room for others who had not been so successful. But now the avails of labor both day and night fail to satisfy their thirst for money. Formerly, even the fish of this river did not hesitate to be caught by any one who put down his net properly for them ; but now the toil of a week will not yield more than the work of an hour once did. Thefts, robberies, and kidnaping are growing more and more frequent, and keeping the people in alarm. Within a short time past, I can enumerate six or eight instances in this vicinity of carrying off young girls, to be sold as slaves or ransomed by their friends. The way is for the kidnappers to give notice to the parents that if a certain sum, from fifteen to one hundred dollars, be sent within a certain time to a set place, the girl shall be returned ; otherwise she is kept or sold as a slave. Twenty-seven years ago, a girl was stolen in this way, and on the failure of ransom, sold as a maid-servant to a man in the city of Canton, by whom she was raised to the dignity of concubine, and then of a favorite wife ; after bringing up her own family, and experiencing maternal solitudes, it came into her heart to seek out her parents. Proclamation was accordingly made to find the father with such a name and surname, and at length, the poor old couple were found, nearly penniless, houseless, and as they thought, childless. The daughter took them to the city, relieved their wants, and comforted their old age.”

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ART. V. *Notices of Modern China: plots formed by religious associations; insurrections; banditti; piracy, feuds, &c.* By R. I.

HAVING exhibited some of the principal characteristics of the Chinese government and the officers who compose it, we proceed to inquire into the effects which it produces in maintaining the internal tranquillity of the empire. Our materials do not enable us to examine all its institutions ; still less to pursue the influence of the government in the social and domestic relations of the people. We must be content, therefore, with the obvious and very intelligible symptoms of resistance to its control, in the revolts and organized bands throughout the country. Insurrections in a despotic empire

are the eruptions upon the surface of the body politic, which mark the working of humors within : they are the reforms of those governments, and banditti " are the opposition party."\* Some of them are local and exasperated by the tyranny of the magistrates : they will follow very properly, therefore, the observations upon those officers. Some, like the rebellion in Turkestan a few years ago, belong to the colonial policy of the Chinese, which may perhaps be treated separately hereafter.

For convenience sake, we distribute the commotions of the empire into plots formed by religious and political associations, insurrections, banditti, piracy, feuds of clans, and other local confederacies. These distinctions are clearly marked in the Penal Code. Section 152 treats of magicians, leaders of sects, and teachers of false doctrines ; section 255, of rebellion and renunciation of allegiance : its clauses define 'the law and apply it to Tartar subjects in rebellion ; to clannish insurrections ; to religious associations, especially one in the province of Fuhkeên, and the teên te hwuy, 'heaven and earth association ;' section 256 relates to sorcery and magic, one of the clauses of which enacts that whoever is guilty of editing wicked and corrupt books with a view to mislead the people, and whoever excites seditious by letters or handbills, shall suffer death by being beheaded ; and all persons who are convicted of printing, distributing, or singing in the streets such disorderly and seditious compositions, shall be punished as accessories. "The constituted authorities at Peking, and the governors of the provinces, shall not fail to take due cognizance in their respective jurisdictions of the offense of introducing and offering for sale any species whatever of indecent and immoral publications." A clause of section 266, which treats of highway robbery, awards death to all of any company of one hundred or more persons who shall assemble to aid and abet in a robbery—meaning banditti.

Although there is, strictly speaking, no established religion according to the usual meaning of the term, in China, the emperor enjoins nevertheless upon his officers the observance of the ancient rites of the 'five emperors and three kings,' the ancient faith of the country revived by Confucius : but this is in their official capacity only ; in their private devotions they may follow any of the other prevalent forms of worship. Thus section 161 of the Code awards punishment to "any private family which performs the ceremony of the adoration of heaven and of the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star ; it shall be deemed a profanation of these sacred rites, and derogation to the celestial spirits. If the priests of Budha and Taou, after burning incense and preparing an oblation, imitate the sacred imperial rites, they also shall be punished as aforesaid, and moreover expelled from the order of the priesthood. Mohanmedans and even Jews, it is said,† are tolerated, and the Christian religion is

\* Neumann's History of the Pirates.

† Chinese Repository. vol. 1, page. 44, and vol. 3, page 172.

connived at in the present reign. The code of laws, therefore, and the practice of the emperor himself recognize two religions, one of state and one of conscience, and the first takes precedence. The objects of worship of the state religion will be found enumerated in this work.\* Its confession of *political faith*, which is more to the purpose of the present treatise, is extracted as follows† from a Chinese work called, *Ta Tsing shing heun*; i. e. "the sacred institutions," or more strictly, "the holy admonitions of the Great Tsing dynasty," containing what they deem valuable of the verbal and written advices of their several emperors. The following, which appears immediately after a very pompous preface, is the first in the book, and was uttered by Kaoutsou, in the language of the Mantchou Tartars, before the conquest of China. His majesty addressed all the nobles and ministers of state in these words:

"A sovereign of men, is heaven's son; nobles and statesmen, are the sovereign's children; and the people, are the children of the nobles and statesmen. The sovereign should serve heaven as a father, never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards, receive from heaven, the vast patrimony which it confers; thus, the emperor will daily increase in felicity and glory. Nobles and ministers of state should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harboring covetous, and sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exert themselves; thus their noble rank will be preserved. The people should never forget to cherish reverential thoughts towards the nobles and ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion; then no great calamity will befall their persons. If the prince, receiving the aid of heaven, reckons that he has no concern with heaven, and says, 'this is what my own talents and strength have acquired;' next, becomes remiss in the cultivation of right principles, and his arrangements lose what it is suitable and proper for them to possess; then, should heaven reprove him, remove his country and happiness from him, will he himself be able notwithstanding to retain the celestial throne? If nobles and statesmen, who receive the favors of the sovereign, reckon they have no concern with the sovereign, and say, 'this is what my own talents and strength acquired,' and so cherish wicked and clandestine plots; engage in irregular, covetous, and sordid proceedings; should the prince reprove them, and remove their noble rank from them, will they be able notwithstanding to secure their persons and families? As to the people, if they disobey the restrictions of the nobles and ministers of state, and proceed to secret or open sedition, to insurrection or rebellion, it will inevitably involve them in guilt, and bring great and immediate calamities upon them."

It appears by the above extract that all that is required of the people by the 'state religion' is obedience, and that the disobedience of

\* Chinese Repository, vol. 2, p. 49.

† Indo. Gleaner, Aug. 1818, p. 148.



even the lowest officer of the government is an infraction of the divine law as well of the Penal Code. Any other religion is not only thought unnecessary, but rather mischievous than otherwise, although not interdicted. "All these nonsensical tales," says the commentary to the Shing Yu \* or Sacred Edict, "about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering hoshung and taousze (the priests of Budha and Taou,) to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples, but also suffer your wives and daughters to go. With their hair oiled, their faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of Taou, and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule." The officers of government are expressly forbidden, under a penalty of forty blows, to allow their females to go to the temples. Others, whether male or female, are permitted, by a clause to section 255, to "assemble for the sole purpose of doing honor or returning thanks to a particular temple or divinity, and immediately afterwards disperse peaceably;" but not (according to section 152) "to dress and ornament their idols and accompany them tumultuously with drums and gongs."

"As this prohibitory clause," adds the translator in a note to the last passage, "describes nothing more than what is frequently and openly practiced in every part of the empire, the law in this respect must be rather considered as obsolete, or as an article retained for the purpose of enabling the magistrates to control and keep within bounds these popular superstitions, though it may have been found dangerous or unavailing to attempt to suppress them altogether."

We gather from the above extracts that the only objection which the government, judging on its principle of *isolation*, has to the religion of the people is, that it brings them together; but so long as they worship in secret or apart, no notice is taken of it. Religion in China, therefore, instead of being as in most other countries an engine of state, as regards the people, is discouraged if not denied to them. The great object of the government is to suppress all enthusiasm, and most dangerous of all, religious enthusiasm, by preventing those combinations of the people, especially of the female sex, which tend to awaken and increase passion into enthusiasm. Hence, when it was reported to the emperor in 1817, † that thousands of people resorted twice a year, in spring and autumn, to a temple in Keängnan to burn incense and give thanks to the gods; and also that similar meetings occurred in Keängse, Ngnanhwuy, and Chêkeäng; the reply was, to disallow all such meetings and prohibit people to go beyond their own district for religious purposes, because all such

\* Chinese Repository, volume 1, page 307.

† Indochinese Gleaner, May, 1818, p. 91.

meetings occasion a waste of time and money, are injurious to morals, and afford pretexts for illegal associations.

The people, on the other hand, being excluded from the state religion, naturally connect opposition to government with their own; hence, in China, more than in other countries, every plot against the government is based upon a religious association, and the country is filled with such combinations. "It is still a common saying," says the elder Staunton in his account of Lord Macartney's embassy, "in the provinces of China, where the Tartars most abound, that no half a dozen natives are assembled together for an hour, before they begin to clamor against the Tartars." So it remains at present; and these combinations, however they may differ amongst themselves in the tenets which nominally bind their members, all agree in plotting against the Mantchou dynasty.

The first of these societies mentioned within the era of our inquiry, was the *pih-leën keam*, or 'water-lily sect,' which occasioned a revolt in the provinces of Szechuen, Kansuh, Shense, Hoopih, and Hoowang, soon after the last emperor Keäking came to the throne, and was not subdued for eight years. Some account of the desolation and blood-shed which occurred in those provinces will be found in the extracts from the Peking gazette, published in the Appendix to sir G. T. Staunton's Narrative of the Chinese embassy to the khan of the Tourgouths, and also in Appendix 11, to his translation of the Code. This society is expressly interdicted in section 162 of the Code, where it bears also another name, *milefo*. It was completely suppressed for a while apparently, but very soon was revived again under another name, the *teën te hwuy*, which is also mentioned in a clause to section 255 of the Code.

This association plotted a rebellion in 1813, which was at the same moment to be commenced by a rising in Honan,\* an attack upon the palace at Peking, and upon the person of the emperor Keäking himself, on his way back from his summer excursion to Jêho. The emperor was detained on his journey by rain; but upwards of seventy men attacked the palace,† and were only beaten off after a hard fight, chiefly through the courage of the emperor's second son, (who has succeeded his father and is now on the throne,) who shot two of the rebels with his own hand. A series of prosecutions and executions followed this unsuccessful attempt, and gave rise to numerous edicts by the emperor and remonstrances by the censors, in the Peking gazette. A spirited representative of the latter kind states, according to the Quarterly Review, "that many innocent persons had been brought to trial, tortured and suffered death, apparently for no other purpose than to evince the zeal of the officiating magistrates. The imperial edict that first announced the insurrection, has ascribed the cause and origin of it to a particular sect; hence, every person, it appears, who was known to belong to any other sect

\* M. S. Translation.

† Translations from the original Chinese, &c., as quoted in the Quarterly Review, vol. 13, page 410.

that that of Budha, which may be called the established religion of the country, became obnoxious to the persecution of these over-zealous magistrates. The Christians being considered as a sect, were grievously persecuted in every part of the empire, and the Christian missionaries driven out of Peking. \* \* \* \* The magistrate above mentioned states, that numbers had been unjustly confined, that many were passed from court to court, and put to torture under pretence of preparation for trial; that they were finally liberated without trial after their health was destroyed and their property wasted; and that numbers were seduced or tortured into confession by the inferior officers. Indeed, the whole document exhibits a melancholy picture of the abuses that exist in the practical administration of the criminal jurisprudence of this supposed humane and virtuous government."

The unfortunate emperor bore out the truth of the foregoing remarks in a gloomy, desponding manifesto in the Peking gazette of the 13th November 1814. "At this moment," he says, "great degeneracy prevails; the magistrates are destitute of truth, and great numbers of the people are false and deceitful. The magistrates are remiss and inattentive; the people are all given up to visionary schemes and infernal arts. The link that binds together superiors and inferiors is broken. There is little of either conscience or a sense of shame. Not only do they neglect to obey the admonitions which I give them; but even with respect to those traitorous banditti, who make the most horrible opposition to me, it affects not their minds in the least degree; they never give the subject a thought. It is indeed monstrously strange! That which weighs with them is their persons and families; the nation and the government they consider light as nothing. He who sincerely serves his country leaves the fragrance of a good name to a hundred ages; he who does not, leaves a name that stinks for tens of thousands of years. What hearts have those, who being engaged in the service of their sovereign, but destitute of talent, yet choose to enjoy the sweets of office, and carelessly spend their days!"\*

The association now took another name, the san hō hwuy, i. e. 'the society of the three united,' or 'the Triad Society,' which exists to the present day. The three referred to in this name are, teën, te, jin, i. e. heaven, earth, man, which are the three great powers in nature, according to the Chinese doctrine of the universe. The name under which they chiefly distinguish themselves, however, is

\* In the review of sir G. T. Staunton's "embassy to the Tourgouth Tartars" in the Quarterly Review, vol. 25, page 424, the writer says: "we have often thought, and indeed, have ventured to declare in a former article, that a series of the Peking gazette for one year would convey a more complete notion of what is actually passing in this great empire, than the whole body of information contained in that ponderous work of the missionaries, 'Mémoires sur les Chinois.' The compiler of these 'Notices' is not aware that he ever saw the above passage until very lately, and he was not a little pleased to find his own opinion of the value of the Peking gazette, confirmed by such high authority.

hung keä, i. e. the Flood Family.' "There are other associations formed both in China and in the Chinese colonies, that are settled abroad; as the teën how hwuy, i. e. 'queen of heaven's company or society,' called also the neäng ma hwuy, or 'her ladyship's society,' meaning the 'queen of heaven,' the mother and nurse of all things. These associations are rather for commercial and idolatrous purposes than for the overthrow of social order; though it is said, that the members of the 'queen of heaven's society,' settled in Bengal and other parts, unite in house-breaking, &c." The above is taken from Dr. Milne's account of the Triad Society published in the first volume of the Royal Asiatic Society's Transactions, where some of the mysteries of the association are developed. "The object of the society at first," adds that account, "does not appear to have been peculiarly hurtful; but as numbers increased, the object degenerated from mere mutual assistance, to theft, robbery, the overthrow of regular government, and an aim at political power;" which is the history probably of all these associations. This society seems to have been troublesome in Siam some years ago,\* and they are supposed to be engaged in daring and successful robberies in the neighborhood of Siagapore at this time.

The religionists have not been the originators apparently of any serious revolt since that of 1813, although they are suspected to be the abettors of most of the disturbances which have happened, and have made many attempts to excite trouble.

A Peking gazette of June 1816, contains the proceedings against a sect called the tsing cha mun keaou,† or 'pure tea sect,' probably from their making offerings of fine tea to their gods. It appeared on examination that the ancestors of the leader of this sect had handed down its dogmas. "That on the 1st and 15th of every moon, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, sun, moon, fire, water, and their (deceased) parents; also Fuh, and the founder of their own sect, &c." It appeared that proselytes had been gained in Hoo-pih and Shanse provinces. The leader of this sect at the time of the discovery was put to death; his nephew who was acknowledged not to be implicated in the crime, except by his relationship to the leader, was delivered to the Mohammedans, (why to them does not appear,) to be a slave, and two other relatives were exiled.

In October 1817, a member of the imperial family was engaged with a eunuch and some others in one of these secret associations, for which he was degraded.‡ Many similar societies are said to have existed at that time,§ and the Triad Society prevailed in Canton, against whom Yuen the governor acted with vigor and apprehended, it was said, between two and three thousands of the members. "It appears from occasional confessions which are published," adds our authority with reference to the foregoing sects,||

\* Chinese Repository, vol. 1, page 24.

† Indo. Gleaner, May, 1817, p. 18.

‡ Indo. Gleaner, May, 1818, p. 87.

§ Indo. Gleaner, May, 1818, p. 87.

|| Indo. Gleaner, Aug. 1818, p. 143.

“ that the leading person in the fraternity, professes skill in curing diseases; the person initiated kneels down, puts the forehead to the ground, pays a kind of worship to the other, whom he thus acknowledges to be master. A certain phrase, as a kind of watch-word, is given, and a stick of incense is lighted up to solemnize the transaction; it never appears that they are taught any system of doctrines, either political or religious. To sit cross-legged in the Hindoo posture of meditation, seems to be taught to some. When a man acknowledges that he has performed the ko tow, or ceremony of prostration to a master, he is considered fully initiated.” This is not meant to apply apparently to the Triad Society.

In February 1818, about a hundred families in the neighborhood of Peking were proved to be attached to one of these associations;\* they recanted however and were pardoned. All this time the persecution was going on against the sects supposed to have been implicated in the rebellion of 1813. Some fifty of the parties concerned in that affair were still undiscovered.† A censor recommended amongst various other modes of discovering them, that the sea-ports should be narrowly watched. The emperor in reply remarks: that *all emigration has long been prohibited*, and therefore a new law is unnecessary; however, as *whatever has been long established is liable to become mere form*, he requires the officers whom it may concern to see that the existing laws against emigration be rigidly enforced. The apprehensions of the government are marked in the cruelty towards a person in 1819,‡ who had been banished to the frontiers, when only four years old, on account of his father's connexion with the water-lily sect, and who was now put to death for the declared purpose of “ cutting off a sprout of rebellion.”

Rewards were conferred, according to the Peking gazette of January 1820,§ on some officers in Hookwang province, for their vigilance in discovering and apprehending Roman catholic missionaries and some other religionists, and a French missionary was subsequently strangled.||

A prize essay of one of the literary graduates published in Canton in 1820, enumerates some of the dangers to be apprehended from these sects and also the ill fate of several of them.¶ “ To the south of the mountain Meiling,” that is, in the province of Canton, says the essayist, “ common belief in ghosts and demons prevails, and conjurers and necromancers are encouraged, the spirit of the people is hardened and insubordinate, and they are pleased with frothy and self-complacent things. Also on the coast where the foreign merchants of the ocean carry on their trade: and as to the Portuguese Roman catholic religion, who can insure that it will not roll on, and spread by degrees, until it enter China? \* \* \* Examine now in succession former generations, and you will find that those persons who have subsisted by a stick of incense and a measure of rice, have without

\* Indo. Gleaner, Oct. 1818, p. 181.

† Indo. Gleaner, Jan. 1820, p. 230.

‡ Indo. Gleaner, Oct. 1820, p. 414.

§ Indo. Gleaner, Oct. 1818, p. 182.

¶ Indo. Gleaner, July, 1820, p. 346.

¶ Indo. Gleaner, July, 1820, p. 364.

exception come to an ill end, and their adherents and descendants have been exterminated: for instance, formerly in the provinces of Szechuen and Hookwang, the plundering sect of the water-lily overspread three provinces, and were confessedly numerous; but when the great army arrived, they were put to the sword. And lately, another instance occurred in the case of the rebel Lintsing, who had formed a band and excited insurrection. Long before the appointed time for commencing their operations arrived, the principal ring-leader was cut into pieces, and the rest of the conspirators were slain. Also Choo Maoule of Yuëkan, in the province of Keängse, and Fang Yungshing of Hochow, in the province of Ngnanhwuy, having rebelled, before the affair was brought to a head, their villany was defeated. You, inhabitants of Canton province, have also been frequently injured by these disorders: for not long ago, the plunderers of the brotherhood society, having collected together multitudes of persons, excited an insurrection at Yungshe shan in Pöhlo; but those who associated with and followed them, were all of them, instantly put to death. Many of you peaceable people were, on account of them, obliged to leave your families, and indeed, the whole neighborhood was disturbed. I would only ask, with respect to Chinlankeihsze (a foreign name according to the translator) the leader of this band, where is he now? Last year also, the vagabonds who collected bands and formed confederacies, with a design to plunder and rob, have all been apprehended and punished. Hence we see, that this kind of plundering banditti, certainly cannot by any chance escape, and whoever it is that excites insurrection and rebellion, the powers above will not suffer him to escape, &c."

We find no record of the proceedings against the religious associations in China for the next few years, except of one which was originated in the province of Shantung in 1824,\* and "circulated secret signals amongst themselves, and consulted together for the purposes of treason and rebellion." The acting sooyuen was, however, vigilant and energetic: he apprehended above five hundred and seventy of the conspirators, which, no doubt crushed the society, for we hear nothing more of it. A censor reported the same year,† that a temple near Soochow foo erected to the superstition of Wootung, which had been destroyed in the reign of Kanghe, the idols burnt and the superstition suppressed for many years, had now been revived and sacrifices offered as before. "The wretches place a pretended confidence in the prediction of the spirit, and promise a fulfilment of hopes and desires; and the extension of their baneful practices is not confined to the jurisdiction of Soochow alone." It was ordered to be destroyed again. This vigilance probably kept these associations in order.

In 1827,‡ we find the pooching sze and the judge of Canton issuing a joint proclamation against associations. In the latter part of

\* Translation of the Royal Asiatic Society, vol. 1, page 306.

† Translation of the Royal Asiatic Society, vol. 1, page 409.

‡ Mal. Observer, Dec. 18th, 1827.

the year, the Triad Society is spoken of as engaged in an affray at the Meiling pass, to the northward of Canton,\* in which a heën magistrate was killed. Shortly after, it is found engaged at Leénchow on the western border of the province, where several thousands of its members are said to have assembled,† and cut down, and carried off the rice crops, together with pigs, buffaloes, &c., belonging to the farmers, several of whom were wounded in defending their property.

A censor represented to the emperor in 1829,‡ that the Triad Society existed in large numbers in the province of Keängsee, where the local government feared them to such a degree as to neglect appeals by injured persons, or only punished slightly for form's sake. The emperor ordered the governor of the province to employ the military to put down the association. The translator adds to this notice, "This is the same society that exists throughout the Chinese archipelago and the straits of Malacca, wherever Chinese settlers are. They levy a fee on all who go abroad, and persecute those who decline to enter the society. Members of this society made an offer to a missionary at Bangkok in Siam, to assist him in propagating Christianity for some consideration, but he declined their services."

The governor of Canton memorialized the emperor in 1831,§ about one of these associations, "which," he says, "though differing in name from the san teën hwuy (Triad Society) is, like it, composed of low vagabonds united together to plunder." One of the methods employed by them to extort money from the country people, is to give them a stamped paper as protection, which if they will not pay for, their crops are destroyed. Since the 4th year of the present emperor, when rules were first established for their punishment, four hundred of them have been brought under justice, but still the evil has not been got under. As one method of suppressing it, his majesty directs a proclamation to be issued, promising a general pardon to all who will surrender themselves. The governor, &c., suggested that it might be better to employ the idle part of the population in cultivating unoccupied lands, which should be granted to them rent-free. "By adopting this arrangement," adds the governor, "already practiced in the four western districts of the province, many persons who are incapable of paying the land-tax, will be enabled to gain a livelihood, and prevented from falling into bad companies and evil practices." The emperor assented to this proposal, only desiring that care should be taken to prevent underlings in office and tax gatherers from turning it to their own profit. He desired also, that attention should be given to the half-monthly reading of the "Sacred Edict," and to the formation of free-schools; also, that the magistrates in their circuits should converse kindly with the people, and incite them to the practice of virtue.

A new sect called "the wonderful association" was discovered at Peking in 1831 or 1832, as mentioned in a former number of the

\* Mal. Observer, Aug. 26th, 1828.

† Canton Register, Feb. 18th, 1828.

‡ Canton Register, Jan. 4th, 1830.

§ Canton Register, Oct. 15th, 1831.

Repository:\* the leader was strangled the same year, and one of his associates, above sixty years of age, banished.† Two other associations are mentioned as discovered at Peking, about the same time. In 1832, in consequence of some discoveries concerning one of these associations, which had existed forty years at Peking, the governors and the ministers of state, during that period were degraded for not detecting it sooner.‡ “Page after page in the gazettes,” says the Canton Register,§ “are filled with the names of those against whom sentence has been recorded.”

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ART. VI. *Armenian apothegms: sophistry; misfortune; irresolution; ignorance; art of teaching, &c.* From a Correspondent.

THE sophisticated arguments of the sceptics and advocates of atheism, at first astonish, and then impose upon, and deceive minds of narrow views, and limited penetrations, as Parhelian, Anthelian, and Paraselene deceive the vulgar eye; and echo, the ear; and like Calenture, present to the *deceived* a foaming ocean of death as a spacious field of life and verdure.

When an ignorant, obstinate, illiterate and unmannerly *biped* takes upon himself to *debate* with a learned man on literary or scientific subjects, (to use an allegory,) he is in exactly the same ridiculous attitude, and anxious confusion, as a dwarf of the lowest stature standing on tip-toe, and then jumping, falling, blowing, and puffing to put out a light placed on the summit of the highest pyramid of Cairo.

No misfortune is greater than the impatience of bearing misfortune. Of all losses, that is the greatest, which cannot be sunk in oblivion or erased by forgetfulness.

The moral career of that man who wants resolution is, like the progress of him who is hopping about the declivity of a steep hill to gain its summit; and the idle wretch, who sits with his hands across his breast and expects that by the influence of a happy horoscope the golden showers of fortune will refrigerate the parched fields of his condition, is like him who is continually discharging at random missile weapons in hopes of shooting some game. Such inconsiderate beings may be all the days of their lives at the pool of Bethesda without any benefit to themselves, and are highly deserving of dame fortune's maranatha.

As spectacles are made for the near-sighted, and not for the blind, so books are made for such as are possessed of a little understanding

\* Chinese Repository, vol. 1, p. 31.

† Canton Register, Oct. 17th, 1832.

‡ Chinese Repository, vol. 1, p. 295.

§ Canton Register, Jan. 10th, 1833.



and penetration, and not for those who are destitute of that little literature and sense, sufficient to understand and appreciate an author's sentiments.

He who can even in embarrassed circumstances continue hearty, and joyful, is either a callous stoic, a well versed dissembler, or an invincible hero of pure Christian philosophy, deeply initiated in the extraordinary and mysterious art of ensuring to one's self happiness.

He, who like Aristakace\* by care, exhortation, and example has instilled into the minds of youth an ardent love of literature, and a desire and courage to appear in the field of knowledge as candidates for fame, may truly boast, or feel a secret comfort of having done his country a valuable and important piece of service without any *bruit*; and has not such a friend of youth and encourager of merit nearly as strong a claim to eulogy as (1) Byradian for his valor, as (2) David for his knowledge, as (3) Dolvat for his medical skill, as (4) Marcar for his benevolence, as (5) Magarian for his fidelity, and as (6) Kaork for his affability? *Only to read* is not to learn, but is to exhaust the organ of vision, to wear out the cover of books, to put to a test one's patience, to outlay time, and after all, to turn a giddy headed booby, and a slave to the most ridiculous pre-apprehensions.

Those thoughtless wretches, who insensible of the foulness of their depravity deride and laugh at sobriety decency and decorum, amply deserve to be treated like curs, that by howling and barking render inaudible and confuse the melodious harmony of a band of musical performers.

A faux pas committed by one of Argusian vigilance will, notwithstanding his multifarious powers of discernment, bewilder him in the labyrinth of confusion; and an error, is always an error, and not a bit the better for having for its author an universal genius, or a collossus of learning.

To give to a poor unfortunate friend advice only, and that too blended with the gull of sarcastic animadversions, without helping him to extricate himself from the clog and trammels of misfortune, is to open his eyes to be awed at the imaginary magnitude of his suffering, to add more poignancy to his grief, to increase his mental disquietude, and in the end to teach him how and in which way to despair.

He who by a constant display of good-will and kindness insures the esteem of his friends, and by forbearance, insinuation, and address converts his enemies into friends, secures strong holds, and makes defensive preparations to resist and repulse the attacks of reverses of fortune.

Of all evils, that created or magnified by imagination is the most insupportable.

\* *Aristakace* surnamed *Krasser* (*Bibliophilo*) was an Armenian grammarian and lexicographer born in 1178; he taught with great success theology and rhetoric in several provinces of Armenia Major and Minor, and died in 1239; the celebrated grammarian *Ezenatzky* (whose works are yet extant in M. S.) speaks of this author in terms of high commendation, and cites many passages from his works.

It is wise to put on the appearance of a fool, when it is necessary to appear as such: many like Brutus gain their ends by such prudent stratagems.

Some singularities are the effects of habit, and others the results of the bias of the mind.

Indigence, by constantly subjecting its victim to disagreeable privations, and annoying and mortifying submissiveness, and stifling all cheerfulness of mind, often puts upon the expressive countenance of the brightest genius, the dull, melancholy and stupid air of worthless sottishness; and that being who though enveloped in the dense mist of poverty retains a becoming greatness of soul, and bears a manly character, is indeed a noble model for imitation.

He who is blindfolded by prejudice has many good feelings lulled to sleep.

The *friendship* between the selfish rests on so frail a foundation, that the least breath of self-interest can completely overthrow the pretended fabric of amity, and light the torch of discord.

It is a folly of a most ridiculous nature to be a universal sceptic; but at the same time beware, believe nothing to be true before you are convinced of its veracity, and even then be careful not to be misled by your credulity and be a dupe of others' duplicity.

Those that like cocks on dunghills fight without any serious provocation, only want a pair of fine glossy wings and red hat crests to be classed among the bipennated bipeds of the air.

He is better employed, who is teaching a whale naval tactics, or teaching an ape the transcendent branches of mathematics, than he who is employed in an explanatory disputation with one who is obstinate through ignorance, and cannot distinguish *bad* from *good*, *good* from *better*, and *better* from *best*.

The verdict of the prejudiced is the verdict of injustice. To despair is to add more stings to the cause of despair, and to make ourselves more unfortunate.

As untimely, incessant rains copiously swell up rivers, and injure plantations, and all sorts of productive fields, so in despotic or demi-despotic countries, the subordinate officers vested with discretionary powers shelter their favorites, and injure and oppress the community at large.

He that gives vent to his feelings of prejudice in ridiculous gestures and buffoonery, be assured, is one of the *rif-rafs*, devoid of the principles of good breeding; though he may sometimes by the aid of a little education now and then screen his innate want of genteelness and sense of honor.

Expect mercy from a hired assassin, from a seriously injured Turk, from an infuriated Malay running *amuk*, and even from a starving cannibal; but give up all hopes of mercy when you fall into the clutches of a scrupulous, superstitious, and enthusiastic bigot, whose vindictive enmity you have incited, by endeavoring repeatedly to prove to him the fallacy of his religious tenets.

J. P. M.

Our correspondent has given in a note the following account of the persons mentioned in the first part of his communication.

1. **SUMBAT BYRADIAN** was a famous Armenian general, who gained many victories over the numerous enemies of Armenia; he defeated the armies of Trajan, took prisoner king Artman, and after gaining a signal victory over Erovant the II, pursued him to his very palace and killed him.

2. **DAVID** was an eminent Armenian philosopher, who flourished in the fifth century; he translated from the Greek into his own language such works as his judgment suggested to him as most valuable; it is worthy of remark, that this sage followed not scrupulously Aristotle and Plato, as did the European doctors of the dark ages; he only culled from their works what appeared to him to bear the stamp of truth; refuted their errors with great energy and precision; he is surnamed *Anhagh Pilosopa*, that is, the invincible philosopher.

3. **DOLVAT** was a celebrated Armenian physician, born in 1432; he was master of the Armenian, Greek, Latin, Arabic, Persian, Turkish, and Syrian languages: after having traveled through several countries of Europe, and Asia, he fixed his residence at Constantinople: he published there in 1478, a work on medicine, entitled, *Inutile to the ignorant*: he is also the author of another elaborate work on the healing art; he makes mention there of the Armenian physicians Mikitar, Aharan, Stephen, Jochlin, Serquis, James, Vaharan, and others.

4. **MARCAR** was a learned Armenian divine of the thirteenth century, of a very benevolent and charitable disposition; he gave to the poor all the immense wealth and lands he inherited from his father: he is the author of a work on morality, entitled, *The Treasure of Virtues*.

5. **ARATON MAGARIAN** was an Armenian poet, who with an adherence of exemplary fidelity followed Patriarch Minas, who was deposed and banished to the island of Cyprus; "It was interest, he said often to the unfortunate exile, that so long made me stay with you, but now it is duty that induces me to follow you and partake of your fortune."

6. **KAORK** was a celebrated Armenian writer, born in 1043; he was from his extreme affability of manners surnamed *meghrick* (honeyed). He is the author of a treatise of philosophy on the Aristotelian system, a *Logic for the use of schools*, the *Life of St. Gregory in verse*, and a commentary on the *Book of Job*.

**ART. VII.** *Jargon spoken at Canton: how it originated and has grown into use; mode in which the Chinese learn English; examples of the language in common use between foreigners and Chinese.*

MORE than two centuries have elapsed since the inhabitants of western countries first came to the shores of China for the purpose of commerce. During this period, an intercourse has been carried on of a very peculiar nature, and one which has been attended with circumstances such as have characterized the relations between the

natives and aliens in no other country. Everywhere else the residence of foreigners has an influence, often a deep and permanent one, on the mass of the people. But with regard to China, the case has been different. The intercourse is now more restricted by the government than it was at some former periods; and as for any effects which have remained upon the great mass of the people, they are but little more than that left by the passing of a ship through the ocean. Yet a communication has been kept up, which will always be regarded as exhibiting a peculiar phasis of the human mind. Our present object is not, however, to examine the characteristics of this intercourse, and the consequences which have resulted from it, but to show through what medium it has been maintained, and what is the common language used between the Chinese and foreigners, in communicating with each other.

The Chinese government has endeavored, since the closing of the ports by Kanghe, to restrict the intercommunication of natives and foreigners as much as is consistent with its existence; and as one means of accomplishing this object, it has prevented foreigners from learning the Chinese language. We might suppose, however, that mutual advantage would have suggested some mode by which to acquire a sufficient knowledge of the language for common purposes; and that mere curiosity in the minds of the Chinese would excite them to know something of those who came so far to obtain their productions, and knowing them, to adopt their improvements. Everywhere else it is expected that time will be devoted to the acquisition of the language of the country by strangers; and no one thinks of going to France, Germany, or India to reside, and intending to speak a foreign dialect while there. But here, the case is exactly the reverse. Foreigners have for ages come to China from different lands for trade, and still all communication is carried on in a foreign tongue. Hundreds of Chinese now acquire enough of the jargon spoken to do business, while hardly a foreigner ever devotes an hour to learn the language of the Chinese. The effect of an intercourse so circumscribed can never be otherwise than to keep the two parties totally separated from each other in all those offices of kindness, sympathy, regard, and friendship, which result from a knowledge of each other's feelings and wants. Coldness and distrust will be entertained, and selfishness will be the primum mobile of action, softened down a little by that politeness which is almost necessary in any society, however formal and heartless it may be. That much of the indifference and suspicion of the Chinese exhibited towards foreigners, and still more of our ignorance of their designs, ideas, and springs of action in regard to us, are owing to our general inability to converse with them in their own tongue, no one who has examined the state of the case can for a moment doubt. All the ideas entertained by the great mass of the people about foreigners, and the countries from whence they come, are derived from native authors; and they are a fit subject upon which all visionary fancies can base their tales of terror and wonder. That the time for the removal

of the erroneous conceptions now held by this people will soon come, we ardently hope; and we are assured from the movements now making in Christian lands that accurate accounts of western countries will speedily be accessible to all classes of Chinese.

There must be, however, some other reasons than the inefficient laws of this government, for the almost universal fact that foreigners have for so long a time entirely neglected the study of this language. And there are reasons, which though few, are strong ones. The entire absence, or nearly so, of all elementary books has been one of the most prominent; and the fact that there were no grammars, nor vocabularies of things in common use, has operated as an initial discouragement, and prevented many from making the attempt to learn the language. It was thought hard enough to learn, without being obliged to make books at the same time. The difficulty of retaining in the memory the shape of the characters has been a serious objection with some, though we think that this obstacle has been overrated. At first thought, it appears an almost impossible thing to remember so many unmeaning marks, but the principles of association, together with the mode of combining the characters, greatly aid and diminish the labor. The practical effect of the law denouncing as traitors all those natives who dare to teach the language of the 'central flowery nation' to outside barbarians, is to interrupt the constant course of study whenever the teacher thinks he is in danger. These reasons, combined with the tax the study makes upon the time of those who come to these shores only as sojourners, and who intend to remain 'in exile' no longer than is absolutely necessary, prove impediments of so serious a nature that few undertake to remove them. And as if these obstacles were not enough, the foreigner on landing hears a dialect spoken, which with an entire disregard of all rules of orthography and syntax, he can soon 'pick up,' which is sufficiently extensive for commercial intercourse with the Chinese. With this jargon he soon becomes well acquainted, and in a short time looks upon the acquisition of the language as a useless as well almost impracticable undertaking. Indeed, of so long standing is the gibberish spoken here, that few ever think of paying any attention to the Chinese. Considering all these things, it cannot be a matter of much wonder that so little attention has been paid to the subject, or that few of those who reside for years in China ever acquire so much knowledge of it as to be able to converse with a native in his own tongue. Most of those who have learned it belonged to the East India company's factory, which generously granted annual sums as encouragement to all those desirous of acquiring it. Yet we indulge the hope that scholars in this study will increase; and that as they increase, elementary books will be prepared to smooth the way, and induce others to commence. Intercourse will then be put upon a new footing, and as the Chinese become better acquainted with foreigners, they will esteem them more, and be more likely to regard proposed alterations in education and the arts with kindness and attention.

Such then being the case that no foreigner would learn their language, the Chinese have been in a manner compelled to learn enough of that one which would enable them to converse with the greatest number of customers. Whatever may have been the case in former times, the English is now almost the only language learned by the Chinese in Canton. The Portuguese spoken at Macao cannot be called an exception to this statement, for there the Chinese learn it as they grow up, and those born in that place can converse nearly as well in one as in the other. The character of the dialect spoken there, moreover, among servants and shop-men, is that of a medley of Portuguese and Chinese; and the idioms and pronunciations of it are so corrupted from pure Portuguese, that those speaking it are nearly unintelligible to one newly arrived from Lisbon. In all its characteristics, it is the counterpart of the 'lingo' spoken at Canton; where, as well as at Whampoa and Lintin, English is the only medium of conversation between foreigners and Chinese. We must, however, make one exception to this assertion; for some, a very few of the Chinese, can converse to some extent in Malay and Bengalee. And here we may observe that if there are opposing obstacles in the way of foreigners learning the Chinese, there are one or two strong inducements for a native to be able to speak English. By far the greater part of those with whom he has intercourse are wayfarers, supercargoes, and seamen of various grades, who of course have no idea of learning the language, and from whom the mere proposal would provoke a smile of wonder, if not of contempt. This advantage would be sufficiently great to induce the Chinese to attend to the study, even if it were the practice for those residing here to learn Chinese. These constitute the most numerous class of customers to the shopmen; and interest, that master passion in the heart of a Chinese, induces them to qualify themselves for trading with foreigners. Another advantage to the native is that he has a dialect at command which is not understood by his customer, an advantage of no small importance in much of the petty bargaining carried on in Canton. It must not be supposed, however, that the Chinese are on the other hand able to understand foreigners when speaking to each other in good English: for that is nearly as unintelligible to them, as Chinese is to the foreigner.

English then being the common language in use between natives and foreigners, it may be worth while to consider the mode in which the former acquire it, and how they make out to speak an idiom so diverse from their own. There are no schools, nor anything worthy of that name, among the Chinese for the acquisition of English. Persons who go by the name of 'schoolmasters' are, however, employed to instruct beginners in the shops and hongas. But the scholars escape from their tutelage as soon as they have acquired sufficient English to communicate the common ideas, as the prices of goods, names of furniture, &c. The number of these schoolmasters is not great; one of them was at school at Cornwall in America two years, and speaks as correct English as any Chinese in

Canton. Instruction by such persons is, however, beyond the reach of most, and those who wish to converse with foreigners are compelled to pick up the words as they can find opportunity. This they do by staying in hongs, shops, and other places where foreigners resort, and are soon able to express their ideas in the jargon called *Canton-English*. This dialect has become, by long usage, established in its idioms, etymology, and the definitions attached to words. As its name indicates, Canton is the proper place for its exhibition, where it is spoken in its greatest purity. At Whampoa, the Chinese speak better English than at Canton, which is owing to their usually hearing idiomatic English from those on board the ships. The gibberish in use among the negroes in the West Indies, and the corrupted French spoken at the isle of France, resemble this jargon more than any other dialect with which we are acquainted.

The peculiarities of the Canton-English are few. Its idioms are, generally speaking, according to those of the Chinese language, than which nothing can be more transposed according to our ideas of placing words in a sentence. In consequence of this, the meaning of many expressions is obscure, where the pronunciation of the words is nearly correct. Moreover, from the monosyllabic nature of the Chinese, and the many vowel sounds in it, adults become nearly incapable of enunciating a word of three or four syllables in a proper manner, especially where several consonants follow each other. The result is that the word is much broken when spoken, and often nearly unintelligible to a foreigner unacquainted with this fact. The dialect which is peculiar to those who are natives of Canton and its vicinity, is destitute of the consonants *b, v, d, r,* and *st*. To supply these in writing the sounds of English words, the native uses *p, t, l, sz*; and in pronouncing, comes as near the sound he hears as possible. We have before us a manuscript book, in which the English sounds of things are written in Chinese characters, underneath the name of the article also in Chinese. Similar books are very common among the people of Canton, and it is deemed one of the first steps to the acquisition of English, to copy out one of these manuscripts. Not only the names of articles but idioms, phrases, and rules of etymology, are sometimes found in them, thus making a partial grammar. A few examples from the book now before us will show how correctly English words can be written in Chinese. In pronunciation, the true sound of course is more nearly attained. Those which follow are the numbers as far as twenty; the sounds of the Canton dialect being the rule of pronunciation: "wun, too, te-le, faw, fi, sik-she, sum-wun, oot, ni, teng, lum-wun, te-lup, ta-teng, faw-teng, fi-teng, sik-she-teng, sum-wun-teng, oot-teng, ni-teng, tune-te." A few more words will still further elucidate this point.

chess-men,	chay-she-mun ;	August,	aw-kuh-she ;
scales,	sze-kay-le-sze ;	earth,	e-too ;
stove,	sze-taw ;	west wind,	wi-sze-wun ;
January,	chie-na-wi-le ;	buffalo,	pe-fu-law, &c.

There are few monosyllables ending with a dental consonant, that are not spoken as dissyllables; as 'catchee,' 'tankee,' 'makee,' 'sendee,' &c., although the paucity of such words does not give a peculiar character to the conversation.

Every individual, whether mechanic, servant, or shopman, is of course best acquainted with the names of things in his line, and can pronounce them most correctly. The number of words peculiar to the Canton-English, either in the word itself, or in the signification attached to it, is not great; perhaps there are fifty. But the prevalence of the Chinese idiom, and the confusion consequent upon it to an English ear, together with the bad pronunciation of the words, render this jargon one of the most singular modes of communication that can anywhere be found. The mode in which it is actually spoken, and the phraseology employed can hardly be understood by mere description. We will, therefore, venture to present our distant readers with one or two conversations, such as occur in daily intercourse. We may here remark, that the chief object of this article is to give those of our readers who live "outside," an idea of the manner in which the king's English is murdered in this flowery land. A few conversations, written by one who was much amused with the oddity of this representation of the confusion at Babel, will serve our present purpose very well. They include many of the peculiar terms in use here, and are written so that they can be understood without a glossary. We introduce them for the edification of those who have not yet felt the soothing compassion and cheering benevolence of the son of heaven: for to those on the spot, the jargon is an evil that, since 'it cannot be cured, must be endured,' and they can have little interest in perusing them. Our extracts stand thus, in the epistolary form:

"My dear ——, Almost everything has been written concerning the Chinese at Canton that could be told, except that I have never seen any account of the jargon in use here. I will not undertake to describe it otherwise than by sending you some specimens of conversations nearly as they occurred. From them you can judge for yourself how much such a language prevents any extended and social intercourse. Having a few books I wished to get repaired, I sent for a bookbinder. A personage, weighing full twelve stone, and showing his good keeping by a full round face, made his appearance, and introduced himself with a chin-chin, saying, 'my subbee velly well, can fixee that book alla proper.'

"On seeing them, he inquired, 'how fashion you wanchee bindee?'

" 'My wanchee takee go way alla this cover, putee nother piece,' said I.

" 'I savvy; you wantchee lever, wantchee sileek cofuh?' he asked.

" 'Alla same just now have got; you can do number one proper?' replied I.

" 'Can do, ca- -an,' answered he, lengthening out the last syllable with a special emphatic earnestness. 'I can secure my no got alla same lever for this; this have Eulop lever.'



“ ‘Maskee,’ spose you no got lever, putee sileek, you please : my wantchee make finish one moon so, no mistake ; you can do, true ?’ inquired I.

“ ‘Can see, can savy ; I secure one moon half so can bindee alla proper,’ he replied. ‘You can call-um one coolie sendee go my shop.’

“ ‘Velly well,’ said I : whereupon he raised himself up and moved off, bidding me ‘good bye,’ as he went.

“ A few days after this, going out into the streets of the city, I was frequently saluted by the expression ‘can do,’ ‘can do, lo,’ which at first I took as an opprobrious epithet, but have since found that it is a corruption of ‘How do you do.’ The manner in which it was said, was however, any other than courteous. I was often called upon by beggars, and as I passed them they would sing out, ‘cumshaw, taipan :’ these two expressions were perpetually reiterated wherever I went. On my return, I called at one of the shops frequented by foreigners, in which Canton-English is spoken in its greatest *purity*.

“ ‘Chin-chin,’ said a man behind the counter, as I entered, ‘how you do ; long time my no hab see you.’

“ ‘I can secure hab long time,’ said I ; ‘before time my no have come this shop.’

“ ‘Hi-yn, so, eh !’ said he. ‘What thing wantchee ?’

“ ‘Oh, some litty chowchow thing,’ answered I. ‘You have got some ginger sweetmeat ?’

“ ‘Just now no got,’ he replied ; ‘I think Canton hab got velly few that sutemeet.’

“ Upon this, I bid him adieu, and walked into another shop ; and after saluting the shopman, asked him if he had any news.

“ ‘Velly few,’ said he ; ‘you have hear that gov’nor hab catchee die ? last day he hab die !’

“ ‘Yes, my hab hear ; just now which si your partner have go ? Two time before my come, no hab see he,’ I inquired. “ ‘Just now he go country ; stop two day more he come back,’ answered he.

“ ‘Before time, I have see one small boy stay this shop ; he have go country ?’ said I.

“ ‘He catchee chowchow ; come one hour so : you wantchee see he ?’ asked he.

“ ‘Maskee ; you have alla same ; before time my have catchee one lacker-ware box, that boy have sendee go my house, no have sendee one chop ?’ I inquired.

“ ‘Sitop litty time ; I sendee call-um he come,’ said a man sitting by me, who was smoking a pipe very sedately.

“ ‘Well, more soon, more better ; sendee chop-chop,’ I told him. ‘This have what thing ?’ said I, taking up two or three red incense sticks, smoking under the table.

“ ‘That hab joss-tick ; China custom makee chin-shin joss,’ replied the man behind the counter. A noise in the street called all hands out of doors to see what was the matter. They soon returned, and he with the pipe observed, ‘that have number one kweisi man ; he

makee too muchee cow-cow; that have counter very trouh pidgeon.'

"What thing he do makee so much bobbyery?" asked I.

"Oh, hab he insi one shop, makee steal; any man must wantchee he go that mandarin," answered he.

"So fashion, eh?" said I. 'What casion so much a man, so muchee nosie,' I asked him, looking through the door at a noisy procession going by.

"Some man have catchee one wifo; to-day have counter good day, can mally velly proper.'

"By this time, the boy came in, and I procured the chop or passport for the article I had purchased, and returned home. There are several other terms used in the jargon, to elucidate which I might send you some more conversations, but these two will do for a "muster," with the additional one more which I recently heard." \* \* \* \*

"Enough, in all reason," we think our readers will say, "away with it from the face of the earth, and banish it from use." That such, in a great measure, will be the case before long, we think the signs of the times promise, and believe that the great and rapidly increasing intercourse of western nations with the sons of Han will not henceforth be exclusively carried on through such a medium.

As students in the Chinese language increase, facilities for its acquisition will also multiply, till the means of learning it will be as accessible as those now enjoyed in the other Asiatic tongues. And on the other hand, as the Chinese become sensible of the advantages to be derived from a better knowledge of the English language, books for their use will be prepared, which will tend still more and more to put within the reach of this people the learning of the west. We know of but one small book that has ever been prepared for the use of Chinese in learning English, which is a grammar, of a hundred pages, compiled by Dr. Morrison for the Anglochinese college at Malacca. A work was begun at Canton about a year and a half since, which was intended to assist the native in acquiring a knowledge of English, but it still remains unfinished. The Vocabulary of the Canton Dialect published by Dr. Morrison in 1828, is used by the Chinese to a very limited degree in learning English words.

ART. VIII. *Journal of Occurrences. Seizure of an English officer; Jardine Steamer; United States sloop of war, Vincennes; eunuchs; priests of the Taou sect; the Chinese statesmen, Yuen Yuen and Hengän.*

ON the arrival of ships off the mouth of the river, which flows past this city and which foreign ships are allowed with native pilots on board to ascend as far as Whampoa, it is customary for their commanders to forward dispatches by native fast boats: sometimes the captain himself or one of his officers accompanies

the dispatches. All this is contrary to 'old custom,' though it seems to have been the usage, time out of mind. The usage has grown out of the necessity of the case, and will doubtless be continued so long as the same necessity shall exist. It not unfrequently happens that these fast boats are pursued and seized, sometimes by boats belonging to the government, and at others by piratical boats,—in both of which cases the evil is nearly the same. In some instances, letters have been thrown overboard and lost; in others, officers have been seized. A case of the latter kind occurred early last month. The English vessel *Fairy Queen*, having arrived off the mouth of the river, one of the officers with the dispatches started in a fast boat for Canton. When near Chuenpe, the boat was pursued and captured, and the officer made prisoner; whether by Chinese officers or pirates, he knew not. After he had been some time in the boat, one of the men was sent to the *Fairy Queen*, offering to release the officer and give up the letters for the sum of \$50; this man was detained on board the ship. By and bye another came, and was also detained. A third was sent, but he would not venture to go on board. In the mean time, the boat which had taken the officer was continually moving from place to place, near Lintin; and it was not till after the lapse of four or five days, that he was released and the letters given up. The boat seems to have been a piratical craft, and failed utterly in obtaining money for her job. The case excited considerable feeling at Canton, and called out a large party of the residents, about fifty in number, with a petition, to the city gates. The petition was addressed to the governor: in his absence it was received by the fooyuen, his deputy, who censured alike both the hiring and the capture of the boat; he was pleased, however, to direct that the officer and letters should be immediately given up, and the case investigated. Nothing, however, so far as we know, was done besides the issuing of the order, 'which is on record' as follows:

"Ke the fooyuen, &c., to the hong merchants. On the 20th day of the 10th moon, of the 15th year of Taoukwang, (December 10th,) the hong merchants reported that Mr. Gibb, an English merchant, had presented a petition, stating that a barbarian ship, captain Holmes, had come to Canton to trade; and having on the 14th day of the moon arrived at Macao, while waiting for the pilot to procure a permit to come up to Whampoa, and being apprehensive that days would be lost by delay, and having a variety of goods and letters on board, the captain, anxious to forward the latter, ordered his mate to hire a boat and proceed to Canton. When he had arrived near Chuenpe, without the Bogue, he was pursued by a cruiser, seized and put in irons; and the letters detained. The men of the cruiser offered to release the officer on the payment of a large sum of money; and at length, being wearied and having no resource, he wrote a letter and directed one of the men to go to the ship. The bearer of this letter was detained by the captain. In consequence of these circumstances, a petition was presented and an earnest request made, that the officer might be released and the letters given up immediately, for which favor extreme gratitude would be felt. This coming before me, the fooyuen, I have directed a strict investigation to be made. It appears that the captain of the said ship acted improperly in not waiting for the permit, and in precipitately directing his officer to hire a boat to convey letters to Canton. It is the duty of the cruisers to examine and search (any boats they meet); and when they saw a barbarian in a native boat near Chuenpe, it was their duty to apprehend him and report the case. But how is it that no report has been sent up? If there be any extortion of money, it will be most detestable. It is right to examine and punish the offenders. Let the chefoo ascertain what cruiser it was that seized the officer of the ship. Let the officer and letters be immediately given up. Let the hong merchants inform the captain of the ship that he ought not to direct his officer clandestinely to engage a native boat to enter the port. Let the whole affair be managed and recorded according to the facts. There must be no connivance or delay." &c. December, 12th, 1835.

*The Jardine Steamer.* This vessel arrived in the Chinese waters, on the 20th of September, under canvas from Aberdeen, May 20th 1835; a legitimate production of free trade. Her machinery was soon put together, and her steam raised. A correspondent of the Canton Register, under the date of 13th of November, at Lintin, thus described one of her first excursions. "We all assembled on board the Steamer *Jardine*, alias 'fast ship Greig,' [the name of her captain,] and get-

ting under weigh went round the different vessels lying in the anchorage, some of whom cheered the little craft on her experimental trip; she then started to make a tour of the island, which she accomplished in little better than an hour; on her return she made another circuit round the shipping, and being again cheered returned the compliment with a salute. It was indeed a pleasing scene; to see the velocity with which the little vessel (although not at her full power) ploughed the waters of the deep, and the readiness with which she answered her helm; to hear the echo of the music (which was kindly supplied by the commanding officer of the Balcarras, and which continued to play during the trip) reverberating from the adjacent hills, and made more distinct by the still calm of the evening; to see the setting sun gilding the western horizon with his last, expiring rays; the shipping at anchor; and the blue hills which nearly on all sides bounded the view: the whole scene, being heightened by the presence of the *colleens*, produced a calm in the mind, foreign to those engaged in the busy world; indeed, here you might have beheld in the reality all that the speculative imagination of the lover of romance could picture to itself. Refreshments were liberally provided by our worthy host, and the evening terminated with our usual amusements."

No sooner was the Steamer in motion, than all the paper artillery of the province was leveled against her. Pilots, *tsotang*, *cheheên*, *chefoo*,—in a word, all the local civil and military functionaries, together with the hong merchants and linguists, have had it in charge "to expell her instantly" from the waters of the flowery land and drive her back to her native country. Moreover, in the greatness of their strength they have not spared even the little *sampans*. On the 10th day of the 11th moon of the 15th year of Taoukwang, (December 29th,) their excellencies, *Ke*, guardian of the prince, patrolling soother of Canton, and acting governor of the two wide provinces, and *Pang*, commissioner of the maritime customs of this port, made an attack upon the little European boats, which for years have been constantly plying between Canton and Macao: hereafter, '*boats with holds and standing masts, carrying flags, are never more to be used*' This decree was elicited by the presentation of the following letter, which was addressed to Howqua the senior member of the cohong, and by him communicated to the governor. The letter was signed by every foreign merchant resident in Canton, and couched in the following language, "To Howqua, senior hong merchant, Canton.

"Sir,—We the undersigned merchants of all nations residing at Canton, having for years past experienced much inconvenience from the tardiness and uncertainty of our communication with Macao, where our wives and children reside, as well as from the difficulties attending the conveyance of letters to and from vessels arriving and departing, have lately procured from Europe, at a considerable expense, a traveling boat of a modern construction propelled by steam, and capable of moving against wind and tide. The said boat having arrived at Lintin, we intend to order her up without delay; and as the officers stationed at the different forts, never having seen a traveling boat of this description, may entertain erroneous ideas regarding her, and may attempt to impede her passage up the river, which may terminate in disaster, the motive of our now addressing you is to request the favor of your forwarding a true statement to the government officers, in order to preclude the possibility of misunderstanding or trouble. Being all personally known to you, it is superfluous to assure you of our peaceable dispositions, and the rectitude of our intentions. Our boat is purely a passage boat, and no cargo can ever be admitted. Her length is eighty-five feet, beam seventeen feet, draft of water six feet. [Reduced to Chinese feet in the Chinese letter, being seventy feet in length, fourteen beam, five draft of water.] Neither is she provided with defensive weapons of any description; such is our unbounded confidence in the protection of the imperial government. Any officer doubting our statement can satisfy himself by personal inspection. The regularity of communication thus established will leave no inducement to resort any longer to Chinese fast boats for the conveyance of letters or passengers, which has so frequently led to petitioning at the city gate; removing at once one of the chief sources of trouble to the hong merchants, as well as to ourselves. The boat is expected at Canton in seven days, when we shall be happy to see you, sir, or any gentleman of your honourable country on board. With compliments we fix our names."

The passage boats plying between Canton and Macao continue to run as formerly, and no "thundering fire from the great guns of the forts" has been opened on them. The proprietors of the Steamer, however, have not yet deemed it advisable to bring her to Canton. One of her movements up the river is thus described by an eye-witness, whose communication appeared in the Register of the 5th instant.

"At half past seven on the 1st of January, the steamer Jardine, with a few gentlemen on board, left Lintin, and precisely in three hours arrived off Chuenpe when a heavy firing from every fort on both sides of the Bogue took place, though it is supposed few if any of the guns were shotted; those fired from the nearest fort, Chuenpe, were certainly not so. The boat backed out of the line of the Chuenpe guns, when three of the passengers, one acting as interpreter, stepped into the small row-boat of the Steamer with four Lascars and pulled on shore towards the fort and towards a large turn-out of their boats and junks. This jolly-boat was cautiously approached by a soldier row-boat, with perhaps forty men. Ours were tossed up and the headman asked to come into the jolly-boat: he did so, and a card a duplicate of the one given the previous night at Lintin, was shown to him; on perusal he told the interpreter that the fooyuen's orders to stop the passage of the boat were peremptory. He was told that if the commanding officer at the fort or of the fleet, allowed us an audience and confirmed this the boat would go away; he asked us to follow his boat and he would lead us to the admiral; we did so, and gave him the card, which reading attentively he informed us his orders were imperative not to admit the boat. We asked him to send up to the fooyuen for orders that the boat might be examined there instead of at Whampoa, and if so, the boat should wait; this, he said, was contrary to his orders.—We asked him to come on board the Steamer, this he frankly agreed to, and with above one hundred attendants, two of some rank, he instantly came. The curiosity of all was unbounded, the engine could not be approached for masses of Chinese, but on a word from an officer they all went to their boats. At his own request the admiral—for such is his rank—was towed by the Steamer to and fro up and down the Bogue, in presence of thousands at all paces except her fastest pace. The admiral and his officers after this came on board; meanwhile an intelligent Chinese officer had measured the length and breadth of the Steamer, looked for arms and cargo, and declared there were none.

"The admiral, after being towed, came on board, went below and satisfied himself of the want of arms, had the crew mustered forwards and passengers aft and counted them; he partook with a great deal of zest of several glasses of sherry with some biscuit and some snuff; his determination to express friendly intentions was marked; he volunteered to say—'his own desire was that the boat, which was strictly a passage boat without arms or cargo, should pass up; but that his orders were express.' As soon as the Chinese took to their boats, the Steamer departed to Lintin and Macao, the passengers by her first trip got into English sailing boats and proceeded to Canton. On Monday next, the Steamer will again be at Chuenpe and a similar arrangement take place.

"A party passing the Bogue at night found the forts still firing, the war-junks exchanging signals and rockets, in short "much ado about nothing."

"The result of the trial to establish steam-passage to Macao, though consequential to foreigners in this land of oppression, its success or non-success to the fooyuen must be a very minor interest; therefore arrays of boats, men, and ships, displays of five well-found batteries firing for hours to destroy or intimidate a craft 17 feet by 80, with a crew of thirteen men, places the fooyuen in a situation absolutely farcical, the more so that the expenditure of five tons of coals can at any time put him to this show of Chinese bravado. 2d January, 1835.

*The United States sloop-of-war Vincennes.* The following edict affords an admirable specimen both of Chinese diplomacy and of their national hospitality. In all their official dispatches not the least error is ever allowed; and towards all those who come from afar they always show unbounded kindness. So the Chinese declare; and so many foreigners believe. For many years, the intercourse between the Chinese and the United States has been "inually beneficial and satisfactory;" i. e. there never has been any intercourse between the governments of the two countries; and since 1784, Americans resident in Canton have always

"reverently obeyed the established regulations and never shown the least dissatisfaction." Thus "it is on record," that the two countries ever have been at peace, and on terms of friendship. In this situation of affairs, a visitor arrives from the United States, and "on account of adverse winds," and "for no other reason," anchors for a little time, when forthwith appears the following mandate.

"An edict from Pang, by imperial authority acting director of his majesty's flower gardens, commissioner of customs at the port Canton, &c., &c., to the hong merchants.

"The deputy officers at the custom-house in Macao have sent up a statement to me, that 'on the 16th of the 11th moon (January 4th 1836), the pilot Tāng Kingnang reported to them as follows: "On the 15th of the present moon, (January 3d,) an American cruiser, Aulick, came and anchored at Lintin, and I instantly inquired the reason of his doing so; whereupon the captain declared: "After leaving my native country and visiting other distant parts, I was compelled on account of adverse winds to anchor here for a little time; there is no other reason for my doing so, nor any occasion for you to repeat your inquiries." Now I have ascertained that such is the cause of her coming, and also that in his ship there are men, guns, and weapons as follows; namely, 200 sailors, 26 guns, 100 muskets, 100 swords, 800 catties of powder, and 800 balls. These facts are authentic." We, besides having ordered the pilots to keep a rigorous watch over the ship, do also, as it is proper, submit this statement of the case for your excellency's examination.'

"Such is the report which has been made to me, the commissioner of customs. And on inquiry, I find that the said cruiser is not a merchant ship, nor for the protection of such ships, and that she has men, guns, and weapons, in very unusual numbers. It is not fit, therefore, that she should make any excuses for anchoring, and thereby create disturbance. She ought to be driven away. When these orders reach the hong merchants, let them, in obedience thereto, immediately communicate them to the person who has the direction of the affairs of the said nation, (commanding) him to guard her out to sea and order her to return home. Let her (captain) not frame deceits and loiter about to create disturbance. If there be any opposition, it shall be investigated. Moreover, report the day of her departure. Hasten! Hasten! A special edict. "Taoukwang, 15th year, 11th moon, 21st day." (January 9th, 1836.)

*Eunuchs.* The Peking gazette for the 13th of September last, contains a long account of the elopement of two of his majesty's eunuchs. The case was reported to the emperor by the governor of the province of Cheihle, and is briefly as follows. Two of the younger eunuchs, whose names are Chang Hingwang and Chang Sheñ, having by accident, as they testified, committed some error in the management of their business, and fearing chastisement from their superior, Leaoutih the chief of the eunuchs, fled from the imperial residence to their native village, taking with them all their effects, and money to the amount of twenty-nine taels. This occurred about the middle of July. In about two weeks they reached their place of destination incognito; but they had not been there long before the house in which they resided was broken open, and their effects and money taken away. The next morning after this was done, they went to the chief magistrate of the district, who immediately sent out his runner to pursue and apprehend the thieves. The eunuchs returning from the office of the magistrate, found all their effects replaced; the money, however, had not been brought back. Believing that this must have been done by the villains themselves, they went again directly to the magistrate to urge him to hasten their seizure. The magistrate was sitting in his open court, when the eunuchs arrived, who gave orders that they should be brought before him and be made to kneel; but as soon as they were in his presence, instead of kneeling, they seized the insignia of authority—slips of bamboo, &c., lying on the table before the sitting magistrate, railing at him furiously at the same time. A quarrel ensued which ended in the apprehension of the two eunuchs by the magistrate, who forthwith sent them up to the governor of Cheihle; and by him they were handed over to one of the tribunals for judgment.

*Priests of the Taou sect.* Extract from the Peking gazette of the 17th day, 7th moon, of the 15th year of Taoukwang: September 9th, 1835.

"The commander-in-chief of the infantry in the capital, has presented a memorial to the emperor requesting the imperial will respecting persons delivered over for trial: and looking up, he begs that a holy glance may be bestowed on the case. The captain of the troops stationed at Poyang, having taken on suspicion a taoussé, (a priest of the Taou sect,) named Sun PUNCHIN, brought him with certain books, and delivered them to my care. Examining, I found two prohibited books among them; namely, Wánfákweitsung, and Shintaoupeche; and also some charms. When I inquired where he obtained all these, he said, 'they belong to Wang Yungkwei a taoussé who accompanied him to Peking.' Immediately I sent a warrant and brought the said taoussé, who, when put on trial declared, "he was a native of Hanyang foo in the province of Hoopih, and entered the priesthood in the temple Yuhhwang at Teentsin. In the 6th moon of the current year, Sun PUNCHIN came and took up his residence in the same temple, where I became acquainted with those books and charms which are truly his property. From Teentsin I came to Peking, and went with permission to reside in the monastery of the White Clouds; Sun PUNCHIN did not accompany me; and I beg he may be called and examined, then the truth of the case will be known."

"Sun PUNCHING, in his evidence declared, "I am a native of Tsingchow foo in the province of Shantung, and entered the priesthood in the temple of Lingkwan in Tsenan foo, and have since been begging from place to place. In the 4th moon of this year, I prayed for rain in my native village, the people having promised to allow me to reside in their temple and to reward me with a small piece of land. My prayers proving ineffectual, the people drove me from the temple; I afterwards engaged in telling fortunes, traveling towards Peking. Having reached the district of Fowching in the department of Hokeên, I took lodgings in the temple of Yuhhwang: while there, an individual, whose surname was Chaou, requested me to tell his fortune, which I did, and he gave me in return a parcel of medicine. In the 6th moon of the year, I reached Teentsin, where I lived in the temple Yuhhwang, and went daily into the street to calculate fortunes. I used yellow paper, and drew pictures of the divine master to expell evil spirits: these I sold in the streets. At that time, Wang Yungkwei, the taoussé, wished me to go with him to Peking. We proceeded together as far as Tungchow; there we separated, and I came here alone, bringing with me some printed books, for calculating fortunes, and also the medicine. As for the charms, I heard Wang Yungkwei say they belonged to a taoussé, the person who gave them to me."

"On inquiry, I find that the people of his native village did engage Sun PUNCHING to pray for rain, and that he has also presumed to bring prohibited books and seditious charms to the capital. He has confessed that the books are his, but declared that the charms were not. This is evidently false, and there is reason to fear he is plotting mischief. As for the other taoussé, who came begging to Peking, there is also reason to fear that he has not told the truth. It was my duty, therefore, to examine them both thoroughly, and also to request the imperial will for their being delivered over, with the books and charms, to the Board of Punishments for trial. All this is requested. The same is granted, and recorded."

*Yuen yuen.* His majesty has sent down his will, directing that this his faithful servant—now near three-score years and ten—he admitted to an audience without attendants from the Board of War: "this is done to show the emperor's tender regard for his aged minister." See the gazette for October 14th. Not long ago, we saw a memorial from Yuen Yuen; he was then acting as governor in one of the western provinces of the empire, although he had some time before been appointed one of his majesty's chief ministers of state. The audience noticed above, we presume, was granted immediately after his return from his gubernatorial duties.

*Hengau,* it appears by an extract from the gazette for the 19th of October, is again rising into notice. The emperor having gone and examined the new tombs recently constructed for his deceased consorts, was pleased to improve the occasion to confer special favors on certain individuals at court, and among them was that of "secondary guardian of the crown prince" on Hengau.

**CHINESE REPOSITORY.**

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ART. I. *Treaty with the Chinese, a great desideratum; probability of forming one, with remarks concerning the measures by which the object may be gained.* From a Correspondent.

THE recent efforts to open a free trade with the northeast coast of China are attracting considerable notice, and producing a growing interest; although by some persons they are discountenanced, by others regarded as ruinous, while by a few they are considered as directly tending to open a free intercourse with the people of this country. Notwithstanding this diversity of opinions, the commercial world cannot but feel an interest in such a prospect of the extension of trade and the establishment of friendly relations with the greatest nation on the globe. As early as 1560, the Portuguese carried on an extensive commerce at Ningpo, Chusan, and Tseuenchow, from which, however, they were soon driven, while the Dutch were content with an establishment on Formosa, which they also soon lost. The supercargoes of the English East India company, after encountering many difficulties, were finally allowed to repair to Canton, Amoy, Ningpo, and Chusan; but the many obstacles which were thrown in their way at the latter places, and the generous offers of the local government at Canton, that they should enjoy great privileges here if they would abandon the other ports, induced them to confine themselves to this provincial city; however, they soon found the same hinderances to trade here which they had met elsewhere. They now regretted their having relinquished the northern ports, and dispatched Mr. Flint, who was acquainted with the Chinese language, to Ningpo and Teentsin to request an extension of commerce. He received many fair promises; but on his return to Canton, he was seized by the Chinese and thrown into prison, and commerce remained restricted as before.



It would have been natural to expect that as trade increased, it would open new channels and find new facilities. The reverse of this has here taken place. British spirit of enterprise, which in all other parts of the globe has pressed onward with vigor, has here been cramped. During a period of more than seventy years no efforts were made to gain new privileges and channels for our trade, and we came at length to believe that there were no other accessible ports in China besides that at Canton.

When free British merchants, under the name of foreign consuls, were allowed to reside at Canton, they could but ill brook the restrictions which shut them out from all the northern ports. In 1823, one of these gentlemen made a voyage along the eastern coast of Canton, and visited several of the ports in the province of Fuhkeën. This enterprise was followed by others, and great profits were realized. Soon a large number of ships, freighted with opium, appeared on the coast; but the local officers, fearful of an invasion, seized, beat and imprisoned those who ventured to trade with foreigners, and the profits began to decrease. In the mean time the trade, which had been commenced at Lintiu, grew to an enormous extent, and is still flourishing, imperial edicts notwithstanding.

In 1832, the Lord Amherst was sent northward to visit the principal ports of China, Corea, Japan, and the Lewchew islands. Before her return, three other vessels were dispatched for the coast; and in October of the same year, the adventurous voyage of the *Sylph* was undertaken. From that time to the present the trade has been prosecuted with vigor, though confined chiefly to a single article, which, for the welfare of mankind, one could wish had never been cultivated in India or imported into China. This trade is carried on in defiance of the regulations of the imperial government. The people will trade even at the hazard of their lives and property. They have offered to furnish cargoes of teas for the home market; they have repeatedly expressed their regret that all foreign commerce should be restricted to Canton; and have always shown themselves to be the staunch supporters of free trade and friendly intercourse.

But it is not from illegal trade that we expect real benefit to accrue to British commerce. Such can be carried on only upon a comparatively limited scale. The great desideratum is to establish and secure our commercial relations by a regular treaty, which shall be strictly binding on both parties, based on the grand principle of mutual advantage. We will now endeavor to examine candidly the probability of forming such an arrangement, and point out those measures by which we may attain our object, hoping they may receive the approbation of the public of Great Britain. Our remarks are based on actual observation and personal acquaintance with the Chinese character and government, and are the results of careful reflection.

The constitution of China differs from that of every other country. The monarch, as heaven's son, is heaven's vicegerent, the sole and absolute ruler of the whole earth. His immediate subjects constitute the celestial empire, all others are barbarians, whom his clemency

cherishes or his just indignation repels. Princes reign under his sanction, and are in duty bound to pay him homage. Such is the creed of the cabinet at Peking; somewhat different, however, are the sentiments which influence its decrees. Though firm in the belief of the incomparable greatness of the celestial empire, and of the superiority of its inhabitants both in civilization and understanding, nevertheless, great officers of state aver that barbarians are fierce and crafty and therefore somewhat dangerous. Blending the term barbarian with that of foreigner, and deriving their ideas of the rest of the world from what they see of their neighbors, they apply the same opprobrious epithet to all foreigners indiscriminately. It would be degrading to the majesty of the celestial empire to stoop so low as to consider any nation civilized, which has not experienced the transforming influence of China, or to condescend to enter into a treaty with barbarians on terms of equality. It is evident, therefore, that no foreign envoy can find favor before the Chinese monarch, or derive any substantial benefit from negotiations, while looked upon in such a degrading light. If he hesitate to subscribe to the humiliation of the government from which he is sent, he is dismissed with anger; if he be mean enough to stoop and do homage, he is viewed as the representative of a humble vassal, and his nation registered in the imperial statistics as a tributary state.

The early embassies of the Portuguese during the Ming dynasty, and their subsequent envoys to the Tartar monarchs, all shared this fate. Though the most able Jesuits advocated their cause at the throne, they could not obtain a ratification of their right to Macao. The pope sent two ambassadors to the foot of the dragon-throne, and found, but too late, that the emperor of China disputed with him the supremacy of the earth. In the reign of Shunche, about 1650, the Dutch sent their first ambassador, who traded at Peking, and submitting to every indignity, in order to conciliate the Chinese, was treated with scorn. A repetition of the act of homage, met with the same result. They were restricted to a few commercial privileges, which they originally obtained by force, and subsequently preserved by bribes. Their ambassador near the close of the last century, yielded to the most humiliating demands, and was sent away in disgrace, although he enjoyed many friendly professions. The ill success of our own diplomatic missions is well known. Our first ambassador was treated politely because he did not degrade himself by making prostrations; however, he gained no advantages. Our second representative was dismissed in high dudgeon to atone for his stubbornness. Russian ambassadors, their treaty notwithstanding, have been tortured by petty annoyances, and sent back with scorn. Their residents at Peking are viewed as hostages, and are watched with a vigilant eye. The periodical envoys of the Coreans, Siamese, &c., are mere royal monopolists, and are treated with indescribable contempt.

Such is the manner in which the representatives of sovereign states and empires are received by the court at Peking. We have still to learn how we ought to treat a haughty, semi-civilized, despotic go-

vernment, in order to remove those obstacles which will always be thrown in our way, when we adopt the rules which are in use among Christian states. With regard to China, the more we have shown a wish to conciliate, the more certainly have we been treated with contempt. All foreign nations who have had intercourse with the celestial empire have labored under the same infatuation, and we have at least the consolation to know that we are not the only dupes.

The Chinese government pretends to view commerce as of very little importance. In its opinion, agriculture alone produces capital and maintains the state. A merchant may enrich himself, but he does so at the expense of others and to the injury of the public weal. The laws regulating the commerce of the nation are very imperfect. Much of the commerce is in the hands of licensed sharpers, and the duties are injudiciously levied, so that only a small revenue is brought into the imperial treasury. National commerce being held in this low estimation, it is natural to conclude that trade carried on in a remote part of the empire with a few barbarians cannot be considered as of great importance. The imperial cabinet has often declared that it is of no value, and consequently has made no laws to regulate it. In vain do we urge on the Chinese that it yields a great revenue and supplies funds for cases of emergency, since we cannot prove that very large sums ever come to the notice of the monarch, on whose nod its existence depends. It is imperial compassion alone that permits and nourishes the trade with distant foreigners. This is the language of the court and highest functionaries at Peking.

We have given these details to show how little can be expected from the good-will of the government in any negotiations we may design. There is one other reason which makes the emperor desirous of restricting commercial intercourse. Though always boasting of its irresistible power, the cabinet is fully aware of its weakness in martial and naval forces. The recent expeditions along the coast have proved that the united squadrons of the celestial empire are not able to drive away a single merchant ship, manned with a few Europeans. We have seen something of their boasted heroes, and we say not too much when we assert, that one British regiment could drive the armies of provinces before them. We have seen companies of Chinese and Tartar troops in full fight before a few British tars, who had not the least intention of fighting. These things are well known to the Chinese government. The great ministers of state are convinced that the admittance of barbarians into ports near the capital, would make the empire tremble to its foundations, if they were urged by petty annoyances to give proof of their innate fierceness. They have therefore safely lodged them in a corner of the empire. At Canton they never come in contact with the imperial army or government, but are placed under the paternal control of hong merchants and linguists, who have received the strictest orders to tutor and instruct them in order to subdue and restrain their fierceness.

Many enlightened philanthropists in Europe will coincide with the Chinese, and predict the overthrow of this government if British

subjects are admitted to the northern ports of the empire. They will bewail the disastrous consequences of such an event, and sincerely desire so great a misfortune may never happen. "Two centuries of continued intercourse at Canton have never produced a rebellion; and instead of demoralizing the degenerate Chinese, foreigners have introduced honest habits of dealing among native merchants, and stimulated the ingenuity of Chinese artisans. Why then should the good old order of things be now suddenly broken up?" There are others who call to mind the conquest of India, of which the Chinese are not ignorant, and predict a similar fate to the celestial empire. Such forebodings are truly ridiculous. There never has been shown the least inclination to make conquests in this quarter of the world, and no British minister of common sense would venture on so injudicious a plan.

We have now noticed the principal difficulties which we may expect to meet in forming a treaty with the Chinese government. There are also some circumstances which will doubtless facilitate a friendly arrangement, and which consequently we ought not to pass over in silence. The people of this country, in direct opposition to the government value their own interests more than they do national prejudices. They are a trafficking people, friendly to foreigners, and always fond of trade. Instead of willingly obeying the imperial edicts restrictive of commerce, they devise a thousand ways to set them at naught. To get gain they never hesitate to have recourse to bribes, stratagems, or force, as the case requires. By their friendly treatment of strangers who have been among them, they have shown that they are not of a misanthropic disposition, but on the contrary are averse to the antinational system of their government. In the strongest terms of approbation they have applauded the successful adventurers who have recently visited various parts of their coast. They are in this matter directly at variance with the despot and his cabinet. Hence the difficulty, and the utter impossibility, of enforcing the prohibitory edicts. They may perhaps yield obedience while smarting under the rod, but always when free from its terrors they instantly break away from the restrictive regulations.

It should be remembered that all the officers of government are not influenced by hostile feelings towards foreigners. We have found men among them, who either from motives of self-interest or from political reasons were in favor of foreign trade. It is true that as officers of his despotic government they have no will of their own, and are only organs of a vast automaton whose moving power is in Peking. Nevertheless there are persons of influence who have declared it to be their belief, that if a commercial treaty was proposed in a proper manner to his imperial majesty, he would surely listen to reasonable demands (not petitions); and they on their part would second our negotiations by representations in favor of foreign trade in their respective districts. They have openly expressed their regret that the commerce with foreigners should be confined to so narrow a space, and labor under so many restrictions, as

at Canton. They have done more than this ; they have assisted in procuring purchasers for the cargoes of some of the ships which have visited their coast : and only when their rank and emoluments were put in jeopardy by showing too much favor to barbarians, have they changed their conduct and become silent. These are honorable expectations, differing in their views of sound policy from the mass of unprincipled, ignorant, and bigoted officers, who in their childish hostility would prevent all intercourse with those who come from afar. China, though an extensive country, with a vast population of three hundred and sixty millions, is extremely weak. The cabinet is aware of this imbecility, and will sacrifice every thing for the sake of tranquillity, choosing to display its power only in fulminating edicts. When these fail, they have no resource but to accommodate matters, and yield as little as possible.

Taoukwang, the present emperor of China, is a man of the most pacific disposition, who instead of annihilating daring rebels, begs their leaders to submit, and wages bloodless war against them by means of gold and silver bullets. He has had much to say against the extension of foreign trade, but if the matter was once brought home to his own bosom, which has never yet been done, and if he began to see the affair in a serious light and has no alternative but acquiescence in our proposals, we are persuaded that he would quietly yield to seeming necessity.

From these facts we may draw several important conclusions. The first is that we can expect nothing from humble petitions, and that if we wish to have a treaty with China, it must be dictated at the point of the bayonet, and enforced by arguments from the cannon's mouth. Against this course it will be urged, that as the Chinese government is averse to friendly negotiations, it is unnecessary to insist on such a measure, the more so since two attempts have already failed. It will be urged also that we have no right to interfere with the laws of China, a country to which we are admitted by mere sufferance. Intermeddling with its policy will draw upon us the wrath of Russia and France. Justice forbids us to cause bloodshed for the sake of a few commercial advantages. If we resort to force, the Chinese may imitate the example of the Japanese, and exclude all foreigners forever, or cut down the tea shrub and put an effectual stop to foreign commerce. Recourse to force has never had a beneficial effect. Ships of war have always been compelled to withdraw, and their presence here has only endangered the whole trade. We have threatened, and called in the aid of our Indian squadron, but have gained nothing. Let us now adopt conciliatory measures ; then we may hope to gain the favor of the government, and having given a pledge of our peaceful intentions we may venture to solicit an extension of our commerce. In the mean while we will retain what we have got, and conform strictly to the laws of the country.

This reasoning is admirable. However, conciliatory measures, so strongly, so frequently, and so justly recommended, instead of producing friendly feelings, have only rendered us contemptible in

the view of this government, because we have sacrificed our national honor and social privileges for the attainment of temporary commercial advantages. The more we have humbled ourselves, the greater has been the scorn with which we have been treated. Once or twice, indeed, we have resorted to force, but we have never persisted in our demands, nor fulfilled our threats. In this we have acted unwisely. We abhor bloodshed and that policy which would build up its own prosperity on the ruins of others. We advocate no course which is repugnant to justice or the law of nations. Since conciliatory measures have failed, let us henceforth take a middle course, that of firm resistance to oppression and arrogance, allowing no encroachment on our rights or insult to our national honor to pass with impunity. No man, we believe, who is intimately acquainted with the government and character of the Chinese has ever expressed a word dissenting from the course we here recommend. Staunton, Elphinstone, Metcalfe, Urmston, Marjoribanks, and Morrison, have all advocated conciliatory measures, with firm resistance to unlawful exactions of the local authorities.

The first step towards our coming to a proper understanding with the Chinese, must be to gain from them a full acknowledgement of Great Britain as an independent state. In the imperial records our country is ranked with Corea, Siam, &c. So long as we are made to figure among the vassals and feudatories of the flowery nation, it will be in vain for us to propose a treaty on terms of equality and reciprocity, or ask for our ambassadors and merchants any better treatment than they have hitherto received.

In concluding a treaty we should be careful to secure the constant residence of a British minister at the court of Peking, a definite tariff, abolition of the cohong's monopoly, with full permission to trade at all the ports along the whole coast, wherever there is a custom-house, and also at the capital. It should be stipulated that the minister at court enjoy all the privileges and honors that are usually granted to such functionaries by civilized and friendly nations. The duties on all articles, whether imported or exported, should be fixed and known; and the present cohong system of cumsha, measurement, and linguist fees, with the endless list of other items, should be swept away at once and forever. No one can doubt that the present monopoly of the 'mandarin merchants' is injurious to free trade; and the sooner it ceases the better both for the Chinese and foreigners. An enumeration of the ports, to which access should be had, is here unnecessary; suffice it to remark, that the coast abounds with safe and spacious harbors, all of which, so far as they may be serviceable to commerce, should at once be opened to foreign vessels. For our countrymen, who may visit these harbors, liberty of free intercourse with the natives and that of locomotion, should be stipulated. No longer let the Chinese separate a man from his wife and family, and confine him to prison-limits, as they have hitherto done. Only let our consuls, at the several ports, have proper authority given them, and we may hope they will be able to check wanton resistance to the laws of the country

and exercise such a control over British subjects as to render any interference on the part of the Chinese government unnecessary.

As the duties to be levied on exports and imports will constitute the pivot on which our good or ill success must turn, those to whom the business of negotiating is entrusted should make themselves familiar with the Chinese system of custom-house duties. Care should be taken not to throw the revenues of the trade into the hands of local officers, as has been done at Canton. And, while we provide for the security of our own property, we should see well to it that those with whom we trade are protected from those 'squeezes' which have hitherto been so injurious to our commerce. Another point that should be guarded against is, the publication of insulting edicts. The offensive language hitherto used, greatly to the injury of foreigners, should on no account be permitted. But it is unnecessary for us to dwell on these particulars. We will now proceed to the difficult task of pointing out some of the measures which seem requisite to effect a treaty.

Here it may be asked, what right have the Chinese to enforce their system of excluding foreigners from their country? Can any civilized nation, living on the same globe, under the same heavens, being created by the same God, guided by the same law of nature, interdict all friendly intercourse between itself and the inhabitants of other countries? Common sense, reason, and the law of nations all exclaim against such an unnatural procedure. But since the Chinese have been pleased to adopt this course, some may affirm, we have no right to force them from it. In answer to this it should be stated, that the Chinese as a nation are decidedly in favor of intercourse with foreigners. Many officers of government are also in favor of it. The distinction between the people of China and their government is so great that it ought not to be overlooked. The welfare of the great majority of the nation surely should not be regarded with indifference. We have no wish to meddle with the internal affairs of the government; but we will never allow that arbitrary restrictions respecting foreign commerce, enforced in defiance of the wishes of a great people, are entitled to the respect of other nations.

Timidity and insolence are two prominent characteristics of the Chinese government, whose conduct (to compare great things with small) is like that of a village cur. The little animal burks furiously, pursues and tries to bite the stranger who is unprovided with a stick, particularly if he runs; but when he turns round, the cur draws back; if he lifts his stick, the cur flies; if he actually strikes, the cur becomes more cautious in future not to be the aggressor, and even endeavors to conciliate the offended party by fawning and wagging his tail and licking the hand that gave the blow. This is a true picture of the conduct of the Chinese government, as every one knows who is familiar with its history. Every document, therefore, presented to the emperor or his ministers should be couched in the strongest language; and, lest the government should suppose we wish to imitate them, 'the action must be suited to the word.' The show of force will suffice.

It is absurd to talk of bloodshed. No Chinese soldier will stand in the ranks to be shot down; no man-of-war keep her station till a broad-side is poured into her. No great officer of state will refuse a reasonable demand when it is made in a proper tone. The voyages to the northeast coast of China have filled the court with fear. The emperor himself, not long ago, asked the governor of Cheihle whether it would not be necessary to fortify the mouth of the Pihho, because a single barbarian merchant ship had reached Shantung. We do not wish Great Britain to commence hostilities against the Chinese; we only desire that our country would treat this government as it is, weak, decrepit, haughty, and knowing how to be liberal and friendly only when it is forced to be so. No fleets and large expenditure of treasure are wanted. There are only needed a few frigates and sloops of war, under the command of a resolute man, who should go directly to Peking, with a treaty ready prepared for subscription, and tell the members of the imperial cabinet that he has received plenipotentiary powers to negotiate, and that he will not leave the capital till he has accomplished the object of his mission. It may be urged that we have no right to act thus; but if China rejects international laws, are the same binding on us in regard to China? Treat the government with civility, and it is regarded as weakness; approach the officers with a frowning aspect, and you conciliate their favor. "If you supplicate, you are confessedly too weak to demand, and being so, we can have no motive for granting your requests; but since you make demands, and have power to enforce them, we must yield." From the emperor to the lowest magistrate in the country, this is the sentiment which everywhere controls the policy of the Chinese. As soon as our sloops and frigates approach the coast north of Canton, the Chinese would fear not only for the stoppage of their trade but also of those supplies of grain, which annually and in great quantities are conveyed by their rivers and canals to the capital.

We have now sketched the leading measures requisite for forming a treaty with the Chinese. Let Great Britain be known as an independent state, as the greatest naval power on earth, sincere in intentions, upright in dealings, faithful in promises, bold in enterprises, undaunted in dangers, unmoved by threats, and the magic spell, which has so long kept us aloof from the imperial government and caused us to be viewed and treated as enemies, will be dissolved, and henceforth we shall be regarded, as we indeed are, the promoters of commerce, and the true friends of the celestial empire.

*Note.* We quite agree with our correspondent that "*we have yet to learn how we ought*" to treat a haughty, semi-civilized, despotic government. Still we are of opinion that the nations of the west—Great Britain, France, and the United States of America, not to mention any others,—ought without further delay to open a friendly intercourse with the emperor of China. Surely there are relative duties among nations; but with China, they have hitherto been neglected.—We do not know precisely what our correspondent means by "arguments from the cannon's mouth," when at the same time he declaims against hostilities. We are the advocates of energetic and decisive measures, and think plenipotentiaries ought to be sent direct to Peking, and in such a manner as to secure the respect and protection due to the representatives of independent nations.



**ART. II. *Island of Bali: its situation, divisions, lakes, population, manufactures, commerce, agriculture, government, language, education, and religion.***

IN the survey of the Indian Archipelago, published in our second volume, (page 385,) Bali was included among the sixteen islands, which, with regard to size, constituted one of the four classes into which the whole group was divided. Our attention is now called to this island by a letter before us, dated "Bali, November 5th, 1835," written by an Armenian gentleman residing there. An extract from his letter will serve as an introduction to an account of the island, which we have compiled from the papers of Raffles, Medhurst, and others. He says :

"We left Singapore on the 16th of August, having contrary winds and waters. On the 21st, at half past ten o'clock, the brig ran and sat over rocks and reefs; she remained there for a full half hour, knocking and thumping, which shook her frame dreadfully; we lost all hopes of our safety, and the ship was full of cries and lamentations. I stood firm in my belief of a providential help, yet ready at His call. I got myself into the long-boat, went round about, and found at the stern of the ship twelve fathoms of water; immediately returned to the ship, informed the captain of it, and the next moment the brig was again afloat. \* \* \* \* It took two full months for us to reach this part of Bali, which to the eye is one of the most beautiful and verdant spots I ever saw, well populated and conducive to trade: yet the place is full of sickness, the natives are troubled with constant diseases, and it appears to be a poison to settlers; it does not, however, hurt much the seafaring people, because they live upon the water, yet they sometimes suffer. The diseases are of a bilious kind, with chilling cold, hot fevers, pain in the head and loins, coughing, swelling of the spleen, and weakness of the body; but its first symptoms are headache and stupidity. We have no doctors here, nor do the natives study medicine.

"Bali contains some volcanoes, and their eruptions poison the air, the waters, and every thing in them. The country is governed by many heads, who are called rajahs or kings; the weakest submits to the powerful according to the times; they seem savage in appearance, yet are friendly, charitable, and moderate. In general, the people do not burn their dead, nor even their wives and concubines; but among the great, wives and concubines or slaves are sometimes burnt, which they say is done by freewill: this is not true, for others say the freewill is asked, and if refused, they then give them something to eat and drink, which intoxicates them, and thereby they draw the party to consent, when a nod or shake of the head is enough. But if they cannot even get this, they then murder them by some false pretense or other. However, it seems to be one

of the greatest honors which they can enjoy to have some one burnt along with them, no matter who.

“The Balinese believe in one supreme God, and in future rewards and punishments; yet they worship many and various images, which they call mediators for the remission of their sins. They detest the Mohammedans, eat pork, and if need be, are not averse to any other eating. They are punctual in paying their debts; but not a single man will work, except in attending his plough. The women are the merchants, and often the carriers of their wares. The men go with their heads naked, and the women with their bosoms open. There are but few poor people, for their country abounds with plenty, and they need no great labor to provide for themselves.

“The present queen, Chokordy, was invited to follow the late king who died about a year ago; she refused to be burnt. The said king had a concubine, with an only son and heir, who insisted on his mother's following his father to ashes; and she out of modesty consented to do so, but at the pile of fire, refused; the consequence was, that the said unnatural son drew his kris, stabbed her through, and plunged her into the deep.

“I have not yet made any progress into the interior, because of my subordination to our captain; I do not wish to act in any way without his consent, which I shall apply for in one of these days. The soil is extremely rich, and produces almost every plant whether native or foreign, and the least encouragement will make it a country of great value. The English carry large quantities of the best rice to China. The island produces rice in abundance, sapan wood, cocoa oil, hides, rattans, bird's nests, horses, cows, buffaloes, goats, bears, and many feathered fowls.” \* \* \*

Thus far we have quoted from the letter of the Armenian. Sir Stamford Raffles visited Bali prior to 1815. The Rev. W. H. Medhurst visited it in the winter of 1829-30. According to the latest account, the island is divided into eight states, namely, Baliling, Karangassam, Kalongkong, Gianjer, Badong, Bangli, Mangoei, and Tabannan. The first of these is situated on the north side of the island, and includes a rich and fertile plain about thirty miles in length and ten in breadth; Djambarana is included in this state and is situated west from it on the shores of the straits which separate Bali from Java. Karangasam occupies the northeast corner of the island, near the strait of Lombok. Kalongkong adjoins Karangassam, and runs more inland; it includes the port of Casamba and is the oldest and most important state of Bali, its princes tracing their descent from those of Java, and having once possessed authority over the whole island. Next to Kalongkong is Gianjer, extending southward to Badong, which forms the southeast corner of the island and has a treaty with the authorities of the Netherlands: an agent of that government has resided there for the last few years, in order ‘to purchase slaves and recruit corps of native troops.’ Bangli, called also Tainan Bali, ‘the garden of Bali,’ is an inland state, lying between the two ranges of hills, one on the north the other on the

south, and occupying a beautiful spot of arable land, where the climate is cool and the soil fruitful. West from Badong is Mangoei, a large, rich, and populous state. Tabannan is another large inland district, bounded by Djambarana and Baliling on the north and west, and by Mangoei on the east, having only a small part of its territory on the seacoast.

Bali has several lakes, which are situated near the tops of high mountains, several thousand feet above the level of the sea. These contain fresh water and have tides, [?] corresponding with those of the sea. Their depths are great; the largest is about four miles across and twelve in circumference. They contain sufficient water to irrigate the whole country, and are of great value, there being no rivers of any magnitude on the island. By means of these lakes the diligent husbandman is enabled to obtain water enough for all his wants, and consequently two crops of rice are taken from the ground annually, and the price of it is sometimes as low as one rupee per pecul. The names of these lakes are Batur, Baratan, Boejau, and Tambilingan.

The soil of the island is generally fertile. On the plains a loamy black soil is common, and there is much volcanic matter mixed with it; for in addition to a volcano on the east of Bali, which is continually at work, the eruption of that on Sambawa in 1815 covered the whole island with ashes, and in some places "more than a foot in depth."—Here we will introduce an account of a "falling mountain," which was occasioned by an earthquake about twenty years ago. The shock was violent; "buildings were thrown down, heavy things were removed out of their places, and all the people felt sick with apprehension; when suddenly one of the hills above Baliling gave way, and several immense rocks, some fifty feet square, were dislodged from their places, and carrying with them abundance of smaller stones, earth, and water, did not stop in their course till they were precipitated into the sea. This falling of the mountain, might have been occasioned partly by the earthquake, and partly by the force of the water of the upland lake, which bursting out its sides, carried rocks and ground along with it into the ocean. The whole surface of the country between the mountain and the sea, an extent of five or six miles, was thus overwhelmed in an instant in one undistinguished ruin: fields and plantations, houses, cattle, and men, were at once covered by and crushed under the falling mass; and the sea, agitated by the plunging of the rocks into its waves, burst the bound which nature had assigned it, and came pouring over the land in return; thus were the remaining houses upon the beach, which had escaped the mountain's crash, suddenly swept away by the foaming waves; the walled and tiled buildings of the Chinese were immediately overturned, and the light bamboo dwellings of the Bugis were carried wholesale to about a gun-shot distance from the place where they once stood. Those who were crushed and drowned by the breaking in of the sea, were more than the sufferers by the breaking out of the mountain, and the whole number of

persons deprived of life on this occasion are reckoned to exceed a thousand."

The population of Bali is estimated to be seven hundred thousand. The people generally have an open, independent look, and to those who are accustomed to the mildness and servility of the natives of Java, their conduct appears rough and even surly. The Balinese are of about the middle size of Asiatics, larger and more athletic than the Malays. The men employ themselves only in those labors which are connected with the cultivation of the soil; and to obtain their two crops of rice annually, occupies them only about one fourth of their time: the other part of it they waste in cock and cricket-fighting, gambling, smoking opium, and in sauntering from place to place; and when short of money they expect their wives to supply their wants. The women are sadly circumstanced; if left orphans and without brothers to take care of them while young, they immediately become the property of the rajah, to use or abuse, hire or sell, as he thinks proper. When marriageable, instead of being wooed as western ladies are, or bought like Turkish maidens, they are actually ravished and stolen away by their brutal lovers, who seize them by surprize, and carry them off with disheveled hair and tattered garments to the woods. When brought back from thence, and reconciliation is effected with the enraged friends, the poor female becomes the slave of her rough lover by a certain compensation being paid to her relatives. She must now work for the support of her partner, cook the food, attend the market, carrying the wares and the produce most frequently herself, and must see to it that she bring home gain enough to support the family, and maintain the intemperance and extravagance of her husband. Hard indeed is their lot, and severe the burdens put upon them by those who ought to protect and treat them with kindness. Would that the blessings of Christianity might once spread their genial influence over this land, then would most of these evils cease!

"The dress of the natives," says Mr. Medhurst, "is very simple and sparing, consisting merely of a sarong (or chequered cloth) round the waist, falling down to the knees, and blue and white coarse cloth, that is sometimes either thrown over the shoulders, tied round the middle, or used for a covering at night. None of the people, great or small, male or female, are ever seen with a jacket, or any certain covering for the upper part of the body; the men when cold wrap their shoulders in their coarse cloth, and the women sometimes allow their scarfs to fall negligently over their bosoms, but more frequently they are open and exposed, and they do not seem to feel the least reserve or reluctance at being gazed on by strangers. They never wear handkerchief on the head like the Malays, but tie their hair when long and inconvenient, with a strip of cloth, or even with a wisp of grass. The most favorite bandage for the hair, is generally a piece of list, taken from the edge of European broad cloth. In front, where the sarong is bound round the waist, they generally stick a small pouch made of grass or rushes, which serves them for

a pocket, in which they keep their betel, tobacco, opium, and sometimes their cash. This pouch is generally a foot long and half a foot broad, and being stiff, sticks out a considerable way before them, serving them for a resting place for their cloth which sometimes hangs over it, or for their hands which they lazily fold in front, and recline on their pouch, to prevent their dangling down as they walk. Each man has his kris, stuck into his girdle behind; the handles of these are generally of wood, but sometimes of ivory and generally manufactured on the island, and are valued according to the generations they have passed through, or the number of people they have slain. The dress of the women differs little from that of the men, except that they have a finer scarf or salindong than that worn by the men, and tie their hair up much in the same way, as is usual in Java. The king's women and female relations walk out with a profusion of jessamines in their hair, so that the whole head is whitened, and the neck covered with them, and their scarfs being of a light color, they present altogether not an inelegant appearance. There is otherwise no apparent distinction between the dress of the high and low, and I have seen a mean man in a sarong as fine and as much interwoven with gold, as that worn by the chiefs themselves.

“ Their houses are generally small, with mud walls and thatched roofs; several of these small dwellings are built together and the whole inclosed with a mud wall; in each inclosure, there is generally one more neat and respectable than the others, which is built of brick, with carved doors, varnished windows, and painted pillars; this is probably the residence of the oldest or most important person in a family, and being rather substantial and secure would serve for a store-house or treasury of the household. Their houses are about fifteen or twenty feet square, and eight high, built on small terraces, two feet above the level of the ground; some of them open on two or more sides, and some are inclosed all round. The unburnt bricks with which their walls are built, are merely pieces of clay, squeezed together by the hand, and hardened in the sun: underneath, there is sometimes a foundation of rough stones and coral, but the upper part of the wall is finished with these sun-dried lumps of mud. The king's palace at Baliling is on the same plan, and with the exception of a new and rather elegant door way differs little from the dwellings of the common people. The Chinese say, that the rajah abstains from beautifying his palace out of compassion to his people, who would have to work much and without hire, in order to bring it into a state of complete repair.

“ The Balinese have a few manufactures which may be noticed: every family has its loom, which is worked by the women, and employed in weaving coarse sarongs and salindongs, with cotton thread, the produce of the country, and intertwined with coarse gold thread imported by the Chinese. Almost every Balinese has one of these sarongs about him, but many may be seen with chintzes and battics, the produce of the European and Batavian markets. They

also spin a great deal of cotton thread, which is exported to Java, and used by the Chinese as wick for candles. Potteries are common in Bali, and all their earthen pots used in cooking are manufactured on the island. Their pans appear thin and well baked, and their water ewers are of a peculiar construction, with a spout like the Javanese, but with a different kind of hand piece. Their cutlery and hardware is good, the Balinese having a peculiar method of hardening or tempering their steel, by which means their krisés and weapons are sharp. They buy iron and steel from the Chinese who import it from Java, and work it up with bits of cast iron taken from broken Chinese pans, the hardness of which they particularly esteem, and so incorporate it with the wrought iron and steel as to render their weapons particularly hard. Their krisés and spears are therefore good, and their common cleavers or bill-hooks are so sharp, that they go through the wood in a very short time. The Balinese blacksmiths are also able to make gun barrels, and even rifles, but for the locks they are indebted to the Chinese, who import them from Java. They bore their pieces with an instrument turned by the hand, and render the grooves even by working them on lead. Their instruments are few and simple, their forge small, and worked by a pair of upright bellows such as we find described in Raffle's Java. Various articles of food are also manufactured by the Balinese, such as black sugar from the areca palm, which is plentiful and cheap in Bali. Salt is made in great abundance at Lebran and other places, and is very pure and white. They construct a number of baskets about three or four feet in diameter, in the form of an inverted cone, and supported on sticks, each of which they partly fill with sand and earth, and then pour the salt water thereon; after dripping through, they spread the residuum on flat shallow earthen beds, about twenty feet square, and allow it to evaporate in the sun; after which they put it again into the baskets and washing it thoroughly with salt-water, and evaporating it a second time, they obtain the salt pure and white, like the best table salt.

“Their fisheries are not so profitable as those of Java, owing to the depth of water around the Balinese shores; there are still however some hundreds of people employed in them at each of the principal places, and sufficient is obtained for the consumption of the inhabitants near the sea-coast. They go out to fish in a small thin kind of boat called by the natives *jeo-kong*, which is of such a singular construction as to merit a few remarks. One that I measured was found to be about ten feet long, only one foot broad, and a foot deep; but it was provided with outriggers on each side as long as the boat itself, and extending about four feet from its sides. These outriggers were made of hollow bamboo so that they would not easily sink, and were attached to the boat by crooked pieces of wood, very much like the wings of a bird, or the legs of a grass hopper: the natives call them the boat's arms and legs, and sometimes when the boat lies over in a high wind, they go out on these outriggers to balance her and keep her in good trim. The mast is composed of

a light piece of bamboo, just put against the stern of the boat, by a groove cut in it; this meets another coming from the head at right angles, about the centre of the sail which is three-cornered and suspended between these two bamboos: they get on pretty fast when under way. They do not dare to go far out to sea in these small boats, but keep within a mile or two of the shore. The hull of the boat is hollowed out of a single tree, and the whole expense of it is not more than ten rupees, or fourteen shillings English money.

“The trade at the port of Baliling is carried on principally in foreign praws which visit the island from various places, the Balinese themselves having few praws, and seldom venturing far from their own shores. From the great island of Ceram at the back of Amboina, about ten praws come every year: their time of arrival is in October, and of their return in January. They bring nutmegs, tortoise-shell, a kind of medicinal bark called Masoodji, very much prized by the natives of Java, and other articles common to the eastern islands. Their praws are manued by able bodied Caffries, brought from the coast of New Guinea, who speak the Malay language in a very distinct and clear way, and in a determined kind of tone, as though they had been accustomed to command rather than to obey. Their praws are all tied and planed together with wooden pins, without an iron nail about them, and when they arrive at Ceram, they pull the whole to pieces, and each man carrying a plank or a beam, they store the praws up in their village, till it is time to go to sea again. Between Bali and Java, the trade is carried on in Chinese praws, about ten of which are employed, that make half a dozen voyages a year. They carry coarse cloths, chintzes, and battic handkerchiefs to Bali, and receive in return dried beef, hides and tallow, together with a portion of the Masoodji bark and nutmegs brought from Ceram. Their lading generally amounts to 20 or 30,000 rupees value; the profit on the cargo from Java yields about ten per cent., but that on the return voyage much more. Besides the Ceram and Chinese praws, Bali is also visited by Bugis praws, a dozen of which come from Sambawa, twenty from a part of the Celebes, and twenty more from Singapore; the latter are the most richly laden, and bring annually about twenty chests of opium to Baliling. Besides these, many more praws go to the ports of Padang and Badong, both of which have trade superior to that of Baliling. Two or three square rigged vessels visit the island periodically to lay in cargoes of dried beef, and cocoanut oil, besides those which touch occasionally, and some Arab vessels which come once a year with opium.

“Most of the necessaries of life are very cheap on Bali, one rupee and a half being sufficient to maintain a man comfortably a whole month. Rice on the sea coast is three rupees per pecul, but further in the interior, and particularly in the district of Tabannan, it is only one rupee for the same quantity. Cocoanut oil may be obtained at from 4 to 6 rupees per pecul, salt at  $1\frac{1}{2}$  rupee, fat cows 4 rupees each, fresh beef 5 cents per pound, and dried beef 9 rupees

per pecul, horses from 15 to 20 rupees, and pigs 7 rupees per pecul; hides half a rupee each; tallow 12 to 14 rupees, and cocoanuts 1 rupee per 100, and duck's eggs 10 rupees per 1000. The masoodji bark sells in Baliling for 20 rupees per pecul; and kasoomba, a red kind of flower much used on Java for dying, fetches 20 per pecul. This may be obtained by the coyang if required. Bali produces several peculs of birds' nests, second sort got at Bangle, 100 coyangs of cocoanut oil, 1000 coyangs of rice, much black sugar, and a great quantity of excellent tobacco, for exportation. Their weights and measures are nearly the same as on Java—the pecul containing 100 cattles, and the coyang 30 peculs; the gantang however is large, containing about 19 cattles. The money current on Bali consists solely of Chinese pice or cash, with a hole in the centre, which has been in use here from time immemorial. They value them at half a cent, and 600 may be obtained for a silver dollar. They however put them up in hundreds and thousands; two hundred called *satak*, are equal to one rupee; and a thousand called *sapaku*, are valued at five rupees. Very little other coin is seen on Bali, though they would have no objection to Spanish dollars, and the Chinese would know how to exchange them. Articles most in demand among them, are coarse cotton goods, chintzes, battics, opium, China basins, pans, iron, steel, gum benjamin, sandal-wood, &c. The duties charged are 4 per cent. on all sales effected, which are generally through the medium of the Shahbandar, who levies 2 per cent. on the buyer and 2 per cent. on the seller: purchases are charged at the same rate: opium pays a duty of 4 or 5 rupees per ball, equally divided between the buyer and the seller, and besides all these duties, a present is expected to be made to the Shahbandar, according to the amount of trade expected to be carried on. Presents are also looked for by the rajah, if visited, and by his great men, if any business is to be done with them. The presents usually made consist of raw silk, a pound or two of which is thought an appropriate gift. There are no settled duties on inland trade, (these having been paid at the out ports,) only on passing from one country to another, presents must be made to the various rajahs to secure their favors. At the bazars, the poor people pay one pice a head on entering, and this entitles them to trade the whole day."

The highlands of Bali are generally wooded, but the wood produced does not seem to be strong or durable. Fruit trees are common, particularly mangoes. The system of husbandry is remarkably simple, and the implements used are of a very primeval order. The plough has no iron about it, the share being formed of hard wood. There is no land expressly devoted to grazing, though the breed of cattle is extremely fine, being generally larger than that on Java, and every animal fat, plump, and good-looking. The horses are small, but sturdy, carrying heavy burdens across the mountains, and sometimes for a short journey bearing up under two or three hundred weight. Deer and tigers abound on the hills, where they are pursued by sportsmen. Dearth and famine are unknown in the



island; and so rich and various are the productions, that the poorest of the people are able to obtain all the necessaries of life. Fevers, cutaneous disorders, ulcers, and dropsies, are the most prevalent diseases among the inhabitants. The small-pox has sometimes also raged violently.

Of the government of Bali we can say but little, except that it seems to be both hereditary and monarchical: the authority of the *rajahs*, however, is not so unlimited as to render them entirely independent of the will of the people or the customs and laws of state. The government has never been in the hands of Europeans, but always in those of the native chiefs. The revenues are derived from customs and portcharges, from a land-tax, marriage 'fines,' from the sale of the wives and daughters with the property of persons deceased, and from the sale of culprits. In fact, "all malefactors among the men and all unfortunates among the women, become immediately the slaves of the king. Some of these he employs in working for him, and some he sends out to trade on condition of their bringing him a certain portion of the profits; some when old and useless, or flagrant offenders, are kried out of the way; and some of better promise are sold to the Chinese, who dispose of them to the Dutch, or to French vessels visiting the different sea-ports. Prisoners taken in war may be dealt with in the same way, and poor unprotected persons, who have no relatives to befriend them, are in danger of sharing the same fate. At Bali Badong, a person was established on behalf of the Netherlands' government, to buy up these people and transport them to Java, to be employed as soldiers in the Dutch service: the contract was, it appears, for one thousand fighting men at 20 dollars a head; about one half of this number, supplied during the last two years (1828 and 1829), have cost the government, including agency and transport, about 20,000 dollars. No persons are chosen for this purpose, but young able-bodied men, the old, infirm, and deformed being rejected; and as soon as a sufficient number are collected together, the colonial cruizers come to take them away. Last year, two French ships came from the Mauritius, one to Badong, and the other to Padang, both to buy slaves. These preferred women and valued them according to their youthful and plump appearance; for young women they gave generally 150 rupees, 50 for the middle aged, and rejected the old ones. Boys were also bought by them, but they seldom took grown up men as they might prove too stiff and stubborn for their management. These vessels took away about 500 slaves between them, and talked of coming again; the time of their arrival is generally in the beginning of the year, and of their return in March."

Useful knowledge is at a low ebb among the people of Bali. There are no regular schools, except among the Mohammedans for learning Arabic.

"The language of the Balinese differs in some respects from the Javanese, though evidently of the same family; a person acquainted with the Javanese would not have much difficulty in understanding

the Balinese, and with a little practice will be able to speak it himself. In the alphabet, there is some difference in the arrangement, and the Balinese invariably omit one of the letters called *do besar*, or the great D. In the way of marking the end of a word, the Balinese differ from the Javanese, and they pronounce letters which would in Javanese be half mute, which they call the *aksari panji*. The terms of the Balinese contain a mixture of Madurese and some Malay with the Javanese; and that spoken about the king generally resembles the *bahsa dalam* "court language," or the *kawi*, "ancient languages," of the Javanese. Their books are written on the palmyra leaf, as in India, but the letters, instead of being engraved with an iron stile, are cut in with the point of a knife. Their writing is clumsy and indistinct, owing to the awkwardness of the instrument, and the various slips and omissions which they make, render it difficult for a stranger to decypher their meaning. The persons acquainted with letters are few, owing to the want of places of public instruction, and those who venture to write are still fewer because they are afraid of incurring the displeasure of their superiors if they form their letters so as to offend against their superstitious prejudices. The books generally treat of mythological stories, and they have some collections of '*undang undang*,' or laws, to which they refer, and by which they profess to govern their states. Their music is similar to the Javanese, but much inferior: of paintings they have a few specimens, representing war-boats, sailing upon nothing, and men fighting and dancing in the air."

From these details we are prepared to expect that the religious condition of the Balinese must be very bad. The frequent burning of widows is a proof of this. Islamism prevails to some extent, but the most prevalent faith is the Hindoo, and is thus described in the journal of Mr. Medhurst.

"The religion professed by the Balinese is generally Hindooism, for though they differ in some respects from the Hindoos, yet there are traces enough discoverable to prove that their faith must have been derived from that people. They acknowledge Brahma as the supreme, whom they speak of with high respect, and whom they suppose to be the god of fire: next to him they rank Vishnu, who is said to preside over the rivers of waters; and thirdly comes Segara, the god of the sea; '*segara*' meaning the sea, in the Javanese and Balinese languages. They also speak of Ram, who sprung from an island at the confluence of the Jumna and Gunga; and I distinctly recognized in one of their temples an image of Ganesa, with an elephant's head, and one of Doorga, standing on a bull. They have a great veneration for the cow, not eating its flesh, nor wearing its skin, nor doing any thing to the injury of that animal; I observed also an image of a cow in one of their sacred enclosures, which seemed to have been put there as an object of worship.

"Their temples are numerous; near Balilung and Sangsit I noticed upwards of a dozen sacred enclosures, in each of which there were as many little shrines or temples. These enclosures were

generally from 100 to 50 feet square, surrounded with a mud wall, and mostly divided into two squares which may be called inner and outer courts. In the outer court, we generally observed a pair of large waringin trees, something like the banyan, and casting a pleasant and agreeable shade all around. The second court was appropriated to the shrines of the gods which were small huts, differing in size from 6 or 8, to 9 or 12 feet square. Some were built of brick and covered with straw, and others were of wood covered with *gamooty*, a kind of black hairy substance obtained from the areca palm. Some were open, having only a slight wicker work entwined between the posts; and others were closed with little doors in front, which on opening we found to contain nothing but a few offerings of fruits and flowers, and in one instance a row of images made of mud, representing the various gods of the Hindoo system. Outside the shrines, we sometimes met with a couple of rude images, formed of hardened clay, which seemed to have been placed there as guardians of the shrines. But all were in a state of dilapidation and decay;—some of the images had lost their heads, others their arms and most of the shrines were tottering to decay, with foundations giving way, and roofs falling in, indicative both of the indolent character of the worshipers and the very perishing materials of which their gods were made.

“The attendance on these temples seems very frequent; we observed processions on the sea side, during our stay, and arrived at one while the worshipers were inside performing their vows. An old man met us at the gate, and seemed displeased at our approach, saying the women would be alarmed if we attempted to enter; and after trying in vain to pacify him and to assure him of our harmless intention, we were obliged to pass on without seeing how they celebrated their worship. Idoltrous processions are common, and may be witnessed daily. They consist generally of a train of women and children, preceded and followed by a few men and boys. The females all carry fruits and flowers on their heads as offerings; and the men are employed, some in carrying the sacrificial implements, and others in bearing the chair of the god himself, while a few walk by the side of the divinity, chaunting hymns to his honor as they go along. When arrived at the temples they offer part of what they have brought, and feast on the rest; after a few hours they return, and generally in the evening, when they may be heard chaunting along the road to a great distance. Beside these daily offerings of fruits and flowers, national sacrifices are sometimes made, when buffaloes, goats, and pigs are slain, and offered up to the gods in order to procure fruitful seasons and national prosperity. They have a set of priests who are called Brahmans, or more generally Idas; these all belong to one family; they intermarry with no other tribe and neither eat nor drink with those of another caste; thus is the priesthood hereditary and exclusive; all who belong to the profession are called Idas, but it is not till they have arrived at the height of their order, that they are called Brahmans.

These priests are generally known by wearing their hair long ; and when they perform any religious ceremonies, are arrayed in a particular dress and adorned with the cord of the Brahmaus as in Hindoostan, which the Balinese call *ganitree*: they do not appear to work or trade, but are supported by the fees given at funerals, or burnings, when they officiate in performing the ceremonies, and consecrating the water in which the dead bodies are washed."

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ART. III. *Ophthalmic Hospital at Canton: first quarterly report, from the 4th of November 1835 to the 4th of February 1836.*  
Conducted by the Rev. Peter Parker, M. D.

[ We have been asked repeatedly, how the hospital is supported ? In reply we state ; its pecuniary responsibilities have been assumed by Dr. Parker, in behalf of the A. B. C. F. M., the benevolent society, under whose auspices he came to the East. Dr. P. receives no salary, or any aid except so much as is necessary to defray his own expenses and those of the hospital : the latter, for the quarter, were \$454,84. Several generous donations for the support of the institution have been received from benevolent persons in Canton. It is known that many others are also desirous of aiding in the same way. We are requested, therefore, to state that such donations will be thankfully received by Dr. Parker and the Editor of the Chinese Repository in Canton, and by Dr. Colledge in Macao ; and that all the sums received shall be duly acknowledged, and carefully appropriated to the support of the hospital. It is designed to make the institution permanent, and hoped that it may increase in usefulness as it advances in age. The number of blind among the Chinese is very great. Not long ago we ascertained from official records that there were in and about this city 4750 blind persons. This number could not, we suppose, have included one half of those who have diseased eyes.—By a letter which has just reached Canton, we are informed that a Dispensary for the benefit of the sick and afflicted has recently been opened at Bangkok in Siam by D. B. Bradley, M. D. It is stated in the letter that the number of patients often exceeded one hundred a day. However, this *tum boon* "doing good" every day, being "contrary to the laws of the Siamese empire," has been interdicted ; but was likely soon to be resumed. ]

ENCOURAGED by the success of a dispensary at Singapore for the benefit of the Chinese, where, from the 1st of January 1835 to the following August, more than one thousand were received, it was resolved, on my return to Canton, to open a similar institution here. The successful experiments made by doctors Pearson, Colledge, and others, both at Canton and Macao, left no doubt of the feelings with which the Chinese would welcome such an attempt. After some delay, the factory No. 7 in Fungtae hong was rented of Howqua, the senior member of the cohong, at \$500 per annum. Its retired situation, and direct communication with a street, so that patients

could come and go without annoying foreigners by passing through their hongs, or excite the observation of natives by being seen to resort to a foreigner's house, rendered it a most suitable place for the purpose. Besides a large room in the second story, where two hundred may be comfortably seated and prescribed for, the house can afford temporary lodgings for at least forty patients. The dense population of Canton rendered it probable that a single class of diseases would furnish as many applicants as could be treated and accommodated; however it was designed to admit exceptions in cases of peculiar interest, and promise. Diseases of the eye were selected as those the most common in China; and being a class in which the native practitioners are most impotent, the cures, it was supposed, would be as much appreciated as any other. The anticipation that a single class of diseases would furnish full employment for one physician was soon realized, and patients in great numbers have been sent away because no more could be received at that time. As will appear from the report, a case of peculiar interest directed my attention to the ear, and this fact was construed by many into a tacit consent to treat them for maladies of that organ. The dumb also have applied for aid.

The regulations of the hospital are few, and simple. The porter is furnished with slips of bamboo, which are numbered both in English and Chinese. One of these is a passport to the room above, where the patients are treated in the order of their arrival. The name of each new patient, the disease, number (reckoning from the opening of the hospital), time of admission, &c., are recorded. A card containing these particulars is given to the patient, who retains it until discharged from the hospital,—it always entitling the bearer to one of the slips of bamboo from the porter. The prescription is written on a slip of paper, and this, being filed in the order of its number, as soon as the patient again presents his card, is referred to, the previous treatment seen, and new directions are added. In this way about two hundred have sometimes been prescribed for in a day. Thursdays are set apart for operations for cataracts, entropia, pterygia, and other surgical cases. Difficulty was anticipated in receiving females as house patients, it being regarded illegal for a female to enter the foreign factories; but the difficulty has proved more imaginary than real. Those whose cases required them to remain, have been attended by some responsible relatives,—wives by their husbands, mothers by their sons, daughters by their brothers; and it has been truly gratifying to see the vigilance with which these relative duties have been performed. The more wealthy have been attended by two, three, or four servants, and have provided for themselves. Those who were unable to meet the expense have had their board gratuitously. At first, new patients were received daily, until they came in such numbers that they could not all be treated, and it became necessary to fix on certain days for admission. The total number of patients from the 4th of November to the 4th of February was nine hundred and twenty-five, exclusive of several who, requir-

ing but a single prescription, were not enrolled. The aggregate number of males is six hundred and fifty-five, of females two hundred and seventy.

The following are the diseases presented at the hospital; 1st, are those of the eyes, 2d, other diseases.

1st: Amaurosis - - -	50	Hypertrophy - - -	4
Acute ophthalmia - -	68	Complete loss of the eyes	36
Chronic ophthalmia -	40	Total loss of one eye	11
Purulent ophthalmia -	21	Tumors of the eyelids	2
Rheumatic ophthalmia	2	Tumors from the conjunctiva	5
Ophthalmitis - - -	12	Injuries in the eye from	
Ophthalmia tarsi - -	18	bamboo - - -	3
Ophthalmia variola -	25	Paralysis of the muscles	
Conjunctivitis - - -	13	of the lid - - -	3
Hordeolum - - -	10	Quivering lid - - -	1
Cataract - - -	56	Obstruction of nasal duct	1
Entropia - - -	89		
Trichiasis - - -	24	2d: Abscess of the arm - -	1
Pterygium - - -	47	Abscess over the mastoid	
Opacity and vascularity of		process communicating	
the cornea - - -	168	with the ear - - -	4
Ulceration of the cornea	43	Abscess of the parotid gland	1
Nebula - - -	40	Abscess of the hand - -	2
Albugo - - -	43	Abscess of the head - -	1
Leucoma - - -	13	Abscess of the face from	
Adipose or fleshy thicken-		carious tooth - - -	1
ing of cornea - - -	14	Anasarca - - -	3
Staphyloma - - -	39	Ascites - - -	1
Staphyloma sclerotica	3	Cancer of the breast - -	1
Onyx - - -	6	Cancer of the face - -	1
Iritis - - -	29	Necrosis of the lower jaw	2
Synechia anterior - -	8	Luxation of the lower jaw	1
Synechia posterior -	9	Disease of the lower jaw	
Myosis - - -	6	with great tumefaction	2
Mydriasis - - -	8	Benign polypus of the nose	2
Closed pupil with deposi-		Malignant polypus of the	
tion of lymph - - -	12	nose - - -	1
Proclivencia iridis -	2	Curvature of the spine with	
Glaucoma - - -	5	paralysis - - -	4
Night blindness - -	8	Phymosis - - -	1
Day blindness - - -	2	Fistula in ano - - -	4
False vision - - -	2	Cauliflower excrescence of	
Exophthalmia - - -	2	uterus - - -	1
Sclerotitis - - -	2	Sarcomatous tumor - -	4
Choroiditis - - -	2	Incised tumor - - -	1
Hydrops oculi - - -	3	Imperforate auditory fora-	
Atrophy - - -	10	men - - -	2

TABLE showing the number of patients, 1st, under twenty years of age; 2d, between twenty and thirty; 3d, between thirty and forty; 4th, between forty and fifty; 5th, those over fifty years of age; 6th, the youngest; 7th the oldest; 8th, the males; 9th, the females.

DISEASES.	Under 20 years				Over 50 years	Youngest	Oldest	Males	Females.
	Under 20 years	Bet. 20 & 30	Bet. 30 & 40	Bet. 40 & 50					
Anniaurosis	3	9	16	14	7	9	60	36	14
Acute ophthalmia	6	16	22	11	13	10	65		
Chronic ophthalmia	3	1	16	8	11	4	68		
Ophthalmitis	1	4	4	2	1	13	52		
Purulent ophthalmia	10	4	2	1	4	*	66		
Conjunctivitis	2	2	5	2	2	6	63		
Ophthalmia tarsi	7	2	6	3			7	44	
Cataract	1	1	2	6	46	9	78	32	24
Entropia	3	7	10	20	47	14	67	58	19

A few of the more important cases may be given in detail. The numbers refer to the order in which they were presented and enrolled at the hospital. Previous to opening the hospital one case of imperforate ears came to my knowledge, which I here introduce.

Akwci, aged 17. This youth was born with no external ears, if we except a slight perpendicular cartilaginous ridge, which merely marked the place of the ear. No indentation whatever indicated the situation of the auditory foramen, which was concealed by the common integuments. Though not totally deaf, it was but very indistinctly that he could hear a loud voice. The fact that he could hear at all, by opening his mouth wide, was presumptive evidence that the internal organs were perfect, and that to render the hearing so, it was only necessary to perforate the integuments so as to admit the air to the tympanum. At his own request and that of his parents, I resolved on perforating one ear. The trochar would have been the least painful and most expeditious means, but I preferred the caustic potassa for its safety, and its accordance with the Chinese prejudice in favor of the cautery. As soon as the slough from the first application of the caustic was removed, I had the satisfaction to find that the hearing was surprisingly improved. The same operation has been often repeated, the obstructions being found much deeper than were anticipated. The perforation has extended through two layers of cartilage, which appear to be the proper cartilage of the external ear convoluted upon itself. The artificial orifice has been made to the depth of an inch, but no cavity has been reached. Considerable difficulty has existed in keeping it from filling again with granulations. By means of a silver tube of the size of

the natural foramen, I hope to preserve the aperture. Since the operation, the youth is able to hear even a whisper, and both himself and his relatives have exhibited their gratitude for the benefit. Also his parents, grand-parents, and other connexions have applied for medical aid.

No. 31, November 9th. Chronic iritis with deposition of coagulable lymph. Chang she, a female aged 50. Her disease supervened upon the disappearing of an affection of the breast one year ago. She was just sensible of the clear light of the sun, when she entered the infirmary: little encouragement was held out to her, but at the same time she was offered the only chance of recovering sight. Treatment. She commenced immediately with alterative doses of blue pill, with daily applications of belladonna to the eyes, and subsequently calomel conjoined with opium, till full pytalism was produced. After the lapse of some time without any perceptible benefit, she inquired why others who came after her had been restored to sight while she remained the same. Being answered that her disease was very bad and required time to cure, she was content to persevere. Upon the 19th of November, the patient told me that a sensible improvement in her vision had taken place. The mercurial action was still kept up, and on the 28th, an issue opened in her arm, and vision improved so as to distinguish colors; on the 2d of January, she could tell the number of fingers held before her face, and her countenance had no longer the vacant and downcast look of the blind, but the lively expression of one conversant with external objects. The dense coagulable lymph in the pupil has been much absorbed, and the pupil, before nearly closed, is now dilated nearly to its natural size. Several other cases of similar character have been materially benefited by the same course of treatment.

No. 59, Nov. 11th. Ulcer of the crystalline lens. Akwei aged 30. He had albugo of both eyes, and a speck, as seen by the microscope through the center of the pupil, apparently on the capsule of the lens. It resembled the small deep-seated ulcer of the cornea, with its edges well defined. Four or five similar cases have occurred, and in one instance the speck varied its apparent position at every motion of the eye, indicating that the lens and its capsule were not fixed in the vitreous humor, but performed partial revolutions. The vision in each case was affected, but not destroyed,—an affection of which I have neither read nor seen before. Probably it will terminate in capsular cataract.

No. 75, Nov. 12th. Staphyloma sclerotica. Asuy, aged 17. One year since, after spending the whole night at a *singsong*, in the morning he was suddenly seized with violent pain in the left eye, which continued through the day. When he came to the hospital, it appeared at first sight like a tumor of the lid, but on examination, I found it to be a staphyloma of the sclerotica. There was a slight nebula on the adjoining portion of the cornea. By repeated punctures, in about six weeks the staphyloma was completely cured. Adhesive inflammation was excited, and the sclerotica and choroid



again firmly united.—By the same process of repeated puncturing, essential benefit has been gained in cases of common staphyloma, and in one marked case of hydrophos oculi.

No. 198, Nov. 17th. Akeén, a merchant, aged 31. He had an effusion of blood into the right eye, with yellow discoloration of the aqueous humor, leaving the pupil just discernible. There was also a turgid appearance of the left eye. The patient, as he stated, took cold seven months before at the feast of the tombs, when his eyes became affected: he was otherwise sadly diseased. The following extract from my journal contains the sequel of his case. "Dec. 29th. To-day Akeén has been discharged from the institution as incurable. He came perfectly blind: I gave him but little encouragement that he would ever see again, but expressed an opinion that the effusion of blood might be absorbed, and the humors cleared. This has been effected by mercury, blisters on the back of his neck, and his forehead, and an issue in his temple, and discloses that the iris is quite disorganized. The patient manifested much gratitude for what had been done in the improvement of his health, and for the attempt to restore sight.—It was a remark of one of my respected medical preceptors to his students, that when the *materia medica* of earth failed, they might yet point their patients to that of heaven. I have experienced this satisfaction to-day, in the case of this young man. His eyes suffused with tears as I took him by the hand, and with several Chinese listening, told him through my interpreter, of the world in which he may see, though never again on earth; that in heaven none are blind, none deaf, none sick. I also endeavored to point out the way for him to find admittance there."

No. 210, Nov. 20th. Cataract of both eyes. Atsö, aged 48, a rice merchant. This patient was a stout and corpulent man; the cataract of both eyes commenced about one year ago, and three months since, he lost nearly all sight. Treat. R. Cal. and jal.  $\bar{a}$   $\bar{a}$  grs. x. at night; sulph. mag. oz. j. in morning. Meat, wine, tobacco and opium forbidden. On the 24th, the patient complained of dizziness, when he was ordered, R. Pill. hydrarg. grs. v. at night, and sulph. mag. oz. j. in the morning. Next day, no vertigo, applied belladonna to his lids. R. Tart. ant. gr. j. given in one-fourth grain powders every two hours. November 26th. The belladonna was re-applied in the morning, and I couched his left eye in the afternoon. On removing the cataract, he exclaimed "red faces, red faces," referring to the Europeans in the room. The pupil appeared beautifully clear and black. Two hours after the operation, I took away sixteen ounces of blood. At 11 P. M. bilious vomiting commenced. Gave R. Laudanum dr. ss. spts. camphor 20 drops, with sweetened water. He drank one half, and the vomiting was allayed, but recurred the next morning, when he took at once, R. Castor gr. v. opii. gr. j. and wine oz. j. A sinipism was also applied to the breast; the vomiting was immediately arrested, and did not return. The third day after couching, I had the satisfaction to find but slight inflammation had attended the operation, and that the patient to his great joy could

distinctly see objects both near and at a distance. The change in his appearance and feelings was very marked. His countenance on which the shades of sadness and gloom had sat, now rekindled with its natural vivacity. A few days ago, unable to walk except as he was led or groped his way by the side of the wall, he now could go where he pleased, rejoicing to behold the faces of his friends and the light of day.

I am particular in the detail of this case, because it may serve to illustrate many others that are similar. Though upwards of fifty cataract patients have presented themselves, yet the age, ill-health, or other circumstances of several have prevented operating on more than about thirty. On one occasion I couched eight patients the same afternoon, to five of whom vision was immediately restored; and to the others, after the absorption of the lens took place. At the request of several patients, both their eyes have been operated upon at one sitting, and with but little apparent inconvenience. Bleeding has been rather an exception than a general rule in my treatment, the symptoms ordinarily not requiring it. Bilious vomiting has been by no means a uniform consequence of couching. In several instances it has not occasioned to the patient the loss of an hour's sleep; and often the inflammation has been so slight, that after three or four days the puncture of the needle has been scarcely perceptible;—a striking argument in favor of a simple mode of living. There have also been two painful exceptions to the success of these operations, arising from inflammation which it was impossible to foresee or to arrest. In each case, however, the other eye was so much improved that the patients on the whole were no losers.

No. 446, Dec. 27th. Sarcomatous tumor. Akae a little girl aged 13. As I was closing the business of the day, I observed a Chinese timidly advancing into the hospital leading his little daughter, who at first sight appeared to have two heads. A sarcomatous tumor projecting from her right temple, and extending down to the cheek as low as her mouth, sadly disfigured her face. It overhung the right eye, and so depressed the lid as to exclude light. The parotid and also its accessory gland were very much enlarged. This large tumor was surrounded by several small and well defined ones, the principal of which lay over the buccinator muscle. Slight prominences on other parts of the body indicated a predisposition to tumors, which I have since learned is hereditary. The mother presents a most singular appearance, from birth being covered with small tumors, some of the size of large warts, and others hanging pendant in shape and size like the finger. Akae is the only one of her four children thus afflicted. Her general health was somewhat deranged; the tongue foul, pulse frequent and feeble, and the heat of the tumor above the natural temperature of the system. The blood vessels passing over it were much enlarged. The weight much accelerated its growth and occasioned pain at night in the integuments around its base. The child complained of vertigo, and habitually inclined her head to the left side. According to the statement of her

parents, the tumor was excited into action by the small-pox which the child had four years since, but within the last four months had attained three fourths of its present magnitude. The child was put under medical treatment for a month, during which her health decidedly improved.

From the first, it appeared to me possible to remove it; yet the possibility of an unfortunate result, or even of the child's "dying under the knife," and the operations of the hospital being thereby interrupted or broken up, did not escape my thoughts. On the other hand, however, it was a case presented in divine providence, and it was evident that left to itself the tumor might terminate the life of the child, and from the accompanying symptoms, before a great length of time. The surgical gentlemen whose council I was so happy as to enjoy, were all agreed as to the expediency of its removal, yet with all its circumstances they regarded it a formidable case. Though in a Christian and enlightened land, the surgeon might have undertaken it without embarrassment, it was not so here. Having often in secret as well as in concert with others commended the child to the great Physician, I resolved upon the undertaking, with the precaution of procuring a written instrument and signed by both parents, stating the case, that the operation was undertaken at their desire, and they would exculpate me from censure, if the child should die in consequence of the attempt. Even the burial of the corpse was a subject of forethought and agreement with the father.

On the 19th January, with the signal blessing of God, the operation was performed. The serenity of the sky after several days of continued rain, the presence and kind assistance of several surgical gentlemen, and the fortitude of a heroine with which the child endured the operation, call for my most heartfelt gratitude to the giver of all mercies. A few days previous to the extirpation, an evaporating lotion of the nit. potassa was applied to the tumor. An opiate was given fifteen minutes before, and wine and water during the operation. The patient cheerfully submitted to be blindfolded and to have her hands and feet confined. The extirpation was effected in eight minutes. Another small tumor of the size of a filbert was also removed from under the eyebrow. The loss of blood was estimated to be about 10 or 12 ounces. *Not an artery required to be taken up.* She vomited but did not faint. The tumor weighed one pound and a quarter. The circumference at its base was sixteen inches and three quarters, and the length of the incision from the top of the head to the cheek, ten inches. On opening it, I found portions of it becoming black, and two or three drachms of sanious blood, of a dark chocolate color, indicating that it had already taken on a diseased action. After a nap, the child awoke cheerful as usual; in the evening, her pulse was accelerated, and she complained of nausea, but ever afterwards uniformly said that she had no pain. No inflammation supervened, and the wound healed by the first intention. Three days after the operation, in several places of an inch or more in length, it had completely healed; and in fourteen days the whole

except a spot the fourth of an inch was entirely healed. In eighteen days the patient was discharged.\*

No. 639, Jan. 5th. Cataract of both eyes. Matszeuh aged 54. He is a native of the province of Chêkeäng, now resident in this city, and for a long time employed as a writer in the Kwangchow-foo's office. He was attended by his son twelve years of age, and two servants. His bed, dress, and comfortable arrangements were very unlike those of the poorer classes. He had been perfectly blind in his left eye five years, and in his right, three. Both cataracts were white, giving the pupil the appearance of being set with beautiful pearl. The operation in both eyes was successful, and occasioned but little inconvenience to the patient. When he left the hospital his sight was clear, and it was scarcely perceptible that his eyes had been affected. The contrast in the expression of his countenance from the dullness of the statue to the animated glow of intelligence and friendship was very striking. On removing the compress some days after the operation, he involuntarily exclaimed *keen e säng*, 'I see the doctor;' and he uniformly manifested much gratitude. He would have knocked head before me when he left the hospital, had he not been prevented.

No. 564, Jan. 4th, 1836. Fleshy tumor of the left eye. Ayu, a lad 17 years of age. The tumor commenced fourteen months ago with a slight enlargement of the caruncula lachrymalis, and gradually extended along the globe of the eye both above and below, till its branches met the external angle of the eye so that the patient was finally unable to close the lids. When I first saw him, it extended out one quarter of an inch, and was a little inflamed at the apex from external irritation. Slightly lobulated it closed like the unexpanded petals of a rose, concealed the cornea, and excluded all light. A similar disease had commenced in the right eye. The patient was immediately treated constitutionally, and on the 14th Jan., the tumor removed. With a sharp pointed bistoury I severed the tarsi at their external union, divided the tumor down to the globe, first dissected it from the lower side, and then from the upper lid and inner angle. The eye ball was unaffected and the sight restored; the hemorrhage was not great. The upper lid was much swollen, and the granulations prominent. Having cleansed the eye from blood I injected a little camphor and water. In the evening bled him twelve ounces, and he had a comfortable night. He was treated antiphlogistically and the probe daily passed around to prevent adhesion of the lids to the ball. Evaporating lotions were applied to the lid, and pleasing hopes were excited that the disease would

\* I would here acknowledge the kindness of Dr. R. H. Cox, W. Jardine esq., Dr. J. Cullen, surgeon to the Lord Lowther, Dr. A. A. Adee and his assistant, Dr. W. J. Palmer of the United States sloop Vincennes, to whom I am indebted for their previous council and able assistance on the occasion. Dr. Adee was under the necessity of leaving town before the operation. I cannot refrain from expressing my peculiar obligations to Dr. Cox, who has uniformly aided me on each day for surgical operations since the opening of the hospital, in which he has taken a kind and lively interest.

not return. But when the patient left the hospital about four weeks after to spend the new year's festival at home, the tumor had again attained a considerable size, notwithstanding the frequent application of lunar caustic in substance and solution to prevent it.

No. 911, Feb. 2d. Injury of the ear. Changshan, a soldier aged 48, was a native of Peking, afflicted with a disease of his left ear. The ear was half filled with cerumen of firm consistency. On removal of it I extracted half a dozen small pieces of bone. The ulceration had advanced so far that I could not identify them with the congeries of small bones of the ear, but from their situation have no doubt of their identity. The patient informed me that the pain and soreness commenced with the wounding of the ear, occasioned by a barber's cleaning it. He had quite lost the use of it.—Though this is an extreme case, many similar have come under treatment which have been occasioned by this pernicious practice,—a practice that deserves to be severely reprobated.

No. 898, Feb. 2d. Ascites. Pang she, an interesting young woman aged 21, of a delicate slender frame, had been afflicted with abdominal dropsy for three years, during which she had been once gravid, but the child did not live. At first, there was edematous swelling of the abdomen and lower extremities, which after a few months subsided, with effusion into the peritoneal cavity, and the abdomen became much distended. Her countenance and skin were very sallow, respiration hurried, pulse 120, small and wiry; cough, distinct fluctuation of the fluid; indeed, all the symptoms left no doubt as to the nature of the case. As there had been no apparent increase in the quantity of fluid for a long time, I inferred that the active cause of its secretion had subsided, and that if the absorbents were first excited, and then the fluid removed, there was hope the health might be restored. I commenced with a saline purgative. Upon the third day after, I adopted the treatment essentially that is recommended by sir Astley Cooper. R. Submuri. hydrarg. grs. jss. pulv. gamb. grs. j. pulv. scillæ. grs. jii. made into a pill and taken at night. Also a mixture of spir. nit. ether. dr. ss. cor. sub. gr. ss. and fifteen drops of tinct. digitalis, to be taken twice a day. This treatment was continued till the 10th, when the tongue was slightly affected with the mercurial action.

On the 11th, assisted by Dr. Cox, I performed paracentesis in the linea alba, one and a half inches below the umbilicus. Three gillons, wanting one pint and a half, of dark coffee colored fluid, with a slight deposition of lymph, were taken away. The fluid was very slowly drawn off, and by flannel bandages a uniform pressure was made. She shrieked once as the trochar entered, and during the whole time she complained of no syncope, on the contrary was animated and cheerful, and lavish in her expressions of gratitude. At 9 p. m. her pulse was at 90, she had some fever, and her cough was aggravated. A mixture of paragor. elix. and tinct. scillæ. each one dr., wine of antimony dr. ss, and an ounce of warm water, was given in small doses during the night. On the second day, the same treatment

as before was resumed, omitting the calomel. On the third, the febrile symptoms had much increased, the pulse 120, and not a little solicitude was entertained for the result. *Oli. ricini. oz. j.* and *pulvis Doveri grs. x.* were taken in the evening and operated kindly. In the morning, the pulse was 106, the usual treatment was continued, with the addition of *lich. island. oz. j.* in two quarts of water boiled away to one, and decanted; and one ounce of grain arabic dissolved in a quart of water, the two fluids mixed and made agreeably sweet, to be taken *ad libitum*. No alarming symptoms have since appeared. The wound healed without inflammation, the cough subsided, the patient has resumed her work, her countenance assumed the appearance of health; and though the operation may require to be repeated, there is every hope of a permanent relief.

The circumstances of this case have been very interesting. The day after coming to the institution, she resumed her needle work as though she had been in health, nor did she lay it aside till the moment when I entered the chamber for the operation. When all the preparations were made, the possible fatal consequences were stated to the husband, though no particular cause of apprehension could now be foreseen. I told him I would do my best, and he must be content with the result. But he was dissatisfied with the prospect of danger, and urged that I must 'secure' success; and but for the resolution of the patient herself, she must have gone away to abide the consequences of such an incumbrance. After some embarrassing delay, the husband referred to her the decision of the question, which she settled in an instant. His sentiments subsequently became quite changed, when he witnessed the result.

My limits forbid any further detail of particular cases; and with a few miscellaneous remarks I must close this report. The oblique curvature of the upper palpebra, which is characteristic of Chinese physiognomy, renders the inversion of the lid a very common affliction; occasioning the loss of many eyes, and the opacity and vascularity of the cornea in a still greater number. As seen by the table of diseases, treble the number of the latter affection have presented to any other. The eyelashes turning in upon the eye produce itching and irritation, and the person immediately commences rubbing the eye. This only increases inflammation till it runs into a chronic stage, and finally the blood vessels shoot across the cornea, opacity succeeds, and ulceration and destruction of the eye is the frequent result. The mode of treatment I have adopted is essentially that of Dorsey, viz: the removal of the edge of the lid above the roots of the eyelashes. I first make a perpendicular incision with a pair of sharp scissors, avoiding the punctum lacrymale, and about the eighth of an inch deep; then a similar incision at the outer angle where the edge of the lid is taken hold of with a tenaculum, and with one or two snips of the scissors the tarsi is removed. The hemorrhage is usually trifling, and in cases attended with inflammation, is decidedly beneficial. In the words of Saunders quoted by Dorsey, "nothing can be more simple than this piece of dissection." The wound

soon heals, the cornea already opaque clears, vision is improved, the patient is but slightly disfigured, and much gratified with the result. A dozen have been thus permanently relieved in a day. No difficulty has been experienced from fungi, though the operation has been performed on patients above sixty years old: in only two instances have fungus excrescences appeared from the wound, and these required but a single application of the caustic.

With the solitary exception of drawing out the eyelashes when turned in, I have not yet been able to learn any one thing that the Chinese practitioners perform, which is of any benefit in affections of the eye. On the other hand I am often told by my patients that their eyes were sore, and the Chinese doctor gave them some strong medicine which aggravated the disease. The only operation I am aware of their performing, is in cases of entropion. By means of a split bamboo, or a copper instrument resembling tweezers, they nip up a fold of the loose skin of the upper lid, and thus evert the eyelashes. The instrument is continued on a few days till the portion taken up sloughs, and then the wound heals. A few lashes opposite the portion thus removed remain everted, but the principal portion still lies on the cornea. I have seen repeated instances of real disfiguration resulting from this operation, but no real good. In a case of poodientia iridis occasioned by a fall from a house, the patient thus described the treatment which he had received from a Chinese doctor; he had eaten one half of a chicken that died by disease or accident, and the other half he had applied as a cataplasm to the eye and side of the head.

A few facts will illustrate the eagerness of the people to avail themselves of the benefits of the hospital. When it was the practice to admit patients daily, I observed some of them with lanterns, with which they left their homes at two or three o'clock in the morning, in order that they might be there in season; when the days of admission were limited, they sometimes came the previous evening, and remained all night, that they might secure a ticket in the morning. There have been applicants from other parts of the province as well as from this vicinity. Numbers from other provinces, from Nanking and Peking, who were resident in Canton, have called. Several tea merchants from the north or their friends have been treated. Persons from the offices of the Kwangchowfoo and from the hoppo have been among my patients. When obliged to close the doors against new admissions, persons from a distance would avail themselves of the influence of some foreign gentlemen, or hong merchant, to intercede for them. No opposition has been excited, but on the contrary I have been often assured that the hospital was known and approved by the officers of government. With but rare exceptions unqualified confidence has been manifested by the patients. A woman of the Mohammedan faith, sixty-five years of age, who had cataract of both eyes, when I expressed a doubt whether she could bear to have my knife put into her eye, replied, "if you like, you may take them both out and put them in again."

Another patient had been blind with a cataract in his left eye *forty years*, but on couching it, I found the retina still sensible to the light. A few days after, when I visited him, he seemed affected with the kindness shown to him; and stroking down his long white beard, that reached to his bosom, he said, 'I am now old, and my beard is long and hoary, but never before have I seen or heard of such a man.' He then enumerated the several favors which I had done him, and added in conclusion 'you must be a divine person.' This gave me an opportunity, in correcting his mistake, to point him to our divine Saviour, and to the works which he performed, and the sufferings which he endured, for our sinful race. Many patients would knock head on the floor before me, and are only prevented by the assurance that if they do so I shall not prescribe for them. The inquiry has often arisen, as I have witnessed the eagerness of this people to avail themselves of a foreigner's aid—for the relief of their temporal and bodily wants, when will they be equally solicitous to be healed of their moral maladies, and when will they equally desire to *see* the perfections of their Creator, and be sanctified for his presence? If toils, precepts, and prayers, by day and by night, shall through the divine blessing avail to this end, they will not have been in vain.

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**ART. IV.** *List of persons holding office in China, containing the names of the principal officers of the Chinese government, civil and military.* Compiled from the Court Calendar of Oct. 1835.

IN FORMER numbers of our present volume we have described the several departments of the Chinese government, and the business attended to in each department, and have given the titles of the officers transacting that business. Having furnished this preparatory information, we now propose to bring to the knowledge of our readers the names, and, as far as we are able to ascertain them, the characters, of the individuals from time to time filling the principal offices of the supreme and provincial governments,—in the hope that we may thus excite a greater interest in the affairs of China, inasmuch as they will be better understood when the individuals concerned in them are well known. A list, such as that which we now present to our readers, was published in 1832, in the "Companion to the Anglochinese Kalendar," and more partial ones have since appeared in the Kalendars for the succeeding years; but all unaccompanied by any explanation of the nature of the various offices, or the characters of those who fill them. This defect, in regard to the last particular, we are at present able but partially to supply.

In the following list we will adopt the same arrangement of the departments of government as we have before done, taking first the



general and local public offices of the capital, next the provincial, and then the colonial governments. Notices of the characters of a few individuals we will introduce in subsequent numbers; but will briefly state the duties peculiar to the officers of each department in their own place. Our list is drawn from the Tsin-shiu tseuen shoo, "complete book of the girdle-wearers" (or belted gentry), which corresponds to the European "red book," or Court Calendar. This work is published quarterly at Peking, and contains the names of every officer down to magistrate's chief clerks, according to the latest information possessed at the capital. It consists of four small volumes, to which are sometimes added two others, containing lists of the army and navy, under the title of Chung keu pei lan, "the central pivot (so the Chinese term the army) presented to view."

With regard to our mode of writing the names, our readers should keep in mind, that the Chinese have both a family and an individual name, the former of which is placed first—the reverse of the European method; and that the Tartars have no surname: hence in writing a Chinese name we distinguish the family from the personal name, as *T'ang Tingching*, in which *T'ang* is the family name, and is written first; while in writing a Tartar name we make only one word of it, as *Muchangah*. The Tartars, however, imitate the Chinese in designating their officers by the first syllable of their names (which with the Chinese is the surname), and in place of saying *Muchangah tujin*, his excellency (or the maguate) *Muchangah*, they say *Mü tujin*, in the same manner as a Chinese would say *T'ang tujin*, the maguate *T'ang*. In the Chinese names, we always follow the orthography of Morrison's Dictionary—except in the few cases mentioned in the first number of our third volume; but in the Tartar names we often differ from that orthography, in order to approach more nearly to the pronunciation of the Mantchou. The above difference in the mode of writing the names of Chinese and Tartars, will sufficiently mark the officers who belong to those two nations respectively. To show of what province a Chinese is a native, we will simply mention the name of the province, as 'Pau Shengän, of Keängsoo.' An asterisk after a Tartar name will mark the individual as being of the imperial kindred; this mark † will show him to be a Mongol, and not a Mantchou Tartar; an asterisk after a Chinese name will rank the individual as being a naturalized Tartar, that is, a descendant of those Chinese who aided the reigning family in the conquest of China, and who in consequence enjoy the same privileges as Tartars.

#### THE IMPERIAL FAMILY.

**H. M. THE EMPEROR**, at his accession to the throne, assumed the title of **TAOUKWANG**, the glory of reason. His own name is not allowed to be written, being regarded as too sacred for the vulgar ear, and is consequently unknown. He is the late emperor's second son, was born on the 10th of the 8th moon, 1781, and succeeded his father on the 24th or 25th August 1821.

*Sons of the Emperor.*

- Yeihkwei, entitled ta (chief) Ako, born of the late empress, and died during the year 1831, about 21 years of age.
- Yeihshun, entitled second Ako, born of a Chinese lady, and consequently incapable of succeeding.
- Yeih —, third Ako, name unknown; either a daughter, or deceased.
- Yeihchoo, fourth Ako, born in the 6th moon of 1831; his mother, a Mantchou lady, has since been created empress.
- Yeihstung, fifth Ako, born of a Mantchou lady, in the 6th moon 1831.

*Brothers of the Emperor.*

- Meënhæ, entitled Tun tsinwang.
- Meënyu, entitled Hwuy keunwang, degraded in 1831 from the rank of tsinwang.

*Uncle of the Emperor.*

- Yungtseun, entitled E tsinwang, elder brother of the late emperor; it appears probable from reports that he has lately died.

*Nephews of the Emperor.*

- Yeihshnou, entitled Ting tsinwang, controller of the imperial kindred.
- Yeihche, entitled Suy keunwang.

*Cousins of the Emperor.*

- Meënmîn, entitled King kounwang.
- Meënsæ, entitled peitsze.
- Meënsæw, entitled peile.

There are probably several other cousins but as they do not hold any offices, their names are not mentioned in any document to which we are able to refer.

**THE GENERAL GOVERNMENT**

Comprehends two Councils, and six supreme Boards, a Colonial Office, a Censorate, an academy, and some minor courts.

**GREAT COUNCIL OF STATE, KEUN-KE CHOO.**

This council is composed of several princes of the blood, nobles of the highest rank, the ministers of the Nuy Kō, and presidents of the several Boards and public offices, together with such other high officers as the emperor is pleased to appoint. No list of the members is published: they are called Keun-ke tachin. (See the present volume, page 138.)

**THE INNER COUNCIL, NUY KŌ.**

It corresponds in some degree to the European cabinets; the principal ministers are usually six, called ta heösze, great scholars; but the number may be altered at pleasure. (See page 149.)

*Ta heösze.*

- Changling, kung (or duke) of the second order, a general-in-chief, superintendent of the Colonial Office, &c.
- Pan Shengän, of Keängsoo, president of the imperial academy, superintendent of the Board of Revenue, &c.
- Wänfoo, superintendent of the Board of Civil Office.
- Yuen Yuen of Keängsoo, superintendent of the Board of War.

*Assisting ta heösze.*

- Muchangh, superintendent of the Board of Works, president of the imperial academy and of the Board of Civil Office.

**Wang Ting**, of Shense, superintendent of the Board of Punishments, and president of the Board of Revenue.

**THE SIX BOARDS, LUH POO.**

By these Boards all the affairs of the eighteen provinces of China are arranged, and all provincial officers act in connection with them, either as *ex officio* members, or under their direction. Their chief officers are six, two *shangshoo* (esteemers of learning,) whom we call presidents; and four *shelang* (attendants of the emperor), whom we call vice-presidents. (See page 139 et seq.) Over these, a minister of the Nuy Kō is sometimes appointed superintendent.

**BOARD OF CIVIL OFFICE, L'É POO.**

*Superintendent*:—Wānfoo, minister of the Nuy kō.

*Shangshoo*:—Muehangah, minister of the Nuy kō.

Tang Kinchaou, of Chēkeäng.

*Shelang*:—Kweilun,† lieut.-commander of the city guards.

Chin Sungking, of Chēkeäng.

Wānking, superintendent of the Kwangluh szo and Kwōtsze keän.

Kung Showching, of Chēkeäng, literary chancellor in Keängsoo.

**BOARD OF REVENUE, HOO POO.**

*Superintendent*:—Pan Shengän, minister of the Nuy kō.

*Shangshoo*:—Keying,\* a controller of the imperial household.

Wang Ting, of Shense, minister of the Nuy kō.

*Shelang*:—Yeihke,\* a prince of the blood, entitled chinkwō tseäng-keun.

Chaou Shingwei of Cheihle.

Arpangah, a controller of the imperial household.

Ching Ngäntsih, of Nganhwuy.

*Governors of the granaries at Tungchow and ex officio Shelangs*:

Teëlin ; \* and Wang Tsootang, of Chēkeäng.

**BOARD OF RITES, L'É POO.**

*Shangshoo*:—Auning, a superintendent of the sacrificial and ceremonial courts.

Wang Showho of Keängse.

*Shelang*:—Sökütsingé, a superintendent of the ceremonial court.

Too Ngō, of Shantung.

Leënsun, lieut.-commander of the city guards.

Chō Pingteén, of Szechuen.

*Officers of the Musical Board*:—Ting tsinwang,\* and Hengän.\*

**BOARD OF WAR, PING POO.**

*Superintendent*:—Yuen Yuen, minister of the Nuy kō.

*Shangshoo*:—Yeihshan ; \* and Wang Tsungching, of Nganhwuy.

*Shelang*:—Paoshen ; Chin Ke, of Keängsoo ; Ankwei ; and

She Poo, of Shantung.

**BOARD OF PUNISHMENTS, HING POO.**

*Superintendent*:—Wang Ting, minister of the Nuy kō.

*Shangsoo*:—Chingkë ; and She Cheyen, of Keängsoo.

*Shelang*:—Antëhängü ; and Lew Piusze, of Hoopih ;

Leëinking ; and Yaou Yuenche, of Nganhwuy.

## BOARD OF WORKS, KUNG POO.

*Superintendent* :—Muchangah, minister of the Nuy kō.

*Shangshoo* :—Tsaetseuen,\* a fookwō kung (or imperial duke).

Ho Linghan, of Honan, superintendent of Peking city.

*Shelang* :—Yuching; Chin Weikeyou of Chekeäng, literary chancellor in Nganhwuy; Saeshangah;† and Woo Keë, of Chêkeäng.

## THE COLONIAL OFFICE, LE-FAN YUEN.

This office has the direction of all the colonial possessions in Mongolia, Soungaria, Turkestan, and Tibet; as also of some foreign relations, particularly with Russia. Its officers are all Tartars, bearing the same titles as the officers of the six Boards.

*Superintendent* ;—Changling,† minister of the Nuy kō.

*Shangshoo* :—Hengän,\* a fookwō kung, or imperial duke.

*Shelang* :—Kiluntæ; Weikin.\*

*Supernumerary shelang* :—Mahabalah, kung or duke of Kharatchin.

## THE CENSORATE—TOO-CHA YUEN.

The chief officers of the Censorate are too-yu-she, and assistant too-yu-she, or chief and assistant censors. It is their duty to find out abuses and mal-administration wherever existing, and report them to the emperor.

*Chief censors* :—Oochungé; Woo Chun, of Nganhwuy.

*Assisting censors* :—Yungchao; and Maou Sheihseun, of Shantung.

Pooche; and Pan Sheihgän of Nganhwuy.

## COURT OF REPRESENTATION, TUNGCHING SZE'S OFFICE.

This court receives memorials from the provinces, and hands them over to the Nuy Kō; it also receives appeals of the people to the emperor. Its officers are two tungching sze, two deputies, and two councilors. (See page 149.)

*Tungching sze* :—Kungpoo; and Shwae Chinghan, of Hoopih.

*Deputies* :—Tohwan; and Woo Kejuy, of Honan.

## THE TA-LE SZE, A CRIMINAL COURT.

It is the province of this court to try special criminal cases. It is one of the *sine* courts for consulting on important governmental matters, the other eight being the six Boards, the Censorate, and the Tungchingsze's office. This court, the Censorate, and the Board of Punishments are also joined under the name of the three courts, for the trial of highly important criminal cases. The officers are two king, or presidents, and two shaou-king, or deputies. (See page 149.)

*Presidents* : Mukingah, a noble of the class tsze (baron).

Pih Yung, of the district of Peking.

## IMPERIAL ACADEMY, HANLIN YUEN.

The objects of the academy are, as may be supposed, entirely of a literary nature, but not without a view to qualification for office. Its chief officers are two presidents. The provincial literary chancellors are usually appointed from among its members. (See page, 150.)

*Presidents* :—Pan Shengän, Muchangah, ministers of the Nuy kō.

## LOCAL METROPOLITAN OFFICES.

*Superintendent of the city* :—Ho Linghan, shelang of the Board of Works.

*Fooyin, or mayor* :—Teën Sungneën, of Shause.

*City guards: commander*,—Keying,\* president of the B. of Revenue.

*1st. commander*, Kweilun,† shelang of the Board of Civil Office.

Leënshuu, shelang of the Board of Rites.

## THE TSUNGJIN FOO.

This is a Court for the government of the imperial kindred. There are five chief officers. (See page 184.)

*Tsungling* :—Yeihshaou, Ting tsinwang, nephew of the emperor.

*Tsungching* :—Kingmin, Suh tsinwang; Jinshow, Juy tsinwang.

*Tsungjin* :—The peitsze Meënsae; the peile Meënsaw.

*Treasurers* :—Kingmin, Suh tsinwang; and Hengän,\* president of the Le-fan yuen.

## CONTROL OF THE IMPERIAL HOUSEHOLD, NUY-WOO FOO.

The officers of this court are not all named in the Peking court calendar; their duties may be seen detailed at page 185 of the present volume.

*Controllers* :—Arpangah,\* Kingching,\* Keying,\* Yeihke, Tëtängc̄, and others.

## THE SACRIFICIAL COURT, TAEXANG SZE.

This Court is under the direction of one or more superintendents, two king or presidents, and two deputies. The three following courts are under similar officers.

*Superintendent* :—Anming, president of the Board of Rites.

Sëkëtsinge, shelang of the Board of Rites.

*Presidents* :—Lungheun; Woo Heaouming, of Koangsoo, literary chancellor in Fulkeën.

## THE TAIFUH SZE

This court is for the rearing of horses: there is no superintendent over it

*Presidents* :— ————; Kwei Hing.\*

## THE BANQUETING COURT, KWANG LUH SZE.

*Superintendent* :—Wänking, shelang of the Board of Civil Office.

*Presidents* : Yuenluh;\* Wang Weiking, of Shantung.

## THE CEREMONIAL COURT, HUNGLOO SZE.

*Superintendent* :—Anming, president of the Board of Rites.

*Presidents* :—Tëhow;\* Hwang Tseötsze, of Keängse.

## THE NATIONAL COLLEGE, KWO-TSZE KEEN.

The chief officers of this college, which is for the education of the sons of official persons, are a superintendent, two principals, and four professors. It has been remarked as anomalous that there should be *two presidents* of a Board, and *two principals* in a college, and it has been therefore recommended to adopt some other term; but it should be kept in mind that this anomaly is occasioned by the system of equally balancing the numbers and rank of the Chinese and Tartars in each public office. In the colonial office, in which no Chinese can serve, there is but one president.

*Superintendent* :—Wänking, shelang of the Board of Civil Office.

*Principals* :—Shentaou.\*

*Professors* :—Mantchou, Pëtsiu;† Mongol, Sungan;† Chinese, Ting Shenking, of Hoonan; mathematics, Chunglin.

## ASTRONOMICAL COLLEGE, KIN TEEN KEEN.

*Superintendent* :—Kingching,\* a controller of the household.

*Presidents* :—Chunglin; Chow Yüking, of the district of Peking.

## GRAND MEDICAL HALL, TAE E-YUEN.

*Superintendent*:—Yeihke,\* shelang of the Board of Revenue.

*President*:—Changlin, of the district of Peking.

## OFFICE OF THE IMPERIAL CARRIAGES, LWAN-E WEI.

*Superintendent*:—Tsaetseuen,\* imperial fookwō kung, or duke.

## GENERALS (TOOTUNG) OF THE EIGHT BANNERS.

We are able to give the names only of some of these; the generals are in all twenty-four, namely, one over each Mantchou, Mongol, and Tartar-Chinese banner; the number of lieut.-generals is twice as many.

*Generals*:—*Mantchou*, Changling, Wānfoo, Muchangnh, Keying, Yeihking, Hengān: *Tartar-Chinese*, Anming, Tsaetseuen, Oo-chungē.

*Lieut.-generals*:—*Mantchou*, Kweilun, Wānking, Yeihke, Sēhē-tsingē. Leēnshun, Antēhāngē, Leēnking, Yuching, Saeshang-ah: *Mongol*, Mingheun: *Tartar-Chinese*, Taoking, Woshna,† Arpangah, Lungwān.

## COMMANDERS OF THE BODY GUARDS.

*Ling she-wei nuy tachin*:—Changling, Wānfoo, Hengān, &c.

## PROVINCIAL GOVERNMENTS: MANTCHOURIA.

The three provinces of Mantchouria are under the direction each of a tsaung-keun or commander-in-chief, with two or more foo tootung or lieut.-generals under them. The city Moukden is also under five Boards, in imitation of the six at Peking. (See page 285.)

## SHINGKING, OR MOURDEN.

*Commander-in-chief*:—Yeihking.\*

*Lt. Generals*: at *Moukden*, Chalungah, and Kwotseāng; at *Kiu-chow foo*, Kemingpoo.

*Shelang of the five Boards*:—Revenue, Tching; Rites, Oshunan; War, Tēchun; Punishments, Fooneyangah; Works, Yeihstē.

*Superintendent of the city*, Tching; *Mayor*, Toomingih.

*Literary chancellor and assistant mayor*, Ung Sintsun, of Keāngsoo.

## KIRIN.

*Commanders-in-chief*, Tseangkang.\*

*Lt. Generals*:—at *Kirin-oula*, ———; at *Ningouta*, Elechayah, at *Bedouné*, Kiltungah; at *Sansing*, Changtē; at *Artelouke*, Chang Chungking.\*

## TSITSIHAR OR HUH-LUNG KEANG.

*Commander-in-chief*, Hafungah.

*Lt. Generals*: at *Hih-lung keang*, Tseunlingah; at *Tsitsihar*, Shoolunpoo; at *Merghen*, Ortoyin.

## EIGHTEEN PROVINCES OF CHINA PROPER.

These are arranged under eleven governments; for details respecting the provincial governments: see page 276 et seq.

## GOVERNMENT OF CHEHLE.

*Governor*, Keshen. (Residence at Puouting foo.)

*Commander-in-chief of the forces*, Chow Yuenshing, of Kamsuh.

*Literary chancellor*, Wou Wanyung, of Keang-oo.

*Poochingsze, over the territory and revenue, Kwang Tsung heac, of Nganhwuy.*

*Nganchäsze, or criminal judge, Chin Tsungle, of Chêkeäng.*

*Director of the gabel department, Chung Ling.\**

*Salt commissioner, Kwang Yuhkeên of Keangsoo.*

*Touting or general at Jêho (Zhehol), Sungfoo.*

*Commander of the Malan pass through the Great Wall, Tetängè.*

*Touting of the Chakar tribe of Mongols, Kuimpo.*

GOVERNMENT OF LEANG KEANG.

*Governor, and Director of the gabel; Taou Shoo, of Hoonan (at Nanking.)*

*Salt commissioner at Huae kwan, Yu Tihyuen, of Kansuh.*

*Governor of the rivers, Teëlin.*

*Governor of canal transport, Choo Weipeih, of Chêkeäng.*

1. Province of Keängsoo

*Lt. Governor, Liu Tsilseu, of Fuhkeên (at Soochow).*

*Commander-in-chief of all the forces, Twan Hwän, of Szechuen.*

*Literary chancellor, Kung Showching, shelang of the Board of Civil Office.*

*Poochingsze, Yung Hwang, of Fuhkeên (at Nanking).*

*Chin hwun, of Hoopih (at Soochow foo).*

*Nganchäsze, Yunkeên† (at Soochow foo).*

*Salt commissioner, Tsilamingah (at Nanking).*

*Grain commissioners, Kang keên, of Honan (at Nanking).*

*Lew Wauching, of Kwangtung (at Soochow foo).*

*Garrison general at Nanking, Pahapoo.†*

2. Province of Nganhwuy.

*Lt. Governor and Commander-in-chief, Sêpüsingih. †*

*Literary chancellor, Chin Weikeou, shelang of the Board of Works.*

*Poochingsze, Tung Kingwan.\**

*Nganchäsze, Chow Teëntseö, of Shantung*

3. Province of Keängse.

*Lt. Governor and Commander-in-chief, Chow Cheke, of Honan.*

*Literary chancellor, Heu Nuepoo, of Chêkeäng.*

*Poochingsze, Eleäng.*

*Nganchäsze, Chin Kechang, of Kwangse.*

*Salt commissioner,*

*Grain commissioner, Wang Chaouyin, of Shantung.*

GOVERNMENT OF HONAN.

*Lt. Governor and Commander-in-chief, Kweileäng.*

*Literary chancellor, Chaou Kwang, of Yunnan.*

*Poochingsze, Choo Shoo, of Kweichow.*

*Nganchäsze, Yang Chinlin, of the district of Peking.*

*Grain commissioner, ———.*

GOVERNMENT OF SHANTUNG.

*Lt. Governor and Commander-in-chief, Chung Tscäng.\**

*Literary chancellor. Le Chechang, of Keangsoo.*

*Poochingsze*, Lew Szemei, of Keängsee.  
*Nganchásze*, Ching Mowtsue, of Keängsee.  
*Salt commissioner*, Chang Tscängho, of Keängsoo.  
*Grain commissioner*, Tan Minglun, of Keängsoo.

## GOVERNMENT OF SHANSE.

*Lt. Governor and Commander-in-chief*, Shin Kekeén, of Houan.  
*Literary chancellor*, Wang Chinke, of Nganhwuy.  
*Poochingsze*, Kingépoo.  
*Nganchásze*, Kingling.  
*Salt commissioner*, ———.

## GOVERNMENT OF MIN CIE.

*Governor*, Ching Tsoolö, of Nganhwuy (at Fuhchow).

1. *Province of Chékeäng.*

*Lt. Governor*, Oorkungö.  
*Commander-in-chief of all the forces*, Tae Heung, of Yunnan.  
*Literary chancellor*, She Ping, of Shantung.  
*Poochingsze*, Tscên Paouyin, of Keängsoo.  
*Nganchásze*, Lew Yunko, of Shantung.  
*Salt commissioner*, Wang Choo, of Nganhwuy.  
*Grain commissioner*, Kweichang.\*  
*Garrison general at Hangchow*, Hängkë.

2. *Province of Fuhkeén.*

*Lt. Governor*, Wei Yuenlang, of Cheille.  
*Commanders-in-chief:—Land forces*, Ma Tseshing, of Shantung.  
*Naval forces*, Chin Hwaching, of Fuhkeén.  
*Kung or duke of Fuhkeén*, Hwang Keämoo. [court.  
*Literary chancellor*, Woo Heaouming, president of the sacrificial  
*Poochingsze*, Ho Changling, of Hoonan.  
*Nganchásze*, Funglæe.  
*Salt commissioner*, Wang Ynoushin, of Chékeäng.  
*Grain commissioner*, Tohwänpoo.†  
*Garrison general at Fuhchow*, Löshen.

## GOVERNMENT OF HOO KWANG.

*Governor*, Narkingö (resident at Woochang foo).

1. *Province of Hoopih.*

*Lt. Governor*, Yin Tseyuen, of Shantung.  
*Commander-in-chief of the forces*, Lo Szekeu, of Szechuen.  
*Literary chancellor*, Sung Lan, of Chékäng.  
*Poochingsze*, Chang Yösung, of Kwangtung.  
*Nganchásze*, Ching Tseuen, of Chékeäng.  
*Salt commissioner*, Shaou Keäming, of the district of Peking.  
*Grain commissioner*, Le Yuen, of the district of Peking.  
*Garrison general at Kingchow foo*, ———.

2. *Province of Hoonan.*

*Lt. Governor*, Woo Yungkwang, of Kwangtung.  
*Commander-in-chief of the forces*, Seë Shing, of Kweichow.



*Literary chancellor*, Kung Weilin, of Fuhkeën.  
*Poockingsze*, Kung Show, of Yunnan.  
*Nganchäsze*, Chaou Pingyen, of Chêkeäng.  
*Salt commissioner*, Leäng Ngänchaou, of Nganhwuy.  
*Grain commissioner*, Kin Kaete, of Cheihle.

## GOVERNMENT OF SHEN KAN.

*Governor (and Lt. Governor of Kansuh)*, Hoosungë (at Lanchow).  
*Literary chancellor of Shen-Kan*, Lo Wäntsain, of Kwangtung.

## 1. Province of Shense.

*Lt. Governor*, Yang Mingyang, of Yunnan.  
*Commander-in-chief of the forces*, Hoochaou, of Szechuen.  
*Poockingsze*, New Keën, of Kansuh.  
*Nganchäsze*, Le Nganyeih.\*  
*Salt commissioner*, Chin Sewting, of Chêkeäng.  
*Grain commissioner*, Le Tingseih, of Hoopih.  
*Garrison general at Sengan*, Fqosängtë.

## 2. Province of Kansuh.

*Commander-in-chief of the forces*, Tse Shin, of Houan.  
*Poockingsze*, Leäng Changken, of Fuhkeën.  
*Nganchäsze*, Ching Tihjun, of Hoopih.  
*Salt commissioner*, Fuhchang.†  
*Garrison general at Ningheü*, Hoshietae.  
*Director of the Mongols at Kokonor in Sening*, Shuotungnh.  
*Commander-in-chief in Anse*, Chungfuh (resident at Orounteln).

## GOVERNMENT OF SZECHUEN.

*Governor*, Oshan (resident at Chingtoo foo).  
*Commander-in-chief of the forces*, Yu Pooyun, of Szechuen.  
*Literary chancellor*, Wang Tuh, of Shense, member of the Censurate.  
*Poockingsze*, Le Hewän.\*  
*Nganchäsze*, Soo Tingyuh, of Fuhkeën.  
*Salt and Tea commissioner*, Chow Ehwuy, of Kwangse.  
*Garrison general*, Paouhing, at Chingtoo foo.

## GOVERNMENT OF LEANG KWANG.

*Governor*, Täng Tingching, of Keängsoo (resident at Canton).

## 1. Province of Kwangtung.

*Lt. Governor*, Ke Kung, of Shanse.  
*Commander-in-chief*:—*Land forces*, Tsäng Shing, of Kwangse.  
*Naval forces*, Kwan Teënpei, of Keängsoo.  
*Literary chancellor*, Le Singyuen, of Hoonan.  
*Poockingsze*, Altsingnh.  
*Nganchäsze*, Wang Tsinglëen, of Kweichow.  
*Salt commissioner*, Le Chinchoo, of Nganhwuy.  
*Grain commissioner*, Chin Kaehé, of Fuhkeën.  
*Garrison general at Kwangchow*, Soofaugnh.

## 2. Province of Kwangse.

*Lt. Governor*, Hwuykeih,  
*Commander-in-chief of the forces*, Chin Keweping, of Nganhwuy.  
*Literary chancellor*, Che Sängchun, of Yunnan.  
*Poohingsze*, Hwa Chuh, of Kweichow.  
*Nganchäsze*, Sung Keyuen, of Shanse.  
*Salt commissioner*, Yun Peifun, of Yunnan.

## GOVERNMENT OF YUN-KWEI.

## 1. Province of Yunnan.

*Governor*, Elepoo (resident at Yunnan foo).  
*Lt. Governor*, Ho Heuen, of Chêkeäng.  
*Commander-in-chief*, Le Kwotung, of Kweichow.  
*Literary chancellor*, Le Keätwan, of the district of Peking.  
*Poohingsze*, Woo Changhwa, of Keängsoo.  
*Nganchäsze*, Wang Weiching, of Shantung.  
*Salt commissioner*, Wang Tsängfang, of Keangse.  
*Grain commissioner*, Chiu Lansäng, of Chêkeäng.

## 2. Province of Kweichow.

*Lt. Governor*, Yutae.  
*Commander-in-chief*, Tang Wansuh, of Kweichow.  
*Literary chancellor*, Koo Kihshin, of Shanse.  
*Poohingsze*, Etänge.†  
*Nganchäsze*, Yang Teënpang, of Nganhwuy.  
*Grain commissioner*, Jin Shoosän, of Honan.

## COLONIAL GOVERNMENTS AND RESIDENCIES.

The colonial governments and residencies are five; namely, the governments of Ele and Oroumtchi, and the residencies on the Russian frontier, in Mongolia, and in Tibet.

*Government of Ele.*

*Commander-in-chief*, Teishunpaou (resident at Ele.)  
*Counselors*: at Ele, Yeihsan; at Turbagatae, Kentsooké Tsëlang.  
*Director general of Turkestan and Counselor*, at Yerkiang, Hiingtë.  
*Lt. General*, at Cashgar, Lew Yunchung, of Kansuh.  
*Residents*: at Hharashar, Elëkin; at Koutché, Kwochun; at Ak-sou, Changhäng; at Oushi, Yoleäng; at Khoten, Fafungah.†  
*Deputy resident*: at Yerkiang, Kwanfuh.

*Oroumtchi.*

*General*, at Oroumtchi, Changtsin; *Resident*; at Hami, Syingah,  
*Deputy*, Natangah.

*On the Russian Frontier.*

*Lt. General* on the Russian frontier, Poohang.  
*Counselor*, Lupoo; *Counselor at Kobdo*, Yuhshoo.  
*Director* in Ouliasoutai, Tehëlung Dordji, a foreigner.

*Mongolia.*

*Residents*, at Kourun, Kopoopingah, and Dordji Rabwan.†

*Tibet.*

*Residents*: at Lassa, ———, at Chasih-h'loumbou, ———.

In the above list, we have confined ourselves chiefly to the civil authorities, naming only the heads of the military; we may briefly remark, that, throughout China Proper, each commander-in-chief is aided by several lieut.-generals, occupying different positions in the province; and that each garrison general is supported by two lieut.-generals, occupying either the same city, or its immediate neighborhood. It will be observed that these garrison generals are always Tartars, as also are the troops under their command, at least, by descent.—We have also omitted the superintendents of customs both maritime and inland, both on goods generally and on specific manufactures. This we have done, because the individuals seldom rise much above the rank held by them as superintendents of customs, and when they return to court are rarely again heard of. Among these is the hoppo of Canton.—In our next number, we propose giving a more detailed list of the officers of this Province.

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**ART. V.** *Laws of the High School at Lahaina, Sandwich Islands; to which is added a catalogue, containing the names of the directors, instructors, and students connected with the school.*  
Lahainaluna: press of the High School, June, 1835.

THIS school was established in 1831, and is now under the superintendence of a committee of seven, including a principal and two assistant teachers. The number of students is one hundred and ten. The object of the school, duties of the scholars, &c., are detailed in the following paragraphs, which we extract from the pamphlet before us.

“The design of the High School is to aid the mission in accomplishing the great work for which they were sent hither; that is, to introduce and perpetuate the religion of our Lord and Savior Jesus Christ, with all its accompanying blessings, civil, literary and religious. As a means for accomplishing this great end, it is the design of the High School to disseminate sound knowledge throughout the islands, embracing general literature and the sciences, and whatever may tend to elevate the whole mass of the people from their present ignorance and degradation, and cause them to become a thinking, enlightened, and virtuous people. A more definite object of the High School is to train up and qualify school teachers for their respective duties; to teach them theoretically and practically the best methods of communicating instruction to others; together with a knowledge of the arts, usages, and habits of civilized life, with all their train of social blessings. Another object still more definite, and of equal or greater importance, is, to educate young men of piety and promising talents, with a view to their becoming assistant teachers of religion,

or fellow-laborers with us in disseminating the gospel of Jesus Christ to their dying fellow men.

“Scholars may be admitted into the High School between the ages of 12 and 25 years. Every scholar before he enters the school shall sustain an examination before the instructors, in reading, writing, mental arithmetic, and topographical geography. The proportion of scholars that may enter annually from each of the islands is as follows, Hawaii, 18; Muui, 14; Oahu, 10; Kauai, 8. After having sustained an examination, the candidate on entering shall read aloud in the presence of the school, the following declaration of obedience to the laws and regulations of the school, and shall register his name in a book kept for the purpose, with the date of his entrance.

“On account of my desire for knowledge and instruction and its benefits, therefore it is my wish to enter this school. I declare it to be my intention to obey the laws of the school. I will be diligent in my attention to all the instruction of the teachers. I will attend regularly upon the duties of the school, and give my mind to the things taught. I will not forsake the school, or go elsewhere until I shall first have obtained the consent of the teachers. That it may be clear that this is my desire, I subscribe my name in the register book of scholars of this High School.”

“It shall be the duty of the scholars to attend regularly and punctually to all the duties of the school on the week days, and all the instructions of the Sabbath. For this purpose all the scholars shall be required to live in the neighborhood of the school, except with special permission granted by the instructors, which permission shall not extend, without renewal, beyond the time of a single term. Every scholar shall be expected to procure and wear a uniform suit, of such quality and pattern as the teachers shall point out. Every scholar shall be informed on entering the school, that manual labor is a part of the duties of the school, to which a portion of his time will be directed. Every scholar also on entering shall receive a printed copy of the Laws of the School. If it shall appear after a few months probation that any scholar is deficient in abilities for receiving instruction, he may be dismissed, the teachers candidly stating to him the reason. If any scholar shall become indolent or inattentive to the duties of the school, or otherwise exert an unfavorable influence, he shall be reprov'd, and other means used to reclaim him, and if persisted in, he shall be excluded. But if any scholar shall be guilty of adultery, drunkenness, gambling, or theft, he may at the discretion of the faculty be forthwith expelled. Tuition shall be fixed at present at the rate of ten dollars per year, but may be paid in labor for the benefit of the school.

“The regular course of studies designed to be taught in the High School will be expected in all ordinary cases to require the full term of four years. And should any be prepared to enter upon the study of theology, or if reasons exist why some should stay a longer time than four years, they shall be permitted to do so with the approbation of the instructors. The course of study to be introduced as soon as practicable, shall consist of the following branches, and in the following order.

"First Year. Arithmetic, geometry and trigonometry, sacred geography, Hawaiian grammar and languages for a select class. Second Year. Mathematics, embracing algebra, navigation and surveying, history, and languages for a select class. Third Year. Mathematics continued, natural philosophy, moral philosophy, languages for a select class. Fourth Year. Astronomy, chemistry, moral philosophy continued, church history, and languages, as above.

"The school shall be divided at present into such classes and divisions as that the foregoing studies may be introduced and taught to the best advantage. The whole school shall meet between daylight and sunrise each week day for prayer, at which one of the instructors shall preside; the roll shall be called, absentees marked and called to an account at least once a week. The students shall be required to attend to such studies and kinds of manual labor, and at such time and place as the instructors shall appoint, and at each recitation a roll shall be called of the particular class or division about to recite. On the afternoons of Tuesdays and Thursdays each week, or at other times equivalent, the whole school shall meet for biblical instruction, embracing the interpretation of Scripture, evidences of Christianity, archeology and sacred geography; and Friday afternoon of each week, or time equivalent, shall be spent in exhibiting and correcting compositions in the Hawaiian language, and in elocution. One or more literary societies may be formed in school for mutual improvement, as shall be judged best by the instructors. After the present year, the school year shall commence on the second Wednesday of July, at which time only, as a general rule, all scholars shall be received. There shall be three vacations each year, the first, from the last Wednesday in May to the second Wednesday in July; the second, two weeks from the second Wednesday in October; the third, two weeks from the second Wednesday in February. There shall be two examinations in each year, one in October, and one in May, to be conducted at the discretion of the teachers."

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**ART. VI. Journal of Occurrences. Fires in Canton and Honan; fall of snow; new governor; Chinese new year; disturbances in the province of Canton near Fukkeën; death of Tötsin; Anming permitted to ride in the forbidden city; interdicted lands; repair of dikes in Chêkeäng; Sungkeun; imperial envoys.**

**FIRES in Honan and Canton.** Since the fire within the walls of Canton, which occurred on the 22d of November, there have been several others in the suburbs and on Honan. One in the latter place broke out on the morning of the 21st ultimo, and swept away about thirty buildings. Another, which occurred three days afterwards, on this side of the river, in 'carpenter square,' consumed about

eighty buildings, most of which were shops of mechanics. In the Court Circular of the day it was thus noticed: "Lew, the acting magistrate of Nanihæ and his assistant Woo Ping have reported that, on the 7th instant (January 24th), at five o'clock in the morning, a fire broke out in Kuhfow beyond the Yewlan gate: it originated from a fire kindled for boiling tea in the shop of Leäng, a manufacturer of tea-boxes; it spread in every direction, until thirty-two shops were consumed and nineteen torn down; then it was extinguished." The fire in this instance being within a few rods of the foreign factories, much anxiety was felt for their safety, and especially at the time when the custom-house on the Creek was in flames. For a while, the destruction of No. 2 Creek factory seemed inevitable. The flames driven by a fresh breeze which came down the Creek, swept away the light venetians and burst through the windows in the first, second, and third stories of the house; and but for the timely arrival of Mingqua's engine and the prompt exertions of a few foreigners, the whole factory must have been lost. These repeated fires call for some better means of averting such calamities, than have hitherto existed.

*Monday, the 8th.* Snow fell last night and covered the grounds and roofs of the houses with a coat nearly two inches thick. Such occurrences in Canton are very infrequent, probably not once in a century.

*Friday, the 12th.* The new governor, Täng Tingching, arrived in the city to-day, and entered immediately on the duties of his office.

*Wednesday, the 17th.* The new year of the Chinese, the 16th of his majesty Taoukwang, commences to-day.

*Wednesday, the 24th.* Serious disturbances have recently occurred in this province at Pooning heñ in the department of Chaouchow, near the borders of Fuhkeñ. It is rumored that several persons have been killed, and that three thousand troops have been ordered to go thither to repress the malcontents. His excellency Ke, the sooyuen of Canton, has gone thither also, and carried with him the imperial death-warrant that he may execute on the spot such as he shall judge to be worthy of capital punishment.

*Tötsin.* This venerable minister has at length gone the way of all flesh, at the age of about eighty-five years. He died at his own house in Peking, having retired during the preceding year. We subjoin a translation of the emperor's edict on the subject, as being less formal than is usually the case. It is dated the 24th December, 1835.

"The retired ta heöze, Tötsin, was nominated a member of the great council of the nation in the reign of Keñlung. In the reign of Keaking, our imperial father selected him for various appointments, and advanced him to a seat in the 'great central house' (the Nuy Kò), to aid him in his more private councils. From the time that we have mounted the 'highest pinnacle,' we have still further placed our confidence in him. He has displayed his abilities for upwards of fifty years; his ministerial assistance has been very important; and great trust has been placed in him. He has served three generations in succession, and has been the favored recipient of imperial grace and affection. In the management of affairs he was sincere, faithful, and upright.

"In the winter of our 11th year (1831-32), he requested permission to resign office, on account of age and infirmity. We could not bear immediately to direct his retirement from office; but considering that he had entered upon his eighth decade (he was then about 81), and fearing lest he should exert himself too much to accomplish his duties, we manifested towards him a special degree of sympathizing regard, and permitted him to retire from the duties of office, retaining all the emoluments thereof. We also sent him yearly presents of ginseng and tea, and frequently made inquiries respecting him, that he might be enabled to spend his old age with satisfaction of mind, and enjoy his advanced years with self-respect.

"We have now heard of his sudden departure, and have been filled thereby with grief and sorrow. We direct a tolo king (book of prayers) to be given (to his family); and command the prince Meñmin to go, attended by ten officers of the imperial guards, and offer libations (to his spirit). On the 7th inst. (Dec. 26th), we ourselves will repair to his house, and offer a libation. We also add to our former favors, and confer on him the title of taetsze taesse, chief guardian of the crown prince. We direct that his name be enrolled in the sacrificial temple of the

"good and worthy;" and that 1,500 taels be furnished from the treasury of the imperial household to defray the expenses of his funeral. Whatever demerits stood against him as regards the duties of his office are to be withdrawn. Respecting the funeral rites to be observed, let the appropriate office examine the regulations, and report. We would thus manifest our extreme and anxious regard for our aged servant. Respect this."

The following is of a later date.—"We have to-day visited the house of the late ta heōsze, Tōtsin, to offer a libation, and thereby manifest our affection for an aged servant. When his grandson, Kingsuy, the yuenwaelang of the taepuh sze office, returns from mourning, let our favor be shown by his promotion to the office of langchung."—From this it would appear that Tōtsin has survived most of the members of his family, as his grandson is the only person to receive the emperor's favors. And, if we may judge by the pecuniary gifts, the late venerated minister did not profit much by the many opportunities which he must have had, during the long period that he was first minister, of enriching himself and family.

*Auning.* The following imperial edict is characteristic. "Let our favor be extended to Auning, the president of the Board of Rites, in permitting him to ride on horseback within the precincts of the forbidden city." This permission is usually granted to the officers of high rank, in cases of extreme age or infirmity.

*Interdicted lands.* The subject of the following edict is wholly new to us and will probably be so to many of our readers. It is one among many illustrations of the suspicious spirit of the Chinese government.—"Imperial edict. Taou Shoo and his colleagues have presented a memorial requesting that certain interdicted mountain lands should still continue to be interdicted to the people; and have also laid before us a draft of regulations drawn up by them, to be observed in the enforcement of the interdict. These interdicted mountain lands lie on the borders between the provinces of Keāngse, Fuhkeēn, and Chêkeāng. The mountains are elevated, the roads distant, and the cultivable land but little; and it is to be feared that traitorous men, ambitious of unlawful gains, may enter within the interdicted boundaries, and assemble therein for the purpose of creating disturbances. Let the lands still be interdicted as heretofore; and let the twenty military posts in Chêkeāng and the six posts in Fuhkeēn already established, as well as the regulations fixed for the due enforcement of the interdict, all remain as before. But as it will always be easy to plead in excuse, that wandering people have gone within the hills without the observation of the military stationed there, it is requisite that the boundaries should be precisely defined, in order that responsibility may be fixed on individuals. If within any of the eight military posts in the interdicted lands belonging to the districts of Shang jaou and Kwangfung, in Keāngse, any persons should be found clandestinely cultivating the ground, whenever such are caught, inquiry shall be made as to the post by which they entered; and the military of that post shall be forthwith punished according to law. The same shall be the case as regards the six posts in Fuhkeēn. Let all other points be arranged as recommended in the memorial. Respect this."

*Repair of dikes in Chêkeāng.* The liout-governor's application for 17,393 taels for the repair of the dikes on the coast of this province has been granted. Notwithstanding the almost forced subscriptions drawn from the wealthy among the people for such repairs, their frequent recurrence must render them a heavy draft upon the imperial purse. A similar application for the repair of the banks of the Yangtze keāng has been made for 19,000 taels, in addition to 100,000 taels subscribed by the merchants of Hanyang foo!

*Sungkesun.* We observe a memorial from the commander-in-chief at Ele in Soungria, requesting permission to place this aged minister's name in the sacrificial hall of Ele. Hence we infer that he has at length really died. The venerable old man's career has been remarkably checkered, a series of rises and falls, from the period of his first elevation by Keēnlung to the present time. For interesting particulars respecting him, see Timkowski's Russian Mission to China, vol. 1, p. 333; also our present volume, page 61, et seq.

*Imperial envoys.* By the arrival in Canton of a communication from the general council of state to the provincial government, we are informed that two imperial envoys have been directed to proceed to Canton to investigate some affair. Their names are Chau Shingkwei and Ho Linghan: what is the business to which they are to attend, we have not yet learned.

## CHINESE REPOSITORY.

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 VOL. IV.—MARCH, 1836.—No. 11.
 

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**ART. I.** *Notices of Modern China: Rebellions among the Mohammedans in Turkestan, among the Meaoutsze and other mountaineers both in China Proper and on the frontiers of the empire.* By R. I.

THE first notice that we find in the Peking gazette of the insurrection in Turkestan was on the 26th December, 1826. The account of the capture of the rebel chief reached Peking in March 1828. This rebellion excited unusual alarm throughout the empire, from an expectation that the rebels, who were Mohammedans, would be joined by the people of the same persuasion beyond the frontiers, which proved to be the case. The Booriats of Andijan (Kokan), who had supported the rebel chief, made an irruption into Cashgar in 1830, after his death, but were repulsed by the Chinese, which event terminated the insurrection.\* This was the most alarming occurrence which has happened during the reign of the present emperor; but there have been frequent minor insurrections in other parts of the empire. The most troublesome of the latter order have been occasioned by the Meaoutsze and other tribes lodged among the mountains in the very heart of the empire, and by the people in the island of Formosa.

An interesting account of the reduction of the Meaoutsze of Szechuen by the Chinese in 1775, is given by Pere Amiot in the third volume of 'Memoires des Chinois;' but we imagine that they were then but imperfectly subdued, and that they remain so at this day, since we find in the Peking gazettes frequent notices of disturbances occasioned by them and their kindred tribes. They have probably been always engaged in plundering the inhabitants around them, for we find an especial clause in the Penal Code to prevent their depredations; 'in all cases of murder, committed by the people called

\* Canton Register, Dec. 18th, 1830.



Meaoutsze, for the sake of obtaining booty, all the parties to the crime shall suffer death by being beheaded immediately after conviction.\* In this, as in other respects, they resemble the Bheels, Meenas, and other hill tribes in India; and like them they are probably either the aborigines of the country, or people driven by oppression from the plains below, at a very early period of Chinese history.

There are also certain roving tribes of Eleuths on the borders of Szechuen; and others around the lake of Kokonor on the borders of Shense, who occasionally make irruptions into China Proper, and whose depredations are not always to be distinguished from those of the Meaoutsze. In 1817,† some of these tribes descended from the mountains into the province of Szechuen, plundered and carried off the inhabitants to a degree which induced the governor of the province to put the troops in motion against them. According to his own account, he brought back several hundred captives; but the expense attending the expedition was so great that the emperor would not sanction it, but made the governor himself responsible for it, which so disconcerted him that he hanged himself. The invasion was partly occasioned perhaps by his own mismanagement, for we find his successor paying great attention to the improvement of the province in 1819, rebuilding the walls of towns, &c.‡ In 1817, there was an insurrection in the neighboring province of Yunnan;§ and again in 1818, when the rebels, who seemed to have been organized, threatened the capital of the province in which the commandant shut himself up.|| The governor brought a force, however, to his rescue, routed the rebels who took refuge with the foreign tribes beyond the frontier, and captured their leader. The governor issued a proclamation at the same time, promising the foreign tribes protection in case of their discountenancing the rebels, and threatening them with extermination if they protected them. This had its effect probably, for we hear no more of them until two years afterwards, when a warfare commenced with a race of mountaineers called Lolo.¶

These people are described as "tall in stature, having deep-set eyes, and high hooked noses, flat faces and white teeth, shaving the beard, and wearing whiskers. They are expert in the manufacture of strong armor, sharp swords, good lances and bows. They breed also excellent horses, are fond of shooting, hunting, and the practice of the spear. Their soldiers are the most renowned of all the barbarian tribes." This is probably one of the tribes of Shans which live between the Chinese provinces of Yunnan and Szechuen and the British territory in Assam. We have no information as to the occasion of the war; but on receipt of the intelligence, an express, traveling six hundred *le* (about 170 miles) daily, was dispatched to the commander-in-chief in Szechuen; who was appointed imperial commissioner; while the governors and generals of the

\* Appendix to the Penal Code, p. 561.

† Indo-Gleaner, Jan. 1820, p. 231.

‡ Indo-Gleaner, Jan. 1819, p. 16.

† Indo-Gleaner, Aug., 1818, p. 136.

§ Indo-Gleaner, Feb. 1819, p. 43.

¶ Indo-Gleaner, Ap. 1822, p. 310.

neighboring provinces, were to hasten to the scene of action. We have no particulars of the warfare; but it terminated quickly, for shortly afterwards we find a list of the meritorious officers and men engaged in it, which had been presented to the emperor for promotions, returned, because it was longer than the "short war and speedy victory called for."\* We gather also that fire arms of some kind were required, since a tumbrel blew up after the victory and killed forty-five men and wounded nineteen,—the only return of casualties which we find recorded.

The Peking gazettes notice another predatory inroad upon the western frontier of Yunnan in 1826,† which is attributed to the neglect of the officers of government, who were accordingly punished. The borderers on the Burman side made an irruption the following year;‡ but were driven back by the military, and forty-four prisoners captured. We read of another revolt in 1828;§ the leader of which had an imperial seal engraved, and published manifestoes on the frontier and in Cochinchina, to invite people to his standard; but it was quickly suppressed and the leader escaped into Cochinchina. The governor reported that he had quelled another insurrection in 1830.|| We find no further mention of disturbances in this province until 1834,¶ when the Peking gazettes contain cursory notices of affrays in which the military were employed on the frontiers both of Szechuen and Yunnan; the Burmans were mentioned in connection with the latter province.

To return to Szechuen. In 1819, the emperor issued special orders respecting Lignan foo, which from its nearness to the outer settlements had been the scene of great confusion. His majesty says:\*\*

“The districts in which the foreigners dwell, being very woody, they afford an easy shelter for banditti; the foreigners are therefore permitted to cut down the trees for firewood, for their daily use, and the officers are not allowed privately to hinder them.’ With respect to requiring the foreigners to deliver up the guns and weapons in their possession, his majesty observes: ‘The foreigners provide these guns and weapons either for hunting, or self-defense against the attacks of robbers; if they are required indiscriminately to deliver up all in their possession, they will have nothing wherewith to guard their persons; it is necessary therefore that the officers and heads should make diligent inquiry as to the extent to which it is necessary to deliver up the guns and weapons, and pay the price for them; but in requiring the delivery, they must by no means use this as a pretence for threatening the people and extorting money from them. The officers and heads are strictly prohibited from compelling the people to work without pay, and from injuring them in any way; natives of China are also forbidden to enter into the districts of the foreigners, as many troubles have arisen from vicious Chinese going there, and scheming to deprive the foreigners of their property:

\* Indo. Gleaner, April, 1822, p. 314.

† Mal. Observer, March 27th, 1827.

‡ Canton Register, Sept. 6th, 1830.

\*\* Indo. Gleaner, Jan. 1820, p. 233.

† Mal. Observer, Dec. 19th, 1826.

§ Canton Register, Jan. 17th, 1829.

¶ Canton Register, May 20th, 1834.

merchants, in order to travel, must obtain a pass, and be restricted to a certain time, which if they exceed, they are to be punished.' His majesty directs that when robberies take place among the foreigners, information be immediately given to the proper officers, and the case be instantly tried, in default of which the constables and magistrates are to be punished. On the subject of instructing the foreigners, in order to improve their morals, the emperor says, 'The manners of the foreigners are in general hasty and fierce, but there are some men of learning among them; let the rulers in those parts therefore issue proclamations admonishing the people, and let them enjoin the inferior officers to make it more fully known, in order that the people may rest contented in their stations, and cherish a fear of the laws; when this practice has been followed a little time, their manners will certainly be corrected and improved.' At the close of the paper, his majesty admonishes the governor and those under him vigorously to carry into effect the things enjoined above, and to adhere to them long, in order to tranquillize the foreigners and the people dwelling on the border."

We find the governor of that province remonstrating in 1821,\* against a proposed reduction of his military forces, which then amounted to 33,973 men, who seemed to find ample occupation. There was an irruption on this frontier in 1827,† by some foreign tribes who carried off the natives to sell them as slaves. A foreign tribe called Tsingke, within the province, revolted in 1833,‡ and occasioned a large expenditure of treasure to quell it. On another occasion we find the envoy, bearing tribute from the grand lama of Tibet to the emperor, wounded and plundered by the wild tribes on the borders of Szechuen;§ and also an insurrection of the tribes within the province. In 1832, one of these tribes, called Meënpali, plundered and burnt twenty-five different places in the space of two months. || These barbarous tribes, says the Peking gazette,¶ have combined together for many years to cause confusion; a crime not to be forgiven. This time, the governor assembled troops, entered the country, attacked the rebels and gained several successive victories. From the 28th and 29th days of the second moon to the 19th of the third moon, they were burning the nests of the thieves: many of the barbarous clans were slaughtered and all the leaders taken.

The tribes on the frontier further to the northward appear equally troublesome. A Tartar chief was rewarded with a peacock's feather in 1826,\*\* for assisting the officers of government to destroy certain rebels of the Kinghe tribe, on the banks of the Kaeho, beyond the provinces of Kansuh and Shense. Some of the tribes to the southward of the Yellow river in Sliense,†† crossed that river on the ice five times in the following year, and plundered the Mongol pastoral tribes, who live about the lake of Kokonor. The authorities at Sening sent 3000

\* Indo. Gleaner, Oct. 1821, p. 226.

† Chinese Repository, vol. 2, p. 144.

‡ Canton Register, July 2d, 1832.

\*\* Peking Gazette, 3d moon, 10th day.

† Mal. Observer, Sept. 9th, 1826.

§ Chinese Repository, vol. 4, p. 300.

¶ Canton Register, June 30th, 1835.

†† Mal. Observer, Ap. 10th, 1827.

regular troops after them,\* who pursued the free-booters into their own fastnesses, and obliged them to restore 30,150 head of cattle, horses, and sheep, and to give up seventeen of the offenders who were carried to Sening and beheaded, and their heads suspended in cages in the market-place.

A native of Kansuh province, a plebeian, presented a petition to the emperor in 1831,† to complain of the conduct of Changling, one of the present ministers of China, and one of his colleagues, for mismanagement in their administration of the affairs of the western frontier. Speaking of the pastoral tribes about the lake Kokonor, he says, that they formerly bought tea and corn from the Chinese, who were allowed a free commercial intercourse with them; but that mismanagement had interdicted that trade, and cut off the means of subsistence of the people. He then speaks of a tribe of people near the source of the Yellow river, called "black foreigners," who live solely by plunder. "So long ago as thirty years," continues the petitioner, "these black foreigners created a disturbance, and Changling was sent against them, who instead of awing them by his military power, suffered them to go unpunished, and so left a heritage of calamity to his successors, and the people. In the 21st year of the late reign, a Chinese of the name of Chang was plundered of more than a thousand sheep by these people. A military officer caught some of them and brought them to Changling, who instead of punishing them, reprimanded the officer. Since then, the black foreigners have been worse than before; and for the last twenty years, murder and rapine have destroyed one half of the inhabitants in the neighborhood of the lake. No one dares to make complaint against the black foreigners, who to this day denominate Changling their benefactor." It is scarcely necessary to say that the poor man was punished for obtruding his opinions on government; but they are probably true, as regards the plunder, notwithstanding.

It was the same people, perhaps, who made irroads in the Chinese territory, in the winter of 1832-33,‡ to steal the cattle of the inhabitants, but were repulsed by the military. We may form an idea of the occupation of the military in defending the frontier and quelling insurrections within it, since the Chinese have no other kinds of warfare, from the petition of a veteran general in his 62d year,§ who requested permission in 1827 to retire on full pay. He stated that he had been engaged in four wars; had fought one hundred and eighty-five battles; killed twenty-five rebels; taken three prisoners, and been once wounded. Another who was allowed to retire in 1833,|| had been in forty-eight battles, killed eight rebels, and been once wounded.

The hill tribes within the provinces, however, appear to occasion more employment for the military, than those scattered along the frontier. An account of these tribes in the Canton Register,¶

\* Mal. Observer, Ap. 8th, 1829.

† Canton Register, Oct. 1st, 1831.

‡ Chinese Repository, vol. 1, p. 512.

§ Mal. Observer, Ap. 10th, 1827.

|| Chinese Repository, vol. 1, p. 512.

¶ Canton Register, Dec. 12th, 1829.

following a native writer, enumerates eighty of them, distributed through the provinces of Kwangtung (Canton), Kwangse, Kweichow, Yunnan, Hoo Kwang, Szechuen, and other provinces. A party of these mountaineers appeared in Canton in 1830. "They came down the western river," says the *Canton Register*,\* "in small boats not larger than a London wherry, with oil for sale. They had acquired the mandarin tongue, as an uneducated, Highlandman or Welshman learns English. It was ascertained that their native tongue is entirely different from Chinese; that it is unwritten, and that consequently they have no books: they have no temples nor priests, nor set forms of religion, nor visible objects of worship. The only religious service they would acknowledge was new year's ceremony, which they had learned from the Chinese. Polygamy is confined to a few rich men among them. These men had not shaved their heads in the Tartar-Chinese manner, but braided up the hair on the top of the head, somewhat in the manner of Chinese women, which circumstance the poor Chinese seized hold of to distinguish them from their fellow country-men, whose dress in other respects, the mountaineers had assumed on quitting their native hills. They had been about a month in coming down to Canton." A similar description of these people is given also in the "*Canton Miscellany*," with a few words as a specimen of their language.

These mountaineers and their kindred tribes in the neighboring provinces have been unusually troublesome in the last few years. We find troops sent to Leénchow,† in the northwest part of the province of Canton, to act against them in the beginning of 1820,‡ and the governor proceeding to Kwangse to quell an insurrection, later in the year. In 1826, the Meaoutsze of Kweichow are spoken of as making predatory attacks;§ the governor in his dispatches to the emperor,|| at first recommended severe measures, but afterwards became alarmed, apparently, at the difficulties in his way; for the emperor told him in his reply, "that he must not, because of the difficulty of swallowing, give over eating altogether." Persevere, adds his majesty, or you will degrade the government altogether. We find the troubles continued in the following year.¶ The fooyuen of Keängse reported in 1831,\*\* that the people on the borders between Keängse and Kwangtung, are by nature, a fierce intractable race: "robbery and rape are their common occupations." He had been obliged to call out the military, who had captured upwards of a hundred of the offenders: they fell sick, and the fooyuen being apprehensive that they would die and escape ignominious punishment, tried and executed them on the spot. The emperor added with the vermilion pencil to this report: "perspicacity and knowledge of governmental justice ought always to act thus." The emperor's perspicacity ought to have enabled him to foresee the probable result of such treatment:

\* *Canton Register*, May 15th, 1830.

† *Indo. Gleaner*, Oct. 1820, p. 416.

‡ *Mal. Observer*, Nov. 18th, 1828.

\*\* *Canton Register*, Oct. 15th, 1831.

† *Indo. Gleaner*, July, 1820, p. 345.

§ *Mal. Observer*, Dec. 19th, 1826.

¶ *Mal. Observer*, Oct. 23d, 1827.

a furious rebellion broke out amongst the borderers in February 1832, of which some account, as well as of the manners of the people, will be found in this work.\* The loss of life during this civil war, taking the Chinese accounts, could not have been less than 10,000 men, and the expense was estimated at about 2,100,000 taels, besides sacrificing the reputation of old governor Le.† One of the emperor's edicts respecting this war, ‡ affords a tolerable idea of the nature of the campaign.

The above rebellion involved the tribes in the mountains which separate the contiguous provinces of Kwangtung, Kwangse, Honan, and Kansuh, and the officers and troops of all those provinces were engaged. Besides the wild mountaineers on the western frontier of China and in the interior, there are others, in the islands of Hainan in the south and Formosa to the eastward of the empire, which are equally troublesome; especially in the last island. A rebellion broke out in March 1831, in Hainan, which was perhaps the exciting cause of revolt in the neighboring provinces mentioned above. Reports at Canton assigned two causes of the origin of the disturbance; one that the people who were suffering from famine, attacked the rice shops and put to death the magistrates who attempted to prevent them: the other that the wild tribes in the interior made a descent and murdered the Chinese officers. That the latter were engaged in the affray, appears by the report of Le,§ the governor of Canton.

His first communication of the rebellion to the emperor, was on the 19th March; on the 26th, he forwarded the report of the commandant at Hainan. "The said general," says the governor, "found on examination, that the Le banditti, to the number of about 1000, were encamped on the hill sides, and were in a state of obstinate resistance to government. The general, fearing that as he attacked the banditti on one side, they would elude him on the other, divided his soldiers into two bodies, who successively took possession of all the villages of the banditti, the inhabitants of which stockaded all the important paths and opposed the progress of the soldiers with swords and arrows. The governmental troops with guns and musketry broke down the stockades and carried on the slaughter with impetuous valor. The eastern division shot dead above forty of the banditti and killed (in close fighting) more than ten of them; and the western division shot upwards of a hundred and cut down also more than ten of them. Their stockades and encampments were burnt, and above one hundred bows, arrows, and swords were taken possession of. Some of the governmental soldiers were wounded by arrows, and a baggage carrier was killed. The banditti concealed themselves from the close pursuit of the troops, by going among the hills between the two divisions; where they again assembled and encamped.

\* Chinese Repository. vol. 1, page 29, et passim

† Canton Register. Oct. 3d. 1832.

‡ Chinese Repository. vol. 4 p 69

§ Canton Register. Ap. 19th, 1831.

"On the 4th day of the 1st moon (February 16), the said general united the two divisions, and marched at their head to exterminate the banditti, on whom a fire of musketry and cannon was at once opened, whereby several tens of men were killed: a commander of one thousand men himself cut down four of the rebels. Owing to the unevenness of the narrow paths among the hills, and the high grass and brushwood, the banditti were able to conceal themselves on all sides; and when the troops again commenced the pursuit with impetuosity, the banditti, having no more strength left, set fire to the high grass, and shot at random with cross-bows, whereby an officer and one soldier were killed, and one soldier wounded with arrows; and some officers and eight soldiers burnt, and five soldiers scorched by the fire. The banditti then skulked off among the hills. The general, with the taou and foo (officers) are now deliberating and forming plans, to seize every one of the banditti."

The governor and his council add to the above report that the said Le banditti did in the thirty-first and forty-sixth years of Keënlung, and in the ninth year of Keäking (A. D. 1766, 1781 and 1804) commit depredations and create disturbances, and were subdued; "but what the names of the heads of these murderous bandits are, and what the origin of the bloody quarrel,—whether it has been excited by traitorous Chinese, or whether there is some other cause for it, has not yet been reported." The governor announced at the same time his intention to repair to the seat of war, and shortly afterwards we find a Tartar general with a thousand Mantchou soldiers ordered to follow.\* On the 20th of June, the governor returned to Canton and the insurrection in Hainan was reported to be quelled; but on the 15th of July a deputation of sixteen of the residents of the island arrived in Canton,† to complain that the Le mountaineers had again issued forth to plunder and murder the Chinese villagers, several hundreds of whom, and two hundred of the emperor's soldiers, had lost their lives. The fooyuen who was now acting governor set off to quell this new insurrection, in which he no doubt succeeded, since we hear no more of it.

A good description of the island of Formosa, and of the trouble which it costs the Chinese to possess and retain it, will be found in vol. 2, page 400 of this work. Insurrections and minor disturbances continue to be frequent there, although they are not of the formidable character of that of 1788. In 1826,‡ we find the emperor rewarding some of the officers at Formosa for suppressing an insurrection of inhabitants or an inroad of the native tribes;§ seventeen of the insurgents were beheaded. This insurrection seems to have been facilitated by the feuds between the Fuhkeën and Canton emigrants settled there.|| In 1830, the island was again represented to be in a state of insurrection,¶ and troops were sent from Fuhkeën to suppress it, and some success against the rebels was reported in the

\* Canton Register, June 6th, 1831.

† Mal. Observer, Dec. 5th, 1826.

‡ Mal. Observer, Jan. 2d, 1827.

† Canton Register, July 4th, 1831.

§ Mal. Observer, June 16th, 1827.

¶ Canton Register, Feb. 15th, 1830.

Peking gazettes a few months later and some officers rewarded for it;\* but we have no further information upon the subject. In 1832, it broke out again,† however, more seriously, having commenced with the massacre of twenty-six officers of government and seventeen hundred soldiers. Here again the affray arose from a quarrel between some Fuhkeën and Canton settlers respecting five peculs of yams, but was aggravated by the interference and speculation of a magistrate, whom one of the parties turned upon and put to death. Five thousand troops were ordered to proceed from Amoy to the seat of war. The governor of Fuhkeën was ordered also to take the field, and two commissioners with a staff of thirty subalterns were sent thither from Peking.‡

We have no account of the proceedings of the commissioners, until a memorial of one of them appears in the Peking gazette of the 6th of September, 1833,§ announcing the final subjection of the rebels. "The perusal of this memorial," says the emperor, "has caused me the greatest consolation. This insurrection commenced in the intercalary 9th moon of last year; it was then a period of extreme winter and bitter cold. Many delays were occasioned also by the sea; vessels having either to wait at anchor for the winds, or being driven from the coast and scattered by storms so as to be unable to land the troops. But the moment that the commissioner and governor (of Fuhkeën) passed over to the island, men's minds became settled. Accompanied by the general, they proceeded to search out the rebels; peace resumed its place in the hearts of the people, and all things were fitly adjusted. An amnesty was proclaimed; the abettors and followers of the rebels were separated. The head of a considerable party was seized, as well as many other leaders. Thus Formosa was pacified, and in the 5th moon of the present year, the whole work was announced as complete, and the settlers and cultivators returned to their former occupations. The speed with which the work was accomplished is well worthy of esteem and reward." His majesty rewarded the commissioner, accordingly with the honorary title of 'guardian of the heir-apparent,' and the governor with a peacock's feather, besides tobacco-pouches, rings, &c., to the inferior officers.

\* Canton Register, June 15th, 1830.

† Canton Register, Dec. 20th, 1832.

‡ Chinese Repository, vol. 2, p. 423.

§ Canton Register, Dec. 5th, 1836.



**ART. II.** *The island of Borneo: its situation, extent, history, and divisions, with notices of its principal inhabitants, the Malays, Chinese, Bugis, and Dayaks.*

THE island of Borneo is one of those terræ incognitæ, which still continue to provoke the curiosity of the inquisitive, and excite the interest of the benevolent. Nearly the whole interior remains unknown to all but the savage tribes that occupy it. Some of the maritime parts are well known to the Dutch; but much of the information which they have collected remains locked up in the archives of their government, and scarcely a ray of light, that it is in their power to conceal, is allowed to issue forth for the benefit of other Europeans, or of the poor degraded natives. Several English adventurers have made short journeys on land or sailed up the rivers; and a few individuals have resided several months, or years, on the coasts. The information which they have communicated, though very imperfect, and relating only to a small part of the country, must be our principal dependence in preparing a brief account of this great island. Though our account must be a very imperfect one, yet we hope it will embody so much information, that it will serve to make the island better known to those who may be profited by an acquaintance with its resources; as well as those who may profit the natives by communicating to them the knowledge of civilization and Christianity.

Borneo is the largest island in the world, except New Holland and New Guinea. It extends from 4° 20' S. lat. to 6° N. lat., and from 109° 5' to 119° 20' E. long. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi are navigable by small vessels for more than fifty miles. A great part of the coast is marshy through a breadth of 15 or 20 miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying little from north and south. The relative situation of Borneo is most advantageous. On the east, it has the great island Celebes and the Spice islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra and the Malayan peninsula; and on the north and northeast, at no great distance, China and the Philippine islands. Its western coast is scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake, safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the

straits of Sunda or those of Singapore; it is difficult to conceive how a location more convenient for commercial purposes could be selected.

There is a tradition prevalent among the natives that a large part of the island was anciently in the possession of the Chinese. But this point, as well as all others relating to its ancient history, we must waive for the present, for want of definite and positive information. The island was discovered by the companions of Magellan in 1521. Several European nations have attempted to establish themselves on the coast, but none have succeeded except the Dutch, who have now several small establishments. The Portuguese attempted a settlement in 1625: but the sultan of Landak and Sukadana, in whose territory they made the attempt, suspecting that they might have treacherous intentions, expelled them by force from the country. In 1645, the Spanish, whose territories in the Philippines have suffered from the incursions of the Malays of Borneo Proper, sent an expedition to take revenge, burnt many villages, and carried away two or three hundred prisoners as slaves. The Dutch commenced their efforts to establish themselves in 1643, when they erected a factory at Pontiana, on the western coast. In 1687, they attacked Sukadana, and expelled a few English traders whom they found there. In 1748, they compelled the prince of Tatas or Banjar-masin, to grant them the exclusive privilege of the pepper trade in his dominions. The commercial intercourse of the Dutch with this part of Borneo has continued till the present time; and they have there a small fort, with a good supply of cannon.

On the west they have a territory under their control, where they have made great acquisitions by treaties since the year 1812. The general principle of these treaties is, that in consideration of the posts being placed under immediate control of the Netherland's company, the sultans of Sambas, Mempawa, Pontiana, and Matin, not negotiating with other Europeans or Americans, and using their endeavors to repress piracy, shall receive a monthly salary from the Dutch. The nature of the contracts made with the Dayak chiefs of the interior is, that their territories shall be administered by the Dutch, and the revenues equally divided. From their own accounts it appears, that the residency which bears the name of the "Residency of the northwest coast of Borneo," extends over one third of the whole island. The number of Dutch residing there is, however, very small, and they maintain their authority and collect the revenues, in a great degree, by keeping the command of the mouths of the rivers, and exacting duties on goods exported or imported by the natives.

The English E. I. company attempted to establish a factory at Banjar-masin in 1706; but they were soon compelled to abandon it. The following account is given of their expulsion. "Their factory was not half finished before they began to domineer over the natives, who passed up and down the river in their boats, which so provoked the king that he swore revenge, and accordingly gathered an army

and shipped it on large praws to execute his rage on the factory and shipping that lay in the river. The company had two ships, and there were two others that belonged to private merchants. When all things were in readiness, the army came in the night with above one hundred praws and no less than three thousand desperate fellows. Some landed and burnt the factory and fortification, while others attacked the ships which were prepared to receive them. The two great ships, though in danger, beat off the enemy with small loss; but the little ships were burnt with most of their men, and the English were forced to be gone from their settlement." The king afterwards offered to continue a *free* trade with the English, but declared, that he "would never suffer them, nor any other nation, to build forts in his country." In 1772, they attempted an establishment at Pasir on the southeast coast, but were soon compelled to abandon it.

As the character of the country and its inhabitants varies considerably in different parts of the island, we propose to give such a description as our means of information enable us, of the several parts, beginning with Borneo Proper, which has given its name to the whole island. This state has a sea-coast of seven hundred miles in length, and extends inland from one hundred to one hundred and fifty miles. On the west, it is bounded by the territory of Sambas, which is now a Dutch residency; on the east, by the river Kimanis, which was formerly the boundary of the Bornean territories of the kingdom of Sulu; and on the south, by the possessions of various tribes, which, from their savage customs, and ferocious character, may be supposed to belong to the native Dayaks. The Kayan, Dusum, Murut, and Tatao, are among the most important.

*Borneo Proper* contains several fine rivers, which might be turned to commercial and agricultural advantage. Borneo river, on which the capital of the kingdom is situated, is one of the largest. Vessels of six hundred tons go to the city, which is ten miles from the mouth of the river. The interior of the country is mountainous. The city of Borneo or Bruni as the natives call it, stands on the banks of the river, with in high water mark. The houses are built on posts from one to two fathoms in height, and connected with each other by planks. They stand in rows running to and from the river, with channels between them, which serve the purpose of lanes and streets. Some are two stories high. The fortified palace of the sultan alone is built on dry land.

The number of inhabitants is unknown. Malte Brun states the number of houses to be three thousand. The natives, whom we have seen, appear to think the number too great to be counted. They represent it as a very large city—sufficiently so to contain 100,000 or 150,000 inhabitants. This statement is not so inconsistent with that of Malte Brun, as it would be if made respecting cities in other countries; as several families usually reside in one house, so that in a single dwelling one hundred or even a hundred and fifty or two hundred inhabitants are sometimes found. They are nearly all

Malays. Their ancestors emigrated thither "twenty-nine reigns ago," which allowing twenty years for a reign, gives the period of five hundred and eighty years, and would place that event in the thirteenth century. According to their own account, they had not then embraced the Mohammedan religion. They are generally superior in person and intelligence to the Malays of the peninsula, Sumatra, and other islands. A large proportion of the men are able to read.

The government resembles that of other Malay states, in most respects. It is hereditary and despotic. According to an account published in the Singapore Chronicle, several years ago, it is constituted as follows. The rajah or sultan, who stands at its head, has a council of four; the minister of state, treasurer, general, and chief-justice. Under these are two other great officers, the second minister, and deputy general. The affairs of trade are managed by four inferior chiefs, of whom the intendant of the port and the warehouse keeper are the principal. Besides these, there are between thirty and forty pangerans, or princes of hereditary rank; so that the government is a kind of aristocracy. The trade is very considerable. Not less than forty or fifty praws visit Singapore annually, laden chiefly with pepper, which is cultivated by Chinese emigrants, camphor, ore of antimony, which abounds in the western districts, tortoise and pearl shells, and sago. There was formerly an extensive trade with China, but it was interrupted for some time, from ten to twelve years ago, by the anarchy that prevailed in Borneo, and is now less important than formerly. Junks are built there to the best advantage, as the timber is excellent and cheap.

Though the inhabitants of the city of Borneo and of most of the villages on the coast, are Malays, that people "do not constitute more than one tenth of the subjects of the rajah." The interior is entirely occupied by different savage tribes, who live in a state of constant hostility with each other. Their languages and many of their customs are different, but they are alike in their barbarity, and in their passion for human heads. They are not, however, in the lowest state of degradation. Most of them have some knowledge of agriculture, and cultivate rice and farinaceous roots and pulse. They are also able to work in metals to some extent. They have no written language, and are represented as being without any system of religious belief, without any idols, or gods, or temples, or priests; and yet superstitious, and very attentive to good and bad omens, of which the cry of certain birds seems to exert the most powerful influence over their minds. They wear only a single piece of cotton, or bark cloth round the loins. The Kagan warriors sometimes wear the skin of the bear or leopard as coats and caps. Their arms are usually poisoned arrows, swords, spears, and shields. Some dwell in miserable huts covered with leaves, and others in large houses raised on posts and capable of accomodating in the native style, from fifty to two hundred persons. Their object in living in such large families is security from the attacks of their enemies, of

which there is almost constant danger, as the different tribes are generally at war with each other. The territory they inhabit has, in the eastern part, a fertile soil, and produces grain in great plenty. The population is more dense there than in the western part, where the country is more mountainous, and richer in minerals than it is in vegetable productions. The western part of the coast is, however, less known, on account of the hostile disposition which the people have always manifested towards Europeans, and the frequent piracies that have taken place there.

The 'residency of the northwest coast' extends along the western shores of the island, from the western boundary of Borneo Proper to the southern boundary of the territories of Matan. It includes the states of Sambas, Mempawa, Pontiana, Sukadana, and Matan; with some chieftainries in the interior. The face of the country on this coast is low and level. The plain extends in most parts to the distance of twenty or thirty miles interior, and in some places much farther. The Danao Malayu, a large lake in the interior of Pontiana, though one hundred and thirty or one hundred and forty miles inland, is supposed to be not more than one hundred feet above the level of the sea. This vast plain is intersected by several considerable rivers, the largest of which are the Sambas, Mempawa, Pontiana, Matan, and Sukadana. Much of the land around these rivers is a mere swamp, in which small branches of the rivers run in every direction. There is reason to believe that this part of Borneo has been at some former period overflowed by the ocean, from which it has been gradually raised by the deposition of vegetable matter, and the alluvion of the rivers that now traverse it and are still pushing forward the encroachments of the land upon the dominions of the ocean.

*Sambas*, the northern state in the residency, is notorious for its piracies. It has been a powerful state, and dangerous to the peace and safety of all its neighbors. The British, in 1813, made an attack upon the city, which bears the same name as the state, carried the fort by storm, and obliged the rajah to retire into the interior. Their object was the suppression of piracy, in which this place had been more extensively engaged than any other on the coast. The city, like all the rest on the coast, is twenty or thirty miles from the ocean, and on the river that bears the same name.

*Mempawa* is noticeable as being the best mart for opium on the coast. It is visited yearly by several junks from China, which carry home large quantities of the destructive drug; and also by many praws from other islands, which also carry away small cargoes of the same commodity. The mines of this district are among the richest in Borneo. The principal diamond mines are near Pontiana. The diamonds are found in yellowish, gravelly earth, at different depths, the greatest to which shafts have been sunk, being about sixty feet. The following strata are dug through in penetrating to that depth, viz: black mould, three feet; yellow sandy clay, seventeen feet; red clay, seventeen feet; tenacious slate colored clay, mixed with

stones, seven feet; similar clay without stones, but mixed with pebbles, seven feet; and tenacious yellow clay, six or seven feet. The presence of the last stratum but one is considered a sure indication of diamonds. These mines are worked by the Dayaks, Malays, and Chinese. The two former sink a narrow shaft the necessary depth; the 'aseng,' or earth in which the diamonds are found, is raised to the surface in baskets, and then the operator takes the basket in his hands, seats himself in the nearest stream, and the earthy portion is washed away and the remaining pebbles carefully examined for the diamonds. The Chinese, by a little mechanical contrivance, proceed in a far more expeditious method, both in finding the aseng and purifying it from earth. Gold is found in almost all parts of the residency, and the mines are worked in a manner very similar to that just described. The other most important exports are camphor, wax, deer's horns, bezoar stones, rattans, dammar, and kuring oils. Timber for house or ship building is good and plentiful.

The climate is warm; but notwithstanding its heat, and the extensive marshes and forests that cover the country, it is considered healthy, except in the vicinity of the diamond mines. The sea and land breezes and frequent rains cool the air agreeably.

The most numerous class of inhabitants in Mempawa are the Dayaks, whose number is estimated at 200,000. They are employed in collecting the useful products of their forests, in mining, and the cultivation of the earth. A small strip of coarse cotton or bark cloth, and sometimes a kind of waistcoat, and a handkerchief about the head, form their dress; and brass wire their ornaments; and salt their luxury. They are passionately fond of tobacco; and are generally peaceable. The petty feuds among them may be traced to the horrid custom of ornamenting their houses with human skulls, and decorating their children with the teeth; or to disputes about particular tracts of forests. The oppression of the Chinese sometimes rouses them to revenge themselves against that race. Towards the northern part of the residency they sometimes connect themselves with pirates on the condition that the skulls and iron shall be theirs, and the other plunder go to the pirates; of iron they form their tools and arms.

The Chinese are next in number. They are estimated by some at no more than 35,000 men; but others estimate the whole Chinese population at 200,000. From all that we have been able to learn on the subject, the latter must be nearest the truth. Their principal towns are in the interior, but the whole coast is lined with their establishments. Their towns are described as populous and well laid out. Mentrada is the largest, and may be called their capital. They are principally emigrants from the eastern part of the province of Canton. Many have married Dayak women, but, as in other places to which they emigrate, the greater part of them remain unmarried. Formerly about 3,000 emigrants arrived yearly; but since the Dutch have taken possession of the country, the number is much reduced, in consequence of the heavy and unreasonable taxes imposed upon

them. They are employed chiefly in mining, agriculture, manufacturing sugar, fishing, and as mechanics and merchants. Great numbers of them are in a state of revolt against the Dutch; or rather of independence, as they have never been conquered and never acknowledge the right of the Dutch to be their rulers. The principal body of them, in and around Mentrada, have a regular government of their own, administered by twelve headmen, the duodecemvirate of their *republic*. The Dutch have repeatedly attempted to subdue them, but have always been defeated. The yearly ingress of new emigrants is considerable; and they come with the design of settling for life, and not, as to other places, with the intention of returning to their native country after a few years. They consequently pursue a different course of conduct, and become much better members of society than those Chinese who feel themselves away from their homes, unconnected with the people and country where they reside, and whose minds are bent on getting a certain sum of money either by fair means or foul, and then returning to their native country.

The number of Malays is about 60,000; they are similar to those of Borneo. There are about 5,000 Bugis, mostly in Pontiana. They are a useful class of inhabitants, and many of them are rich. The trade of Pontiana is principally in their hands. There are also five or six hundred Arabs, and descendants of Arabs. Of Pontiana we must omit to speak until we can collect more information.

*Sukadana* and *Matan* are in the south part of the residency of the northwest coast. A considerable number of Chinese reside there, and several junks visit these places annually. A valuable trade is carried on in diamonds, gold dust, pepper, and tin. Between *Sukadana* and *Banjar-masin* the country is, to a long extent, mountainous. The great chain called the Crystal mountains, seems to run down to the coast here, and forms cape *Sambas*, the southeast point of the island. The only town of note in this part of the coast is *Kotaringen*, situated on the river of the same name, about one hundred miles to the east of cape *Sambas*. We learn nothing that can lead us to suppose that this differs, in any important respects, from the other Malay settlements on the coast; and therefore pass on to the large state of *Banjar-masin* which occupies a large portion of the southern part of the island.

*Banjar-masin* owes much of its importance to its situation on the river which bears the same name, and is probably the largest river on the island. The Dutch fort, *Tatas*, stands near it. The town is large for a native settlement, containing three or four hundred houses. Pepper is the principal article of export. The king engaged by treaty to deliver to the Dutch 600,000 pounds annually. Diamonds are also exported, and some gold dust, camphor, rattans, &c. Provisions are plentiful, and the country fertile, at least near the river. The inhabitants of the town of *Banjar-masin*, and of the neighboring country, are chiefly Javanese, with a few Bugis, Malays, and Chinese intermingled with them. The sultan resides at *Motrapara*, three days' journey up the river. The natives, who are called *Biajas*, but

probably belong to the Dayak race, come down the river to the port in rude boats, and bring gold dust, diamonds, and other articles for trade. "The chiefs extract one or two fore teeth, substituting others of gold; and strings of the teeth of tigers, which abound in the island, are worn around the neck." They are tattooed blue, and wear only a small wrapper about the loins.

The dominions of the sultan of Banjar-masin include the whole southeasteru corner of the island, and also a very considerable island called Pulo Laut, which is separated from the southeast point of Borneo only by a narrow channel. About one hundred and fifty miles northeast from point Salatan, which is the southern point of the island, and nearly south from Banjar-masin, is Pergotan or Bagota which has long been famous as the abode of pirates. The coast of the promontory on the south of the bay and river of Pergotan is perfectly sterile and without inhabitants. Iron ore abounds, and frequently attracts the lightning, which strikes and runs along the ground in a manner the most tremendous and surprising except to those who are accustomed to see such '*lusus naturee*.' The bay of Pergotan is very large, and the country around is fertile, but uncultivated. The population of the territory belonging to the rajah is supposed not to exceed ten thousand. He is a tyrant among his people, as well as a pirate chief in reference to others. The women are celebrated for their beauty, and are as fair as those of southern Europe.

*Pasir*, once one of the most important towns in Borneo, is situated a short distance north of Pergotan. It stands on a river of the same name; and contains about three hundred houses, inhabited by Malays and Bugis. As the country is very low and annually overflowed, the climate is unhealthy. The products are nearly the same as those of other parts of Borneo, with the exception that rice is far more abundant. The trade has decreased much in consequence of the frequent and atrocious piracies that have been perpetrated in the vicinity.

*Coti* is the next place to be described. For our knowledge of this part of Borneo we are almost entirely dependent upon papers published a few years ago by Mr. I. Dalton, an Englishman who went thither in 1827, and spent more than twelve months in the country. Before giving his account of the place, it may be proper to remark that, there are evidently some misstatements in his papers, though they have generally been found correct. He seems to us to have been a careless writer, and prejudiced against the Bugis; but honest in his statements, and worthy of credit when he speaks of facts, but not always so when he makes inferences from those facts, or speaks of character. What we have said above of Pergotan rests on his authority.

The mouth of the Coti river is narrow. A few miles above, it widens into a large bay. On the northern side of this bay is the entrance of the principal branch. Near the mouth of this stream, which is properly called the Coti river, is the Bugis village Seme-rinden. This place commands the entrance of the river, and by that



means, the whole country of Coti. The natives of the interior are entirely dependent for the necessary article of salt, upon these Bugis, from whom they purchase it at whatever price is demanded. The Dayaks in the interior have birds' nests, wax, and gold dust, which they are ready to exchange for salt, tobacco, beads, and white cloth; the last they use at funerals. Money they care nothing for, salt and tobacco being of more value to them than gold or silver. This being the case, the Bugis at Semerinden have the inhabitants of the interior at their command, through their monopoly of these articles. Their number does not exceed five or six hundred; yet they are masters of the trade of the country, which is all the mastery they desire. When the Bugis were at war with the sultan of Coti, about twelve years ago, they stopped the usual supply of salt; the consequence of which was, that, within three months, the sultan was at their mercy, and he was ultimately obliged to apply to them for protection against the Dayaks, who understanding that it was by his fault that the salt was stopped, pursued him as far as Semerinden. About seventy miles above Semerinden is Tongaron, the capital of the country of Coti. Beyond this place, the country is fertile and beautiful; rice and sugar cane are cultivated, but not to a great extent. The river here and also below is very much infested with alligators. They are remarkably large and daring. It is dangerous to venture into the water, or even to go upon it in a small canoe. Mr. Dalton says, "Notwithstanding the care the people take, there is scarcely a family that has not lost some of its members." At one place containing twelve or fifteen houses, he says, that within a month before he was there, nine people had been seized by them. "It is curious to observe the cunning they show in catching the monkeys. They usually lie among the high grass, which in some measure conceals them. There they wait till evening, when the monkeys come down to drink. One or two of the alligators will lie in such a manner that the hinder half of their bodies is on the land covered with grass and mud. When the monkeys are drinking they give a never failing blow with their tail, sweeping the whole into the water, when they become an easy prey."

"It is astonishing to observe how dreadfully the people fear the small-pox. Before every hut is hung a signal signifying that no one must enter. On the approach of a boat, all children are called in. Many families isolate themselves from society, not even going to the bazar, preferring to live upon fruit, rice, and fish, rather than take articles for sale, when they may possibly bring home the dreadful disease."

One hundred and twenty miles, reckoning according to Mr. Dalton's estimate, above Tongaron is Markamon, a considerable place, containing three thousand inhabitants. Above this place Mr. D. was much annoyed by mosquitoes and flies. "No curtain of cloth will keep out these little insects. They are not larger than a grain of sand, and insinuate themselves everywhere till they come to the skin, between which and the flesh they bury themselves, causing

an itching as intense and more durable than is caused by musquitoes, and covering the part with blood." Mr. Dalton informs us that ruins of "Hindoo temples" are common about this part of the country. Proceeding up the river forty-five miles from the last named town, Mr. D. arrived at Cota Bangon, a town of 4,000 inhabitants, most advantageously and beautifully located. "It has the appearance of a villa, at the termination of a beautiful canal. It is on the right bank of the river, where it forms a bend, having the appearance of a bay." Below the town, the river is "for six miles perfectly straight." Immediately behind the campong is a large lake.

Forty-five miles beyond Cota Bangon is Marpau, the most distant town in the dominions of the sultan of Coti. "It contains about three thousand people, two thirds of whom are Dayaks. Under each of their huts is a pig sty, with at least half a dozen grunners of the China breed, as fine and neatly kept as ever I saw in Hampshire. Upon these and yams the Dayaks here chiefly live; but they have besides, the finest fish of different species." Mr. Dalton could not obtain permission to proceed any farther upon the river. He describes the country along the river, and in this part of Borneo, where he traveled extensively, as being more fertile and beautiful than any other which he had seen in India, and presenting most lovely scenery. The population appears to be more numerous than nearer the sea. The principal articles which they export are, birds' nests, gold dust, and bees' wax; all of which may be found in great abundance. We shall have occasion to refer to his account of the inhabitants, when we come to speak of the Dayaks.

About two degrees south of the Coti river is Kaniungan point, which is a large promontory, jutting out nearly a hundred miles eastward. Between this and Unsang point, which projects farther eastward, is an immense bay nearly three hundred miles across from point to point. The coast of this bay is little known, even in comparison with the other parts of that of Borneo. It appears to be thickly lined with small islands, and to be similar in its general features to the coast of the 'northwestern residency,' on the opposite side of the island. Unsang point and its vicinity are remarkable for being the only places in Borneo where the elephant, rhinoceros, and leopard are found. They are found in no other part of the Archipelago eastward of this. Cattle also abound, having been introduced by the Spaniards, who had footing here in the seventeenth century. They yielded the right of possession to the Sulus, who again ceded the country to the English about sixty years ago. They have at different times occupied stations here for short periods, but it cannot be said that they even took possession of it. Of these stations the island of Bahambangan lying off the northern coast, was the principal. Magedara is the name of the principal native state.

*Patan* and *Mahudu*, which occupy the northern extremity of the island, are among the most valuable of its territories. The former is remarkable for the abundance of camphor it produces. The country in the interior is very fertile, the inhabitants numerous, and

provisions plentiful. This is eminently the case around the large lake Unbah. The bay of Maludu, which runs up far into the country between the two northern points of the island, has good soundings, is safe for navigation, and has several rivers flowing into it.

We have now completed our tour round the island, and finished our imperfect description of its coasts. To attempt any description of the interior world would be useless, as it is almost entirely unknown. All that can with safety be said of it is, that, it is probably fertile, healthy, and cool in many parts, considering its latitude, but in others unhealthy; and that it is very rich in gold, diamonds, antimony, bees' wax, birds' nests, camphor, and various kinds of timber. It remains for us to give some account of the different classes of people who inhabit Borneo.

The *Malays* inhabit almost the whole coast of the island. On the west and south sides their rajahs have become subject to the Dutch by treaty, but still retain a great portion of their authority over their own people and many of the *Dayaks*. They are generally tyrannical in their government; which is far worse than even a tyrant's government would be, were it guided by a precise and comprehensive code of laws, and exercised with energy. Crimes too generally go unpunished, if the rajah is not personally interested in the case. Many of them endeavor to monopolize the trade in the most valuable articles; and a large portion of it is in their hands. In religion, they are Mohammedans. With the rest of that sect, they are bigoted and prejudiced, but in a less degree than many of those in Sumatra, Java, and other places. Their moral condition could scarcely be worse than it is. The want of an efficient government, and the almost universal practice of piracy, both contribute to produce this prostration of moral principle; and at the same time serve to keep the people in a state of perpetual anarchy. They have not yet reached that degree of civilization, which causes piracy to be regarded as dishonorable; nor has their religion sufficient influence over them to restrain them from it. This may be regarded as one evidence of the light hold Mohammedanism has upon their minds; for they commit acts of piracy not only upon the vessels of Europeans, Chinese, &c., but likewise upon those of other Mohammedans.

If there is any thing for which the Malay inhabitants of Borneo are celebrated, it is piracy. It is carried on by the inhabitants of almost every part of the coast, especially by those of Sambas on the northwest, and those of the southeast coast. They seldom attack a European vessel if she is not disabled in some way, except by treachery. A frequent device is to pretend friendship for a time after a vessel comes among them, when all fears are hushed, then to invite the captain and officers to dine with the chief, and while they are there to rise upon them and put them to death, at the same time attacking the vessel with a number of praws prepared for the purpose. The vessels are usually destroyed, after the crews have been put to death or sold for slaves, and the cargo removed; a

few have been reserved by the sultan of Sambas for his own use. Another method of obtaining their object is, to entice vessels into a river by holding out the most flattering prospects of trade; and then, when she is beyond the reach of help, and when escape is impossible, getting possession of her in the easiest way they can. Of this method of procedure, the following instance, related by Mr. Dalton, furnishes a sad illustration.

A small vessel commanded by an English captain, and having on board a very valuable cargo, sailed for Borneo, and after touching at Sambas and Pontiana, proceeded to Banjar-masin. Here the captain met with a famous pirate named Raga. Not knowing his character, he made him acquainted with the object of his voyage, which was chiefly the purchase of gold dust. Raga advised him by all means to proceed to Coti, where, he said, he could not fail of being able to exchange his cargo for gold dust and birds' nests; and, as the captain was unacquainted with the navigation of the coast and river of Coti, he said he would himself undertake to pilot the vessel up the river, and also endeavor to persuade the sultan to purchase a part of the cargo. To these treacherous proposals the captain unhappily consented. On arriving at the mouth of the river they tacked the vessel about seventy miles up towards the capital, Tongaron; and then Raga left the vessel, under pretence of making arrangements with the sultan respecting the cargo, but in reality to obtain his consent to the perpetration of the bloody deed which he had all along contemplated. This was readily insured, and Raga returned, and obtained the assistance of some Bugis living near where the vessel lay, to seize it. He first pretended friendship as before; but while conversing with the captain in the cabin, he observed a curious kris hanging there, took it down as if to examine it, and plunged it into the captain's body. This was the signal for the general attack. The crew made no resistance, and were all killed except six, who jumped overboard, swam to the shore, and hid themselves in the jungle. A European boy about sixteen years old, and a young lady of twenty were passengers. The former ran aloft at the commencement of the attack, and was afterwards taken, but not till he had been severely wounded. The latter was taken unhurt. They were sent to the capital; and on appearing before the sultan, the boy, who spoke Malay fell at his feet and implored him to spare his life. The sultan was not disposed to do this at first, but his mother being present, interfered and insisted that they should both be delivered into her hands, which was done. They very soon became great favorites with her, and she would not, for a long time, suffer any of the royal family to come near them, as they all thought themselves unsafe, while either of them lived. It was remarked of the poor boy, that he never went to sleep without saying his prayers, and that he observed the same practice in the morning, and also at his meals. The sultan's account of them is, that they died of the small-pox; but others, probably with truth, say that they were poisoned. The sultan and Raga according to their written agreement,

divided the cargo between them. We are not, however, to suppose that all the Malays of Borneo are pirates, or possessed of the same inhuman and treacherous disposition. As in other countries, it is the worst part of the people that engage in piracy, and other criminal proceedings. On the whole, they probably would not suffer by comparison with other Malays, in respect to their moral character; and in intelligence and energy, they are superior to most of them. Their number, we suppose, may be about 1,000,000.

The *Chinese* are comparatively few except in the north western residency. They are here as in other places, an industrious, frugal, trafficking, and peaceful race of men. They are trained in their mother country to those habits, and under a mild and just government make very useful citizens. As has been already stated a large majority of those in Borneo live under a government of their own, which much resembles that of their native country, except that it has no imperial head. It punishes crimes with extreme severity, and is rigidly administered. In other parts of Borneo the Chinese are under the government of the Malays or Dutch. Their number has been estimated as low as 100,000, and as high as 500,000. Before the Dutch took possession of the western coast, more than 30,000 men were employed in the gold and diamond mines. Probably the true number on the whole island may be between 200,000 and 300,000.

The *Bugis* are much less numerous than the Chinese; probably not exceeding 20,000 or 30,000. They are engaged almost entirely in trade and maritime pursuits. They are competitors with the Chinese in trade both on Borneo and many other parts of the Archipelago. They have the same dispositions to engage in mercantile business; and much more inclination to usurp authority, and bring the Malays under their control. Mr. Dalton describes them as treacherous in the extreme, and bearing an inveterate hatred towards Europeans. That they do hate the Dutch cannot be doubted, nor wondered at; and that their hatred of them should be greater than that of the inhabitants of their dominions in the east, generally, cannot surprise any one who has ever seen them. They are evidently a people that love independence, and cannot brook being trampled under foot. Their countenance and carriage show too plainly to be misunderstood, their bold, energetic, and independent spirit. The Dutch, though manfully resisted and often defeated, have become their rulers and masters; and have abused their power; and therefore the Bugis, as well as others, hate them; and their hatred is intense and deeply rooted. It is natural for them to class all Europeans together, and bear that hatred towards all, which they have learned to bear towards some of them. Mr. Dalton informs us that this feeling is early communicated by the fathers to their sons. "I have frequently heard," says he, "the following question put to boys: "Should you meet in the jungle, at the same moment, a tiger, a black snake, and an European, which would you kill first?" An answering shout of execration on the European name testifies that the selection is readily made."

Probably the representation Mr. Dalton has given of their hatred to Europeans is overdrawn, yet it is doubtless unsafe for any one to go among them till he has convinced them that it will be for their interest to treat him well, or that he does not deserve any of that hatred which they suppose due to Europeans. As soon as either of these can be done, the danger, we believe, will be removed. We cannot believe that they, or any other portion of mankind, are incapable of being won by the respectful kindness and affection which the God of Christians teaches us to show towards our fellowmen, (won, at least, from that hatred which they doubtless feel towards those whom they regard generally as their oppressors,) and of being led to feel a corresponding degree of respect and kindness. In religion, the Bugis are Mohammedans. In respect to civilization, they are in advance of the Malays, to whom they are superior in almost every respect. Many of those on the coast of Borneo are rich.

A considerable number of *Javanese* are settled on the southern coast; and are, as in Java, a comparatively mild, inoffensive, and industrious people, engaged chiefly in agriculture. A few *Arabs* are found among the Malays and other Mohammedans; some of them acting as teachers of religion, and others as merchants. Their number does not exceed two or three thousand. The *Dutch* and other Europeans are probably between one and two hundred in number.

The *Dayaks* occupy the whole interior of the island and are its aboriginal inhabitants. The name is a general one, applied to all the native tribes, though they differ in language, degree of civilization, and various other particulars. Seven different dialects are known to be spoken by those alone who inhabit the territory of the northwest residency. They have no alphabet. Like other savage tribes, they can scarcely be said to have any regular government. The distinct tribes are very numerous, there being one on almost every river. In some parts, the chiefs of several tribes unite under one great chief or rajah, for the purpose of increasing their power and securing protection. Some of these head rajahs rule over a large extent of country. Selji, a rajah in the vicinity of Coti, with whom Mr. Dalton remained some time, had according to his own estimate, 150,000 people at his command. "They are divided," says Mr. D., "into three classes; one of which does nothing but fabricate arms; another attends to the culture of paddy (rice), making war dresses, and ornaments for the women; the third is composed of the finest men selected for war. These last are marked in a particular manner, and have great privileges over all others."

Their social condition varies very much in different parts of the island. In some parts, several families live in the same house, 'the patriarch in the middle.' The houses thus occupied are built on posts, with a veranda in front, which serves for communicating with the different families, and for their fire places. Their domestic animals, chiefly swine, are kept under the houses. They have generally three ladders by which to ascend: these are pulled up at night to render the intrusion of unwelcome visitors more difficult. This mode of

living together prevails chiefly where they are engaged in the cultivation of rice. In these districts they frequently, if not generally, live in villages which have a breast work built around them for protection. In other parts they are less social in the mode of living; and if our information be correct, there are some tribes towards the northern part of the island, who are in the lowest state of barbarism, and do not even practice marriage, nor live in houses. "They rove about like wild beasts; at night they sleep under some large tree, the branches of which hang low, after having made a fire around it to keep off wild beasts and snakes. They are looked upon and treated by the other Dayaks as wild beasts." "They go out and hunt them for amusement." The men taken in these excursions are invariably killed; but the women, if young, are commonly spared. It is remarkable that the children of those wild Dayaks cannot be tamed. Selji told me, he never recollected an instance when they did not escape to the jungle the very first opportunity, notwithstanding many of them had been treated kindly for years. The consequence is that all the chiefs who call themselves civilized, no sooner take them, than they cut off a foot. Their escape is thus prevented, and their services in paddling canoes retained." Polygamy is not common among the Dayaks, yet some of the great rajahs have ten or twenty wives.

The occupations of the Dayaks are various. More of them are engaged in agricultural employments, chiefly in the cultivation of rice, than is generally supposed by those who know nothing of them, except what they have learned from geography and brief newspaper notices. Probably, more are employed in this, than any other occupation. And those who are employed are generally inclined to be peaceful. In the Memoir of sir S. Raffles we find the following character given of them. "The Dayaks are not only industrious in their habits but particularly devoted to agriculture; and so manageable that a handful of Malays have, in many instances, reduced many thousands to the condition of peaceful cultivators of the ground. Indeed nothing seems wanting to effect this on a great scale, but a strong government, which can afford protection to property, and safety to individuals; and in the case of the Dayaks, I regard it as an advantage, that they have not hitherto adopted the religion of Islam, and would consequently be more ready, from the first, to regard us as their friends and protectors."

Many of them are engaged in other useful avocations, such as collecting camphor, birds' nests, rattans, bees' wax, and other products of the forests, and also in mining for diamonds, searching for gold dust, and the manufacture of such articles as they use for clothing or ornament of their persons, or implements of husbandry, mining, or war. But the occupation for which they are most notorious is that of "head-hunting." Respecting the fact that the men must procure at least one head before they can marry, and that they preserve the heads and skulls of persons they have slain as trophies and ornaments, there can be no reasonable doubt. It is asserted, so far

as we can learn, by every one who has had any proper opportunity to know the truth respecting it. Mr. Dalton gives us the fullest account that we have seen of the manner in which they proceed to procure heads, and we will therefore transcribe the substance of it. Selji, the chief with whom he lived, had with him, on a head-hunting expedition, forty large canoes from eighty to one hundred feet in length. They are made of a kind of beech which grows to an amazing height. They carry from forty to eighty men, and, as all use paddles, they move with almost incredible swiftness. In proceeding towards a distant village, the canoes are never seen on the river during the day. They commence their journey about half an hour after dark and pull silently along near the bank of the river. One boat keeps directly behind another, and the handles of the paddles are covered with the soft bark of a tree, so that no noise is made. About half an hour before day-light, they pull the boat up upon the banks, and conceal themselves among the trees and jungle. Here they sleep, and feed upon monkeys, snakes, wild hogs, and whatever animals they can obtain; and if animals cannot be procured, they live upon the young sprouts of certain trees, and wild fruit. "Should the rajah want flesh, and it cannot be procured with the sumpit (native arrow), one of his followers is killed."

Whilst part of them are hunting and cooking, others ascend the highest trees to examine the country and observe if any village or hut be near, which they know by the smoke. When the boats have arrived within about a mile from a village, they prepare themselves for the attack. About one third of the party are sent forward to go through the jungle and take their stations near the village in the night. They place men in every path leading from the village, to intercept any of the people who may attempt to escape. The rest of the party come forward with their boats in such time as to arrive near the village about an hour before day-light. They then put on their fighting dresses and creep slowly forward, leaving, however, a few men in each boat, and about a dozen with the women who remain in the jungle. About twenty minutes before day, they set fire to the village by throwing fireballs upon the atap roofs. The war cry is raised, and the work of murder commences. The male inhabitants are speared or cut down with the sword, as they descend the ladders of their dwellings to escape the flames. The women and children are generally seized by those who went forward to occupy the paths leading from the village. Should any of the villagers reach their boats, the plundering party have their boats so stationed as to make an escape impossible. This is an important object with them, as a single fugitive might give information to other villages, and prevent their future success. After the women and children are collected, the old women are killed and the heads of the men cut off, and preserved carefully, they being the great object of the expedition. "From the last excursion," says Mr. D., in 1828, "Selji's people brought with them seven hundred heads." The value and dignity of a warrior is estimated by the number of heads he has procured.



No Dayak can marry the daughter of a warrior without having previously taken a head or two. If a young man proposing to marry has not so many as are required by the father of the bride, he musters a few friends, takes a swift boat, and leaves that part of the country, and will not return till the number is complete, which is frequently not till three or four months have elapsed. Some of the Dayaks are cannibals, though they are not like the Battaks of Sumatra, generally so. They bury the arms of the warriors with their bodies, and also some articles of food. They lay them in a grave without a coffin, and set up some fresh heads over it. This description of the great peculiarity of the Dayaks applies more particularly to that part of them who are not civilized enough to become cultivators of the soil, and are raised some degrees above what Mr. Dalton calls the wild Dayaks. The passion for heads, or rather the custom of taking them, is, however, very general. When it is not followed on the large scale described above, heads are procured generally by way-laying some poor fishermen, who are beleaded without resistance. It is difficult to imagine how so peculiar and barbarous a custom could have originated, unless it were from love of military glory.

The Dayaks generally seem to have no system of religious belief. In some parts of the island they are said to worship a Supreme Being under the name of Dewata. It is sufficiently certain that they have no religion to which they are strongly attached or by which much influenced; none that would be any obstacle to their reception of the true religion. The number of such a people as the Dayaks, it is of course impossible to ascertain with any considerable precision. We have not seen or heard any estimate. It is stated that the Malay subjects of the sultan of Borneo Proper do not exceed one tenth of the population in his dominions; and if our information be correct, as we have reason to suppose it is in this case, his Malay subjects cannot be estimated at less than 100,000, and the Dayaks in his dominions are, then, as many as 1,000,000. It is stated that 200,000 reside in the territories of the residency of the northwest coast. Selji, the chief near Coti, supposed that 150,000 are subject to him. We suppose these three districts cannot include much more than half of the territory of the island, and the rest of it is, on an average, at least equally populous: and therefore, the whole number of people designated by the name of Dayaks, may be estimated at about 2,000,000. The whole population of Borneo, we suppose to be about 3,500,000.

In personal appearance, the Dayaks are much superior to the Malays. They are generally taller and better formed. They also possess more strength and activity. In respect to these qualities, they seem to compare well with the Indian tribes of North America, whom they also resemble in some of their moral characteristics. Their character has been viewed by Europeans generally through the deceptive medium of a single trait, or rather a single custom. They have heard that the Dayaks are in the habit of cutting off

heads, and that both men and women exult in the deed, and perhaps drink the blood that flows from them; and they conclude that they must be the most savage of all savages, in all their habits, and in their whole character. But in thus judging, they do these poor brethren of our one great family much injustice. It is indeed true that they have this custom, and that perhaps nearly all the men have been guilty of murder; but they ought not to be regarded like most murderers in other countries. They seek for heads, as we would seek wealth or office; and they constitute their wealth and honor. The Dayak head-hunter cherishes no enmity towards the persons he kills, either private or national. They are probably less worthy of censure, and in the day of final retribution will probably be less severely punished, than many an individual in more enlightened countries who does a wrong merely because it is customary to do it.

This custom and the feelings of the heart that must necessarily be connected with the practice, form the most odious trait in their character. They have, however, many good qualities. The remarks made above, that they are generally peaceful, and inclined to apply themselves to the cultivation of the soil, are certainly strongly indicative of a valuable character. Mr. Dalton remarks, that their vices are "the vices of barbarians who know no better. An intimacy with Europeans would soon break them from that custom. I once took occasion to mention to Selji, that they could not expect to become friends with white men, while his countrymen persevered in this practice. He replied, they would immediately leave it off, and follow the Europeans in all things, if they had the opportunity of coming in contact with them, bringing them the produce of the country, and receiving in exchange the articles they require, such as salt, tobacco, cloth, lead, &c. I have heard the same from other rajahs, and trust the time is fast approaching when they will have the opportunity of so doing. Europeans will find, with little trouble of cultivation, an obedient, patient, and hardy race of men."

From all that we have been able to learn respecting them, we suppose that, with the exception of the single custom of cutting off heads, they are superior to many savage nations in their mode of living, and that they are a people who, like the country they inhabit, much of which resembles the fertile districts in the interior of Java, are capable of easy and great improvements. Let but the suitable means be used, and the Dayaks and their country may soon become one of the most pleasing portions of the world.—We cannot willingly bring this article to a conclusion without offering a few remarks on Borneo as a field for the efforts of Christian benevolence.

We are not aware that any efforts have been made to introduce Christianity, except a visit or two by Rev. Mr. Medhurst of Batavia, and the circulation of books and tracts among those inhabitants of the island who have visited Batavia, Singapore, and other European settlements. The Dutch have indeed professed to have the propagation of Christianity in view in the establishment of their stations on the coast; but we find no evidence of their having made any

exertions to carry the benevolent design into execution. 'The Malays being in possession of almost the whole coast, and being the most frequent visitors to other islands and countries, naturally present themselves first to our attention. They probably afford as encouraging a field of labor as any part of the Malay race. As has already been stated, a large portion of those who visit Singapore, especially of such as come from Borneo Proper, are able to read, and do receive Christian books with eagerness. Many have visited the missionaries there at their houses to ask for books; and some have manifested a decided preference of the gospel to other books. They appear to us to be less under the influence of Mohammedanism than many other Malays, though they have doubtless no small share of the spirit of that religion. There are fewer Arabs among them than among the Javanese, and perhaps fewer than there are on Sumatra and the peninsula.

At the present time a missionary, who should go from Singapore under the protection of the resident of that place, would be safe from violence in Borneo Proper. He would be protected by the sultan, who knows it is important for him to keep on good terms with the English. But the missionary should not rely too much on governmental protection. His trust should be in Him who turneth the hearts of kings and others, "as the rivers of water are turned," and in the favor which his benevolence and beneficence shall, through the blessing of that Protector, secure for him among the people. A missionary to the Malays of Borneo should doubtless first visit Singapore. He could there make himself master of the language, and secure the friendship of the Malays, who go thither by thousands every year. He can while there, exert no small influence in favor of his great object in Borneo. He can also learn what course it will be necessary for him to pursue on entering his field of labor, to secure his safety, and accomplish his object. When he feels himself prepared to enter the field, he can select the place where he will have the best prospects of usefulness. It would be a great advantage, and one which a missionary to Borneo probably ought to possess, to be able to give some visible proof of his ability, as well as inclination to do the natives good, by healing their diseases, or by doing something else for their present good.

The Chinese in Borneo also present a field for Christian benevolence, which we think ought to be immediately occupied, or at least attempted. We have not the means of ascertaining at present, whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best

opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries; both which circumstances we consider favorable to the success of missionary labors. A missionary to those Chinese should acquire the language before going among them; and if possible, go without having any connexion with the Dutch government. Individuals from Mentrada occasionally visit Singapore; and a passage might probably be obtained from that port.

We know of nothing that can render a mission to the Bugis on Borneo more promising than one would be to those who reside on their native Celebes. We might say much in favor of immediate endeavors to communicate the knowledge of Christianity to this interesting people; but as we hope this subject will be resumed and treated at length, as it well deserves to be, in an early number of our next volume, we will not dwell upon it at present.

The Dayaks are perhaps the Christian and the missionary the most interesting people in Borneo. They have no established religion; and have not had intercourse enough with vicious foreigners to prejudice their minds. So far as we have been able to learn, some tribes of them are very easily induced to settle down and become peaceful cultivators of the soil. They have *one* vice, and that a vice, we think, of custom and fashion, rather than of character, which stands out as a terror to the missionary. But we believe it unnecessary to be deterred by this single custom from endeavoring to introduce the gospel among them, and that immediately. It seems to us probable that they will be easily persuaded to discontinue it. A missionary would indeed be in danger were he to go directly among them, without having prepared the way before him, or taken any precautionary measures. Nor can any one go to explore the ground beforehand. But if permission can be obtained of the Dutch to reside in their territories and labor among the natives without restraint; or if the friendship of the Malays or Chinese who reside near or among the Dayaks could be obtained; a missionary might gradually become acquainted with them, and introduce among them the knowledge of civilized life and the more precious truths of the gospel of Christ. The fact that they have seen little of vicious Europeans, we regard as decidedly favorable to the missionary. The influence of many nominal professors of Christianity on the natives of this part of the world has doubtless been to prejudice their minds against the truth, and must therefore prove a hindrance to the efforts of the missionary. From this bad influence the Dayaks are free; and we know of nothing to discourage an attempt to make known the gospel to them in the way now suggested. Let it, however, be borne in mind that the tribes and languages are many, and a missionary must labor at first only for a small part of those who bear the name of Dayaks. We hope at least two men will be sent soon to each of these people, the Malays, Chinese, and Dayaks, in Borneo; and it may be well, if one of the two in each case is a physician. Notwithstanding the claims of other parts of the world, we

believe Borneo ought to receive immediate attention from those who are seeking to make known the gospel to every creature.

P. S. Since this article was written, some additional facts have come to our knowledge, which are worthy of notice. A gentleman who arrived at Singapore on the 20th of December last, direct from Banjar-masin, Pontiana, and other places on Borneo, says the Dayaks are a fine race of people and very honest. While at Banjar-masin, our informant enjoyed the privilege of making *sabat* with a Dayak chief: a little blood was taken from the fore side of the shoulders of each of the parties, mixed with water and drank by both: the blood of some animal was then taken and rubbed on the skin over the breast bone. After the performance of this ceremony, he went wherever he pleased without fear of injury from any person. In one instance, as he entered the house of a rajah, and took a seat by invitation, on looking around he beheld, almost in contact with his own, six Dayak skulls, two of which had been recently procured; and he inquired where and why? 'From a neighboring tribe which had previously taken four from us,' was the reply. In another instance he saw thirteen skulls in one room. Our informant further assures us that, at Banjar-masin, where the Dayaks are probably better acquainted with Europeans than are those of any other place, this horrid custom has gone into disuse: when he inquired where the heads were, "they always appeared ashamed to hear the subject mentioned." This fact is strong confirmation of the opinion of Mr. Dalton, that they will leave off the savage custom if they become acquainted with Europeans. And further our informant says, they have some idea of a Deity, and look to white men as suitable persons to be their teachers.—The Singapore Free Press of February 4th, 1836, contains an article from the New Monthly Magazine of August last, respecting the Chinese colony on the western coast of Borneo, confirming our account of an independent government, and giving an interesting account of Sinkawan, one of the most important settlements of the Chinese. Sinkawan is the principal seaport of the Chinese, and about thirty-five miles from Men-trada (Montrado) the seat of the Chinese government.

*Note.* We have found difficulty in rendering our orthography of the names of places uniform. It is our purpose, henceforth, to conform to the system of sir William Jones, as modified and adopted in India, Burmah, Sandwich Islands, and elsewhere. N. B. In accordance with this system, Banjar-masin should have been written Banjer-masin. We add the following corrigenda: for cape Sambas, read cape Sambar; for Motrapara, read Mortapara; and for *proaw* and *proaw*, read *praks*.

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ART. III. *Recent piracies in the Pacific Ocean, in the Chinese sea, and in the Indian Archipelago, with a brief notice of the present means of suppressing them.*

NOTHING is more becoming the character of great nations than to secure adequate and prompt protection to their subjects or citizens, while in the peaceable pursuit of their lawful callings. But when, besides procuring personal competence or wealth, those employments contribute directly to the revenue of the country, and supply the necessities or comforts of life to their fellow-countrymen, such protec-

tion is not only the demand of honor but the plain dictate of justice. Where a nation, possessing abundantly the means of adopting such a course of policy and securing all becoming respect, persists in neglecting it, leaving the question of self-defense and the support of national reputation to the courage or patriotism of individuals, what is this but to deny the very first duty of all regular and respected governments? What but to exhibit the same disregard to the claim of their subjects to protection, which is characteristic of Chinese policy towards all who once leave this empire? And what is the consequence of this desertion by their natural protectors, but to make them arm in their own defense? And being once armed, if they were destitute of principle, and free from any responsibility, incited by the example of native chiefs in these regions and by desire of revenge, what else could have been expected than to see them overbearing where they had the power, and pirates themselves when such a course would best suit their purpose? The Chinese is a regular government, and most directly opposed to all these lawless acts, yet it is more than supposed that some of its petty officers on the maritime stations countenance piracies, at least by connivance. But in many of the irregular and half civilized or half savage governments of chiefs and rajahs throughout the Indian and Malayan archipelagoes, piracy has been and is esteemed an employment suitable for nobles rather than the disgrace of outlaws.

Recent accounts from the Sandwich islands, however, show a still wider range of the spirit of lawless depredations, and exhibit a series of most distressing disasters. In 1834 or 1835, captain Dorsett of the schooner *Victoria* with several of his crew, while on a trading voyage, were cut off or held in bondage at the *Piscadores*. When this was known, the brig *Waverly*, captain Cathcart, was despatched thither from the Sandwich islands, to ascertain the fate of captain D., and to rescue him, if alive. After an unsuccessful search, the *Waverly* pursued her course to *Ascension* island, from whence it appears she was induced by further information to return to *Strong* island, and renew the search, where without doubt she also became the prey of the natives. Her fate was learned from the report of the *Honduras* of Boston, in January 1836. While this schooner was on an expedition for shells, captain Scott and thirteen of his men were massacred by the natives of *Strong's* island. Soon after anchoring before the island, captain S. landed, but was in a short time seen by those on board running down towards the beach, calling out to load the guns, and fire upon the natives. Twenty-five or thirty natives then on board commenced an attack at the moment, and killed every one except the mate and one boy, who after being overpowered on deck retreated into the cabin, from whence with muskets they cleared the deck. They then slipped the cable and with a fair wind reached *Ascension* island, whence obtaining aid they returned to the island searching in vain for captain Scott. It was in this search that they discovered the *Waverly's* boat, and were fired on from large guns.

Scarcely less horrid was the fate of the *Awashonks*. On the 5th of October last, her master, captain Coffin, his first and second officers, and several of his crew were killed by the natives of Baring or Baling island in N. lat. about  $6^{\circ} 30'$ , and E. long.  $168^{\circ} 32'$ . The natives came on board in a friendly manner, but soon took an opportunity to seize the cutting spades, and made an attack. Captain C. fell the first victim, the mate next, the second officer jumped overboard and was killed in the water, a seaman jumped overboard and was drowned, all the rest being driven aloft or below, the natives had possession of the ship and were steering her towards shore. But the crew below firing through the gangway and binnacle succeeded in killing the chief and retaking the ship. One man afterwards died of his wounds, and the vessel was brought to the Sandwich islands by her third officer, Mr. Jones.

The case of the *Mentor* though of another character, is equally illustrative of the hardships to which seamen are exposed through the cupidity of the best of these chiefs and islanders. This ship was wrecked near the Pelew islands in 1832, half of her crew perished in the sea, and half with captain Barnard reached the Pelew islands, where they were robbed of every thing, and detained many months, when some of them were permitted to depart leaving the rest as pledges for the payment of the promised ransom. The party that left, were again made prisoners on the dreary island of Lord North, where some were killed, some starved, and the rest escaped after two years' servitude; and it was only the last winter that a sloop of the United States visited the Pelew islands, and rescued the remainder of the crew. Such an interference is honorable to the government that ordered it, and considering that half of the globe lies between was perhaps as prompt as convenient; but the aid was tardy to those who were longing for its arrival, before which time three years had rolled round, several of the sufferers had perished, and the constitution of others was irremediably impaired.

Within the Chinese seas, piracy, we suppose, has always prevailed among the native craft, though large foreign ships have been used to despise the danger of attacks from the ill-armed and cowardly outlaws that plunder on these seas. But both former and recent events show that single merchantmen may not safely despise at all times the attacks of such enemies. From a well written article in the *Singapore Free Press*, of January 14th, 1836, we learn that, besides the Malays who are native born pirates, there is another class more enterprising and formidable, called the Illanoon or Lanun, inhabiting the Sulu group between Borneo and the Philippines. These extend their predatory excursions as far eastward as the Spice islands, and westward to the straits of Malacca. The Malayan piratical prahus, are generally six or eight tons burden, from fifty to sixty feet in length, and eleven to thirteen in breadth, commonly carrying one or two small guns, and three or four brass awivels, with a crew of twenty to thirty men armed with spears, crises, and often with muskets. The Illanoon pirates have larger boats, manned generally

by forty or fifty men, and carrying a proportionate number of guns and arms. Such is substantially the description given of the Malay boats by lieutenant White, of the United States' navy, but then in command of a merchantman. In 1819, he was attacked in the straits of Banca by three large prahus, on one side of the largest of which he counted thirty-seven oars. A large brass gun was carried in the bow, which was protected by a strong barricade of wooden blocks, ten inches square, placed horizontally on each other, secured by trenails, and rising six feet high, covered in front with iron plates. As they usually attack in a calm, they may succeed in keeping their bow directed towards the object of their attack, and thus remain in a measure safe in approaching near to it. Lieut. White kept them off till his ammunition was nearly spent, when he ran into the Dutch settlement of Mintow, and escaped his persevering enemies.

The clipper *Lady Grant*, captain Jeffrey, during the last month, was attacked in the straits of Malacca by five Malay prahus. During the afternoon the prahus had been seen in chase, but the wind had carried the brig quite out of their reach. At night, however, it fell calm again, and at midnight when all were on watch, the pirates were discovered very near, coming down upon the clipper. Captain Jeffrey immediately opened a fire upon them; but they continued to close in with the brig till they were distant only half a cable's length, when several well directed "broad-sides" of grape and canister disconcerted them, and finally compelled them to haul off. Had they not been in perfect readiness on board the *Lady Grant* to receive the pirates, it is almost certain that she must have been boarded, and the news of her fate been brought us by other means. So in another instance a year ago, a brig was attacked on her passage from Singapore to Malacca by several piratical boats, and though resistance was intended, yet it was believed by those on board that she escaped only in consequence of a freshening breeze.

Recent accounts state that several Englishmen are now held in captivity on Murray's island in Torres straits, supposed to be the remaining crew of the *Charles Eaton*, which was not long since wrecked in those straits. The generous exertions of an English merchantman to rescue them proved ineffectual. In the journal of Mr. Dalton, published in the *Singapore Chronicle* of February 24th, 1831, it is stated that there were at that time many natives of Europe, English, Dutch, and native Portuguese, with Chinese also, held in slavery in the interior of Borneo, unfortunate beings, who have been taken by pirates at sea, or suffered shipwreck on the coast; and many of these are in the power of the rajah of Pergotan, probably the most contemptible chief on the whole island.

But during the past year the scene of outrages has approached the celestial empire, and the record of one year furnishes too long a catalogue of violated personal and national rights. In January 1835, the cutter of the English ship *Argyle*, Mc Donald master, landed a little to the westward of Saushan (St. John's island), with the second officer and eleven hands, to obtain a pilot. The Chinese soon assem-



bled in numbers, broke up the boat, robbed the men, and held them as prisoners. Two or three of the robbers who went off to the vessel next morning as pilots, reported the capture of the boat, and they modestly offered to ransom the men for five hundred dollars. The captain secured the rogues, brought them to Macao, and delivered them over to the Chinese authorities there; but we have heard nothing yet of their punishment. The officer and men after three weeks arrived safe at Canton, having come over-land with bare feet, and half starved and naked. The third superintendent of the British trade, who came to Canton to represent the case, was beaten, and, with one of the Chinese interpreters to his majesty's commission, thrust out of the city with violence and disgrace.

More recent is the seizure and detention of an officer of the Fairy Queen by pirates, during the last winter. He was conveying letters to Canton in a Chinese boat, when he was seized between Lintin and the Bogue, not by Chinese authorities, for which an excuse would be made, but by a gang of robbers, who detained him a prisoner several days, chained him, threatened his life repeatedly, and starved him almost to death, till they found that no ransom could be obtained, and that two of their own gang who had come to negotiate for a ransom were seized by the captain. Similar was the detention of two American gentlemen who were seized near the Bogue in March last, except that no violence was offered or threatened them.

The case of the English barque Troughton is one of much more aggravated wrong and cruelty. After being reduced quite to a wreck by a severe storm last June, this vessel arrived within about fifty miles of Macao, and all hoped to anchor soon at Lintin in safety. But at evening, the Chinese fishermen who had just withdrawn, after being on the most friendly terms during the day, returned in greater numbers, boarded the ship, cut down the first man who opposed them, seized and pinioned the remainder, drove the captain and some others below, where they resisted with pistols and other means till they were wounded and weakened, when the robbers took complete possession of the vessel. They removed about seventy-five thousand dollars and whatever else they chose, set the ship on fire, and departed with their booty. The vessel shortly afterwards arrived at Lintin in great distress. The Chinese authorities at first bestirred themselves in the matter, arrested several crews of fishing boats which happened to have new dollars in their possession, and actually restored about twenty-five thousand dollars. But respecting the examination and punishment of the perpetrators of this deed, nothing as we are aware has yet been done effectually. The fifty thousand dollars yet remaining in the hands of the pirates or the Chinese officers or both, and their impunity, give fearful encouragement to desperadoes to be on the look-out for weak or defenseless merchantmen.

But the native craft has hitherto chiefly suffered from these depre-dators. A Singapore Chronicle of 1835 contains some revolting facts on this subject. A pukat for Tringan with a cargo valued at ten thousand dollars was captured in broad daylight, only eight or ten

hours' sail from the harbor, and the crew, to the number, it is said, of twenty-seven Chinese, butchered. Near the straits of Carimon three boats were attacked and nearly all the crews killed, amounting to fifteen or eighteen persons. A junk from Canton was attacked off Pulo Tinggi by five piratical boats, each manned by about forty men, and after fighting two days, the pirates boarded her at night, and slaughtered thirty of her crew. A small cargo boat going from the port of Singapore to the American ship *Cashmere*, was robbed and all the crew kried. Near the same time, while going on board the same ship, the Rev. Messrs. Jones and Deane were attacked by the pirates, the former gentleman was nearly drowned, and the latter severely wounded. The Prince of Wales island gazette records numerous instances of piracy in the vicinity of Penang. A Chinese merchant with several of his friends were captured in the harbor on the 20th July, 1835, himself was ransomed at two hundred dollars, but the rest were lost. Another Chinese boat was taken by a piratical prahu in the harbor, and a Malay boat attacked. Three Acheen prahus were assailed near the south end of the island, and after an obstinate defense one was sunk with all on board, another taken and the crew kried, and the third escaped. A Chulian brig was also cut off by pirates, several persons kried, and the rest offered for sale at thirty dollars per head. It was reported that more than fifty people were carried off from the fishing stakes and boats, during one week in December, 1835. The boats of his Britannic majesty's ship *Winchester* went in pursuit of these piratical boats, and succeeded in capturing a wrong one.

The value of the trade which annually passes through the China sea, and the number of persons employed in it, present a striking contrast to the paucity of the means of protection afforded us from our "father lands." The number of British vessels that arrived in China during 1834, was one hundred and fifty-eight; during 1835, about one hundred and seventy-six. The total of British trade for the year 1833-4, opium included, was about \$46,953,586; and, that for 1834-5, was still greater. The number of American vessels which arrived in China during 1833-4, was eighty; and the total of the trade is estimated at \$19,775,003; the number of vessels and total of imports and exports for 1834-5, were nearly the same amount. The number of Dutch vessels that come to this port we cannot state, but the total of the Netherlands' trade with China in 1829-30, was \$8,026,243. Besides these, there is also a considerable amount of Portuguese, Spanish, French, Hamburgh, Danish, and Swedish trade annually. The trade of Manila, already amounting to several millions, is on the increase. The number of square rigged vessels that imported to Singapore during 1834-5, was five hundred and seventeen, which exceeded any former year: that of native craft was fourteen hundred and eighty-four, which is less than in either of the two preceding years. The number of Dutch, foreign and native vessels which cleared from Java in 1833, was seventeen hundred and twenty, with a tonnage of 199,193 tons

While such is the annual amount of trade carried on in these seas, employing in the foreign vessels more than ten thousand seamen, what care have our governments shown for its protection? Not one of his Britannic majesty's ships is stationed in the Chinese sea; not one is yet stationed even at Singapore, though an occasional visitor makes a sweep among the pirates. The Americans have done nothing here since the bloody affair of Quallah Batoo; it is said, however, that these seas are henceforth to be one of the stations for the American navy. A wide range indeed will two or three small men-of-war have from the Cape of Good Hope to Japan. The Portuguese here, we understand, have no naval armament whatever. It is long since a French man-of-war has visited these seas. The Spaniards at Manila have a number of small craft called pontines, for the destruction of the piratical Malays who infest the sea to the southward of Luçonia. These are characterized by a writer in a late number of the Canton Free Press as particularly successful in the capture of shells and turtles, but most inefficient in the destruction of the pirates. The Dutch alone have done anything effectual towards the suppression, and their activity in this respect is 'worthy of all praise.' In Java, and generally in all places contiguous to their possessions, they have either suppressed or greatly checked piracy; and were it not the tendency of their severe and restricted government to make as many outlaws as they destroy, no deduction need be made from their praise. They alone have systematically attempted to put down lawless misrule in these seas, and make them what the Creator designed them to be, the safe highway of nations.

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ART. IV. *The Singapore Institution: its origin and design; with a description of its three departments, 1st, scientific, 2d, literary and moral for the Chinese, and 3d, the same for the Malays, Bugis, Siamese, &c.*

COMMERCE is universally allowed to bring many benefits in its train, and to be favorable to civilization and general improvement. Like all other powerful agents, however, it has proved the cause of many evils, when improperly directed or not sufficiently controlled. It creates wants and introduces luxuries; but if there exist no principle for the regulation of these, and if there be nothing to check their influence, sensuality, vice, and corruption will be their necessary result. Where the social institutions are favorable to independence and improvement, where the intellectual powers are cultivated and expanded, commerce opens a wider field for their exertion, and wealth and refinement become consistent with all that ennobles and exalts human nature. Education must keep pace with com-

merce, in order that its benefits may be ensured and its evils avoided; and in our intercourse with the nations of the east, it should be our constant care, that, while with one hand we bring to their shores the capital of our merchants, the other should be stretched forth to offer them the means of intellectual and moral improvement. The present state of these countries, and the character of their varied and extensive population, invite us to this field; and every motive of humanity, policy, and religion seem to combine to recommend our early attention to this important object. The field we contemplate is of great extent and importance. In its widest limits it includes the Indian Archipelago, Ava, Siam, Camboja, Cochinchina, and Tungking, with a population which cannot be estimated at less than from twenty to thirty millions, not to mention the vast empire of China, with its vast multitudes.

Moreover, "if we consider that it is in a great measure to the influence of Europeans, and to the ascendancy they have acquired in these seas, that the decline of the people in wealth and civilization is to be ascribed, and that the same causes have contributed to take away the means of instruction they formerly possessed, it is almost an act of duty and justice to endeavor to repair the injury done." And shall we, who have been so favored among other nations, refuse to encourage the growth of intellectual improvement, or rather shall we not consider it one of our first duties to afford the means of education to those around us, and thus render our stations not only the seats of commerce, but of literature and the arts? Will not our best inclinations and feelings be thus gratified, at the same time we are contributing to raise millions in the scale of civilization? It may be observed, that in proportion as the people are civilized, our intercourse with the islands will become more extensive, more secure, and more advantageous; that the native productions of the countries which they inhabit seem inexhaustible; and that the eventual extent of our commerce with them must consequently depend on the growth of intellectual improvement and the extension of moral principles. A knowledge of the languages of these countries, considered on the most extensive scale, is essential to all investigation; and may not the acquisition of these be pursued with most advantage in connection with some defined plan for educating the inhabitants? May not one object mutually aid the other, and the interests of literature and philanthropy be best consulted by making the advantages reciprocal?

The two preceding paragraphs we have copied, with a few verbal alterations, from a 'Minute' by sir Thomas Stamford Raffles, which he laid before a meeting of the principal inhabitants of Singapore, held at the Residency-house on the 1st of April, 1823. That meeting was convened by sir Stamford, for the purpose of laying before the public the arrangements which he had adopted for the establishment of an Institution at Singapore, having for its object the cultivation of the languages of China, Siam, and the Malayan Archipelago; and the improvement of the moral and intellectual condition of

the inhabitants of these countries. He observed that he had long contemplated the advantages which would arise from educating the inhabitants, and had suggested the plan of a native college; and that very recently, in concert with the founder and president of the Anglochinese college, who was then at Singapore and present at the meeting, a plan had been adopted for removing that college to Singapore, and uniting it with the proposed Malayan college, under the general designation of the 'Singapore Institution,' in three departments :

1. A scientific department for the common advantage of the several colleges that may be established.
2. A literary and moral department for the Chinese, which the Anglochinese college affords; and
3. A literary and moral department for the Siamese, Malays, Bugis, &c., which will be provided for by the Malayan College.

The affairs of each of these departments were to be managed by its own trustees and other officers, according to laws and statutes adopted for that purpose. Accordingly there were to be three boards of trustees. The *Singapore Institution* was to be the general designation of the whole establishment; and its trustees were to have the entire management of the scientific department of the institution. This part of the institution was to include the several objects of education which were common and of equal importance to both the Chinese and the Malayan colleges, such as an European library, an extensive museum, scientific lectures delivered in English and illustrated by philosophical apparatus, instruction in the higher branches of mathematics, &c. For the literary and moral improvement of the students different departments were necessary, while in other particulars the same instruction was required for all. "Besides, the local proximity of men educated in different languages, spoken among the neighboring nations of the world, is likely to elicit sparks of truth, which will kindle light serving to illumine the whole. This view of the subject then," said Dr. Morrison, addressing the inhabitants of Singapore at the meeting mentioned above, "whilst it points out the propriety of separate colleges for the two great departments proposed, also shows the utility of uniting them in those occupations which are common to both. And why should it be thought incredible that God should in his providence raise up in the eastern world, and at Singapore, a cluster of colleges and schools that shall equal in utility similar groups of literary and pious establishments in the west? And why should we think it not modest and simple to give such names to our infant academies, as shall describe their real character when they shall attain to full maturity and the manhood of their existence? The Anglochinese college is already originated, and it is proposed that a Malayan college be now established at Singapore, leaving room for such additional colleges as the benevolence of individuals may suggest and carry into effect, the whole being united under the general designation of the Singapore Institution."

In order to afford our readers as definite views as possible of the institution, we will briefly describe each of the three departments separately, giving at the same time the principal rules adopted, and the officers appointed, for the management of the three separate branches of the establishment.

The Scientific department was to include those subjects which would be of equal benefit to all the students of the respective colleges, such as mathematics, chemistry, mineralogy, botany, &c., with all the necessary appurtenances and apparatus. For its trustees, three were to be chosen from each of the two colleges and six from the residents in Singapore. These twelve, with others not resident were to be styled the Trustees of the Institution; they were to have the entire direction of the scientific department; to direct concerning the form, site, and annual repairs of all the buildings of the institution; and to publish an annual report, which should embrace the scientific department, and such parts of the reports of the colleges as they should deem best. The ordinary business of the trustees was to be managed by a committee of three. There were to be also patrons, a president, a vice-president, and a "committee of co-operation" composed of "the patrons and trustees resident in the United Kingdom."

The first officers of the institution were three *patrons*, viz: the honorable sir T. Stamford Raffles, F. R. S. and M. R. A. S. &c., &c.; W. Wilberforce, esq., M. P.; Charles Grant, esq., M. P. (now lord Glenelg); *president*, the resident of Singapore, lieutenant-colonel Farquhar; *vice-president*, Rev. Robert Morrison, D. D.; eighteen *trustees*, hon. sir T. S. Raffles; lt.-colonel Farquhar; W. Wilberforce, esq.; C. Grant, esq.; Rev. T. Raffles, D. D.; A. L. Johnston, esq.; D. S. Napier, esq.; J. A. Maxwell, esq.; Nathaniel Wallich, esq., M. D. &c.; lieutenant-colonel M'Innes; captain Flint, R. N.; captain Davis; Rev. R. Morrison, D. D.; Rev. J. Humphreys; Rev. D. Collie; Rev. R. S. Hutchings; Rev. C. H. Thomsen; and Rev. J. Milton; *treasurers*, Messrs. A. L. Johnston and Co.; *secretary*, J. A. Maxwell, esq.; *librarian* of the general library, Rev. R. Morrison, D. D.; *professor of natural philosophy*, Wm. Montgomery, M. D.; *professor of natural history*, G. Finlayson, esq.; *printer*, Samuel Roberts.

The Anglochinese college has already been described in our pages, and we need not repeat the account here. It was to be removed to Singapore, and continued under the direction of its own officers, except in those particulars which have been specified as belonging to the trustees of the Institution. The officers of the college were then, *patrons*, lieutenant-colonel Farquhar; hon. E. Phillips; hon. J. Erskine; *trustees*, Dr. Morrison; Rev. G. Burder; W. A. Hankey, esq.; C. W. Crommelin, esq.; lieutenant-colonel Farquhar; D. S. Napier, esq.; and the officers of the college; *president*, Rev. R. Morrison, D. D.; *principal*, Rev. J. Humphreys; *professor of Chinese*, Rev. D. Collie; *teacher of Chinese*, Le; *treasurer*, Rev. J. Humphreys; *librarian*, Rev. D. Collie. Connected with the college there were to be Chinese preparatory schools.

The Malayan college was to be governed in the same manner as the Anglochinese; and was to be furnished with a native professor in each of the three principal languages, Malay, Bugis, and Siamese, with an assistant in each department. The officers of the college, appointed April 1st, 1823, were, *patron*, sir T. S. Raffles; *trustees*, sir T. S. Raffles, the resident at Singapore for the time being; Rev. Dr. Morrison; William Marsden, esq.; lieut.-colonel M<sup>r</sup> Innes; captain Flint, R. N.; captain Davis; A. L. Johnston, esq.; D. S. Napier esq.; J. A. Maxwell, esq.; and the officers of the College, namely, *president*, Rev. R. S. Hutchings; *principal* Rev. C. H. Thomsen; *professor of Malayan languages*, Rev. C. H. Thomsen; *professor of Siamese*, Rev. J. Milton; *native Siamese masters*, John Leyden and Nunsid; *native Malay masters*, Shaik Alla Adin and Hassin; *treasurer*, Rev. C. H. Thomsen. There were to be also preparatory schools connected with the college.

Such was the original plan of the Singapore Institution. At a meeting of the trustees of the institution held on the 15th of April 1823, the secretary laid before the meeting an account of the subscriptions up to that date, showing a balance of dollars 17,495 in favor of the institution, besides a monthly subscription of \$ 300 and \$25 per annum for the library. The sum of \$15,000 was voted for buildings, and other sums for fonts of types, presses, &c. From the date of that meeting, we find no other published notice of the institution, till January 5th of this year, at which time it appears that "a meeting of the trustees of the Singapore Institution" was held, and sundry resolutions passed. We are heartily glad to see any movement made with regard to those for whom the institution was originally designed. The plan as devised and commenced by sir Stamford Raffles and Dr. Morrison was a noble one; and had it been followed up with the energy with which it was commenced, it would have been ere this, in points of utility, equal to any literary institution in the east. Public opinion is every year calling louder and louder for efforts to educate the ignorant wherever they are found. We see no reason why the original design of the Singapore Institution should not be carried into full effect, and that immediately. Its officers have in their hands a very important trust. There are thousands and tens of thousands in Christendom who are not only ready but are anxious to do much more than they have yet done for the education of poor children and youth in foreign lands. Schools on an extensive scale are needed at Singapore; and if the trustees of the Institution will come forward and show its present condition, and devise ways and means to carry its original design into effect under able instructors, they will doubtless receive a generous and prompt support.

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**ART. V.** *List of persons holding office in the province of Kwangtung, over the general government, over the civil and military divisions, over the Tartars, and over the commercial department.*

Compiled from the Court Calendar of October, 1835.

AGREEABLY to the pledge given in our last number, we now proceed to furnish a more detailed list of officers of a single province, selecting the province of Kwangtung (Canton) as that in which, owing to the confined situation of foreigners in China, we are most interested, and the details of which also, we are, from the same cause, best able to understand. The provincial officers and their courts may be arranged into four classes, viz: 1st, the general government, comprising the governor and lieutenant-governor and their courts; 2d, the civil government; 3d, the military and naval officers; and 4th, the Tartar garrison, which is under the government of the *tsëängkeun* or general commandant. We must add the superintendent of maritime customs, commonly called by foreigners the *hoppo*, and his subordinates, and also one other establishment of customs, under direction of the lieut.-governor. The commercial department under their charge has before, (on page 277,) been included in the civil government; but it will be more correct to give it a distinct place by itself, as it is unconnected with any of the other departments. Having given a list of the principal provincial functionaries and of the officers employed in their several courts, or in direct subordination to them, we will endeavor further to illustrate the system of the inferior magistracy, by giving still more minute details respecting the department of Kwangchow foo, in which Canton, Macao, and all the other places usually visited by foreigners, are situated.

A few introductory remarks, explanatory of the duties of some officers not mentioned in previous numbers of our present volume, will be required. The governor and lieut.-governor, having a general command in all departments (the government of the Tartars excepted), have each a body of troops under their own special command. The senior officer of these troops, whom we may name military secretary (or, better perhaps adjutant), and who is called in Chinese *chungkeun*, the centre of the military body, attends daily at the office of the functionary on whose staff he is placed, receives and forwards all official communications to and from the higher officers, and is generally the medium through whom all directions are given to the other military officers. The governor's military secretary is of the rank of colonel, and the lieut.-governor's of the rank of sub-colonel, according to the system which we have adopted for expressing military titles in English (see the present vol. p. 283). The commanders-in-chief have under them similar officers, who are of the same rank as the military secretary to the lieut.-governor. Next under the *chungkeun*, in the offices of these functionaries are the *seunpoo*, nearly answering to the aides-de-camp of European



nations, but with the difference of being civil as well as military: we know of no name by which we can express their office in English, unless we were to adopt the anomalous expression 'civil aid-de-camp.' The Tartar general and the literary chancellor have also officers called *seunpoo* in their establishments; their rank is not fixed. From the name *seunpoo*, 'to patrol and take,' these officers might be supposed to belong to the police, but their duties are as we have stated.

The division of all the principal affairs of government into six sections, official, territorial and financial, ritual, military, criminal, and operative, as exemplified in the six Boards of Peking, is maintained through all the branches of the provincial government, and the business of each of the public offices is arranged, in conformity with this division, into six sections. These sections are sometimes again subdivided; and others are added, such as the section of papers, that of the treasury, &c., making the whole number vary from ten, to twenty-four, or even more. These are called *fang*, chambers, and, for convenience, are formed into two classes, distinguished by the appellations eastern and western, or left and right. Over each class there are placed, in the higher offices, one or two chief clerks, called *kaufang*, under whom, in each section, are an indefinite number of clerks (called *teñle*, record-officers), and writers (*shooyeik*). In the offices of the commissioner of grain, of the directors of circuits, and all inferior officers, there are no such chief clerks, but the ordinary clerks are the same, differing only in number. In the office of the chief magistrate of Kwangchow foo, the number of *teñle* is, two for each section or chamber. The sectional division of business does not exist in the offices of any of the assistant magistrates of departments, nor in any court inferior to that of a district magistrate. Assistant magistrates, and officers under the rank of a district magistrate, are also unable to try and condemn criminally, or to inflict any punishment exceeding castigation, exposure in the pillory, or temporary confinement.

Details respecting the titles and duties of all the other officers mentioned below, as well as the structure of the whole government, have been given in our present volume, pages 276, and 285.

#### GENERAL GOVERNMENT OF KWANGTUNG.

*Governor of the Leäng Kwang*, Täng Tingching, of Keängsoo.  
*Lieut.-Governor of Kwangtung*, Ke Kung, of Shense.

#### GOVERNOR'S OFFICE.

*Military Secretary*, ————.

*Seunpoo*, four civil and four military.

*Chief clerks (kaufang)*, four, or more: *Clerks (teñle)*, an indefinite number.

*Private Secretaries (szyay)*, number indefinite.

#### LIEUTENANT-GOVERNOR'S OFFICE.

*Military Secretary*, Han Shaouking\* (acting).

*Seunpoo*, two civil and two military.

*Chief clerks, four: Clerks, and Private secretaries, number indefinite.*

**CIVIL GOVERNMENT.**

*Lieut.-governor of the province, Ke Kung, of Shense.*

**LITERARY DEPARTMENT.**

*Literary chancellor, Le Tsingyuen, of Honan.*

*Seunpoo, two civil and two military.*

*Chief clerks (kaoufang), two.*

**ADMINISTRATIVE DEPARTMENT—TERRITORIAL AND FINANCIAL BRANCH.**

*Poochingsze, Altsingah.*

*Secretary (kingleih), Chang Kaeyun, of Chêkeäng.*

*Under secretary (chaoumo), Yin Paoufuh, of Chêkeäng.*

*Keeper of the treasury, Täng Yaysäng, of Keängse.*

*Chief clerks (kaoufang), two.*

**JUDICIAL BRANCH.**

*Nganchäsze, Wang Tsingleën, of Kweichow,*

*Secretary (kingleih), Le Yung, of Honan.*

*Keeper of the prison, Le Kofuh, of Chêkeäng.*

*Chief clerks (kaoufang), two.*

**GABEL DEPARTMENT.**

*Commissioner of Salt, Le Chinchoo, of Nganhwy.*

*Deputy, Chin Taoutan, of Shense.*

*Secretary (kingleih), Chin Shechin, of Chêkeäng.*

*Under secretary (chesze), Chin Etih, of Chêkeäng.*

*Keeper of the treasury, Keäng Tihleën, of Nganhwy.*

**COMMISSARIAT.**

*Commissioner of Grain, Ching Kaehe, of Fuhkeën.*

*Secretary, Yingju, assistant to the magistrate of Kwangchow foo.*

**DIRECTORS OF CIRCUITS AND DEPARTMENTAL MAGISTRATES.**

All the preceding courts have general jurisdiction over the whole province; the following, in the civil branch of the government, have partial jurisdiction only.

*First Circuit.*

*Director, Tseäng Mingyuen\* (at Shaouchow foo).*

*Chief magistrates; Kwangchow foo, Kin Yuenlan; acting during his absence, Choorhangah.*

*Leënchow, Häng Chang.\**

*Leyaou ting, Le Yuntung, of Shense.*

*Shaouchow foo, Chang Yuhchun, of Keängsoo.*

*Nanheung chow, Yeh Changhwa, of Keängsoo.*

*Second Circuit.*

*Director, Le Punyu, of Shantung (at Hwuychow foo).*

*Chief magistrates: Hwuychow foo, Yang Hetseuen, of Keängsoo.*

*Fuhkang ting, Pan Shangtseih, of Chêkeäng.*

*Chaouchow foo, Chingshen.\**

*Keüying chow, Kin Seichang, of Chêkeäng.*

*Third Circuit.**Director*, Wang Yunking, of Honan (at Shaouking foo).*Chief magistrates*: *Shaouking foo*, Choorhangah.*Loting chow*, Sewshan.†*Fourth Circuit.**Director*, Woo Sewleäng, of Nganhwuy (at Kaouchow foo).*Chief magistrates*: *Kaouchow foo*, Wang Ekwei, of Peking.*Leénchow foo*, Le Tungheun, of Keängsoo.*Fifth Circuit.**Director*, Tung Kwöhwa, of Keängsoo (at Keungchow foo).*Chief magistrates*: *Luychow foo*, Kaou Tsihleu, of Keängse.*Keungchow foo*, Foortsungah.

## MILITARY AND NAVAL OFFICERS.

*Military Commander-in-chief*, Tsäng Shing, of Kwangse (at Hwuychow foo).*Naval Commander-in-chief*, Kwan Teénpei, of Keängsoo (at Bocca Tigris).*Secretary to the military Commmander-in-chief*, \_\_\_\_\_.*Seunpoo*, three military.*Chief clerks (kaoufang)*, two or more.*Secretary to the naval Commander-in-chief*, \_\_\_\_\_.*Seunpoo*, three naval.*Chief clerks (kaoufang)*, two or more.

## MILITARY AND NAVAL POSTS.

*Kwangchow foo (Canton)*: *Footseäng*, Han Shaouking.\**Shuntih heén*: *Footseäng*, \_\_\_\_\_.*Heäng shan heén*:\* *Footseäng*, Tsin Yuchang, of Kwangtung.*Shaouking foo*: *Footseäng*, Choorsungah.*Yangkeäng heén*:\* *Tsungping*, Ho Yochung of Kwangtung.*Hwuychow foo*: *Footseäng*, Leäng Cheying, of Shense, of the rank nan (baronet).*Keësheih*:\* *Tsungping*, \_\_\_\_\_.*Shaouchow foo*: *Tsungping*, Hëngan.*Nanheung chow*: *Footseäng*, Shang Yungleäng.*Leénchow*: *Footseäng (at Sankeäng)*, Saeshapoo.*Chanouchow foo*: *Tsungping*, Le Tingyuh, of Fuhkeän, of the rank pih (baron).*Hwangkang*:\* *Footseäng*, Tëngan.*Kaouchow foo*: *Tsungping*, Wan Yun, of Honan.*Lungmun in Leénchow foo*:\* *Footseäng*, Le Yuen, of Chëkeäng.*Loting chow*: *Footseäng*, Wang Tängko, of Shense.*Keungchow foo, (Haenan)*:\* *Tsungping*, Seay Tëchang, of Fuhkeän.*Yaechow*: *Footseäng*, Lew Tihkaou, of Kwangtung.*Nanaou (Namo)*: *Tsungping*, Shin Chinpang, of Chëkeäng.*Chinghae heén*: *Footseäng*, Lae Yingyang, of Kwangtung.

The title *tsungping* we have in other places rendered by lieutenant-general, and *footsaeng* by colonel. The governor's troops are chiefly stationed in Shaou-king foo, and the lieutenant-governor's in Kwangchow foo; but the officers named above as stationed in those two departments, are in immediate subordination to the military commander-in-chief. The *hoen* districts and smaller places, the names of which in the above list are placed immediately after the names of departments, are subordinate to those departments in their civil, and usually also in their military, government. The places marked with an asterisk are stations subordinate to the naval commander-in-chief. The stations Nanaou and Chinghae heên are partly in Kwangtung, and partly in Fuhkeên.

#### GOVERNMENT OF THE TARTAR GARRISON.

*Tsængkeun*, or *General-Commandant*, Soolfangah.

*Foo Tootung* or *Lieut.-Generals*, Lunchedung, and Mångkwei.

#### TSEANGKEUN'S OFFICE.

*Seunpoo*, two native Mantchous, two Chinese naturalized Tartars.

*Secretaries* (*peihteésheih*), six.

*Chief clerks* (*kaoufang*), six.

Each of the lieutenant-generals has an office, with similar officers.

#### CIVIL JURISDICTION OF THE TARTAR FAMILIES.

*Magistrate*, Shaolin, of the rank of an assistant departmental magistrate.

*Treasurer*, Heä Wánhwy, of Chêkeäng.

#### COMMERCIAL DEPARTMENT.

*Superintendent of maritime Customs of the Province*, Pängneên.

*Secretary* (*kingching*), \_\_\_\_\_.

*Treasurer* (*kootasze*), \_\_\_\_\_.

*Deputies*, seven, namely, at Canton, at Macao, at Wookan in Hwuy-chow, at Yenfow in Chaouchow foo, at Meileih in Knouchow foo, at Haengan between Luychow foo, and Leênchow foo, and at the port of Keungchow foo.

Subordinate to these, are twenty-five custom-houses where duties may be levied, under the charge of *kou-shoo* clerks; and about forty under the charge of *kaajia*, domestics, which are only for the purpose of examining goods without levying duties.

*Superintendent of Customs at Shaoukhow foo*, the lieutenant-governor.

*Deputy*, the director of the first circuit.

The ordinary inland duties are levied at posts under the direction of the departmental magistrates.

#### DEPARTMENT OF KWANGCHOW FOO.

As illustrative of the divisions of the subordinate magistracy, we subjoin a list of all the officers in a single department, that of Kwangchow foo. By referring to the political divisions of the Chinese empire, presented in our number for June last (page 56), it appears that the whole province of Kwangtung is divided into fifteen departments, and subdivided into eighty-eight districts. Of these districts the department of Kwangchow foo contains fourteen.

*Chief Magistrate of Kwangchow foo*, Kin Yuenlan.

*Assistant Magistrates*: at *Tseênshan* (near Macao), Hoo Chingkwang; at *Fuhshan*, Yang Tihyun; at *Yungning* (near Whampoa), Loo Teënnan; in the *Commissariat*, Yingyuy.

*Literary instructor*, Tan Leängking; *Assistant*, Woo Yunleu.

*Head clerk to the chief magistrate* (*kingleih*) \_\_\_\_\_.

*Keeper of the Prison*, Ching Chan, of Peking.

DISTRICT MAGISTRATES.			
Districts.	Magistrates.	Assistants.	Under magistrates.
Nanhae, heën,	Lew Kaeyeih.	Woo Ping, Le Tszrjen.	Six.
Pwanyu heën,	Seu Yingchaou.	Tsuy Kwöche.	Four.*
Shuntih heën,	Chin Yulung.	Yen Shaouling.	Four.†
Tungkwan heën,	How Chehan.	Le Sheihteen.	Three.
Tsuinghwa heën,	Yu Tang.	None.	One.
Lungmun heën,	Chang Fangtsun.	None.	One.
Sinning heën,	_____.	Shin Ketsoo, Choo Heën.	One.
Tsängching heën,	Hoo Twanahoo.	Chow Jooyuen.	One.
Heängahan heën,	Teën Poo.	Fung Leihchö (at Macao).	Four.‡
Sinhwuy heën,	_____.	_____.	Three.
Sanshwuy heën,	Hwang Tseuen.	Ling Feijen.	Two.
Tsingyuen heën,	Lew Szeluh.	None.	Three.
Sinnan heën,	Le Shingseën.	Chang Hungtsun.	Two.
Hwa heën,	Luh Han.	None.	Two.

\* One at Whampoa. † One at Tszenei. ‡ One at Keow

In addition to these magistrates, there are in each district, two literary instructors, and a head clerk called *tsün shi*. Also in Pwanyu heën there is an officer stationed on the river, called *ho pö so kwan*, in command of the boat-people, and of vessels anchored in the river.

**ART. VI.** *Walks about Canton: preparations for a funeral; Leuen-hing keae; two book-stores; the tongues of ducks; a walk on the walls of the city.* Extracts from a private journal.

**PREPARATIONS for funerals**, and for every thing connected with the interment of the dead, are made with great care by the Chinese. I have repeatedly heard natives describe the rites and ceremonies which are practiced on these occasions. This afternoon, in company with a few friends, I had an opportunity of witnessing a funeral scene: it was at the residence of the late Tsow Heösong, a wealthy merchant. He was a native of Fuhkeën, and had gained a large fortune in the trade which he had long carried on in teas from the Woo-e hills. With his large fortune, he had also a large family of children, eight sons and three daughters. The eldest has squandered his portion, and become a vagabond; the management of the funeral, consequently, devolved on the second son, a man apparently about forty-five years of age. The father, Tsow Heösong, died in the sixty-sixth year of his age; and forty-eight days had now elapsed since that event occurred, during which time, the chief mourner (in the present instance the second son of the deceased,) had not even once allowed his head to be shaved. This, together with his mourning dress, consisting of coarse unbleached linen robes and a white girdle, gave him a strange appearance. It was just twilight when we entered the house; and the remains of the deceased

were to be carried out early the next morning. Many of the relatives and friends of the chief mourner were assembled, and all the principal apartments of the house were lighted with brilliant lamps and chandeliers. The furniture and ornaments, exhibited on the occasion, were rich and gaudy in the extreme. The bier was set out in the great hall, and covered with a low canopy composed of network, wrought in silks, red, scarlet, blue, and yellow.—It was proposed to us to go and see the coffin, which was in a small room near the rear of the house. A servant was immediately sent to give the female members of the family notice of our approach, and they were retiring as we entered the room. The coffin, which, with the head towards the north, was placed on a low table, was superb, and with its trimmings had cost no less than a thousand dollars. It was hermetically closed. Two rows of mats were placed one on each side of the coffin and near it: on these, the mourners prostrated themselves and worshiped the manes of their departed relative. In an adjoining room, a table was placed, loaded with rich viands and wines for the entertainment of the spirit of the dead man.

Never before have I witnessed such preparations for a funeral as these. Everything in the house had an air of gaiety, indicating a season of festivity rather than of mourning. After we had examined the bier, coffin, and scrolls which were hung round on the walls of the house, cups of tea were presented to us, and a few moments passed in conversation. When we took leave, the chief mourner, accompanied us to the door, and bowed respectfully as we bade him good-bye. *Friday, 16th October, 1835.*

*Leuenhing keae*, or *Lunehing kai*, as the people of Canton call it in their own dialect, is remarkable for many things, but is a very poor street. It runs north and south parallel with Old and New China streets, a little westward beyond them, and forms a communication between the Factory street (*Sheihsan hang*), and the river. At each end, there is a strong gate, opened by day and closed by night. As you pass along the street, you will see on your right and left, and sometimes almost blocking up the way, priests, necromancers, workers in iron, brass, wood, &c.; apothecaries, victualers, changers of money, and retailers of almost an endless variety of commodities. The only objects, however, worthy of special notice are

*Two book-stores.* These stand on the west side of the street near the north gate, and are the only ones I have seen in Canton. They are connected with large establishments in the city, and able to supply any demands at short notice. Most of the works they contain are the popular productions of the Chinese, such as novels, romances, songs, and marvelous stories.

*The tongues of ducks*, I learned to-day, are among the dainties of Chinese epicures. In one of the lanes running westward from *Leuenhing keae*, there is a shop containing a great variety of live fowls, besides several species of dried ones, for sale. One article puzzled me much; and by inquiry I found it to be nothing more nor less than a string of dried tongues, obtained from ducks. They were

stretched out to their utmost length, resembling awls in shape, and hardened almost to the firmness of iron. *Thursday, Nov. 12th.*

*A walk on the walls of the city of Canton* is to be enjoyed by foreigners only on special occasions, when some dire calamity compels the authorities to be kind. Such was the case this morning. The fire which broke out last evening in the new city, after destroying twelve or fourteen hundred houses, was checked soon after daylight. Once during the night I found my way to the top of the western wall; but it being uncertain whether the fire would reach that part of the city, I was importuned to be off, which was done accordingly. A few hours afterwards, however, I was welcomed back, for the fire had nearly reached the wall, and the presence of a fankwei, it was supposed, might do something towards checking its progress. The wall was lined with soldiers, fire-men, and officers. This afternoon I have been again upon the walls, both on the west and south sides of the city. It is a very fine place for a walk, and I enjoyed it much. *Monday, Nov. 23d.*

**ART. VII. *Journal of Occurrences. Peking gazettes; kidnapping; public offices reopened; disturbances at Pooning quelled; new fort; deputation to Laoushoo shan, Old-rat's hill.***

PEKING gazettes to the 7th of January have come to hand, but we have no room for extracts. So far as we know, the whole country from one extremity to the other, is enjoying tranquillity. We hear of no famines, droughts, or insurrections, the three great evils, some or all of which almost incessantly disturb the peace of the empire. According to one of the recent gazettes, the name of the new hoppo is Wântseäng; he is expected here in a few weeks.

*Kidnapping* seems frequent everywhere. We have accounts of it in Peking, Canton, and Macao. In the latter place, not long ago, three little girls were stolen from one family. In Canton, we suppose, scarcely a week passes in which some one or more is not carried off and sold. "It is a gross infraction of the laws, that children should be carried off and sold; and such conduct ought to be carefully investigated and prohibited."

*All the public offices* in the empire were reopened on the 8th instant, the 30th of the 1st moon of the 16th year of Taoukwang.

*The disturbances in Pooning*, one of the eastern districts of this province, seem to have been easily quelled: the fooyuen has returned from thence, after having condemned and executed on the spot twenty-nine of the chief malcontents.

*A new fort* has recently been commenced on the 'middle island,' half a mile above Howqua's fort. This work is doubtless undertaken to prevent Europeans from approaching the provincial city with their "men-of-war." The fort is precisely where the barrier was erected across the river during the memorable war of 1835, while the two English frigates were at Whampoa.

*Laoushoo shan*, "the hill of old rats," is situated south from Whampoa, in the district of Pwanyu, and is said to be the retreat of thieves and robbers. On the 9th instant, Hoo talaouyay, a local magistrate, was sent thither to examine the hill, and exterminate the bandits, should any chance to be found there. This deputation is, like many others, a mere formal affair, appointed annually; there is, however, an odd story among the Chinese respecting the hill, and the origin of its name. For which see Canton Register of the 15th instant.

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ART. I. "*Considerations respecting the trade with China,*" by Joseph Thompson, late of the East India House. London, 1835, pp. 177. Reviewed by a Correspondent.

"MANY are poets who have never penned their inspiration." Many are there also, who have written books, who can show no claim to genius for such a task. It is to be regretted that the author of the work above named, should have stood forth, from his obscurity among the purlieus of the East India house, to challenge the honors of authorship. If the exclamation of the heavily tried Job, as the acme of bitterness, "O that mine enemy had written a book," implied a malediction, we think that "Mr. Joseph Thompson, late of the East India house," cannot have one enemy unsatisfied. In the present bookmaking age, when men write books, about every thing, about any thing, about nothing; when a journey, in a stage coach, from London to York, is given to the public in the shape of "a tour through the midland and northern counties;" or a passage, in a steamer to the continent, is worked up into a three volume fashionable novel, or book of travels; it is not to be looked for that *all* books should be interesting, or useful; but it might be in fairness expected that, when a man turns author because "some publications have recently issued from the press, with the avowed intention of communicating information on the several points connected with the trade with China; and as I have had some acquaintance with a part of the East India company's relations with China, it occurred to me, that I might, perhaps, be able to contribute in some degree to the information now sought to be more generally diffused;" it might be expected that he should know *something* about his subject. However, his modesty once knocked on the head, Mr. Thompson flies at all game; commerce, legislation, conquest—all are handled by him—with what success



we hope to show. The Spaniards have a proverb, "entre los ciegos el tuerto es rey," and on this principle alone can we understand how "Mr. Thompson, late of the East India house," came 'to offer these pages, in the hope of adding something towards a fuller acquaintance with some part of the subject, and to suggest some things which appeared to him likely to promote the interests of British commerce with China.' Verily, it is the blind leading the blind!

The principal sources whence Mr. T. has derived his "information," seem to have been "Auber's China" and the Reports to the houses of Parliament, in 1821 and 1831-2, of which Reports Mr. Auber's book is but a meagre and partial *précis*. It is not to be expected that any one should be able to wade through the prodigious mass of "evidence" on this subject, with sufficient discrimination, united with his labor, to separate the grain, of which there is so little, from the chaff, of which there is so much more than a superabundance; to reconcile the contradictions, unravel the unintelligibilities, and make the light shine from the darkness which shrouds it; but we still might hope that a man would not come to the consideration of the question while totally and deplorably ignorant of all the points of great or general importance which it involves: thus, we are sorry to say, is the case with Mr. Thompson. While he confines himself to the consideration of the question of Exchange, between England, India, and China, a subject on which he is evidently at home,\* he is, at least, entitled to the praise of correctness, though, even amid all the mass of figures which he parades, we cannot discover much of originality. Part first (p. 4-31) conveys a tolerably clear view of the actual state of the monetary currency of Great Britain, as resulting from the tricks played with the pound of silver, by divers of the well beloved sovereigns of that great commercial country, with the narrow view of forcing the receipt of a coin at far beyond its fair value; a principle yet further persisted in, on a minor scale, as far as regards the private trader, from this and other countries, by the monopoly of the bank of England having bullion coined at the mint. Mr. Thompson says,

I found, from an examination of the London Price Currents, on a former occasion, that the price of Spanish dollars, in the fifteen years, from 1816 to 1830, averaged about 4s. 10½d. per ounce; at which average 100 dollars will produce in the London market £20. 9s. 7d.: and after deducting the seigniorage, the same number of dollars would produce in the London mint on the average of 1,000 dollars, weighing troy ounces 866, and containing 214½ dwts. fine silver in every pound troy, £ 21. 12s. 3d.;† from which it appears the mint produce would have been more than the market produce by about 5½

\* "A considerable portion of my time in the years 1802 to 1805 was occupied in an inquiry into the state and condition of the company's Indian mints and coinage, and of the India metallic circulation generally." p. 20.

† "This sum is exclusive of the charge for refining the dollars to the English standard, but as that operation is only required on a small part of each portion of dollars sent for coinage, the charge for refining would not much affect the difference above stated; and when it is considered, that the seigniorage in the London mint amounts to 6½ per cent. the public may surely expect that dollars would be coined at once in that establishment, without any charge or expense whatever."

per cent. It is not very likely that this fact should have escaped the observation of the importers of Spanish dollars ; although it may be the fact that the London mint was not accessible for coinage on private account during that period, in this view then the merchant had no recourse but to sell his dollars in the market : and should this have been the case, and the circumstance have been hitherto overlooked, both by the government and the mercantile community, at least not brought to public notice by the latter, this mention of the fact may possibly lead to an alteration in the practice, so as to enable the British merchant to avail himself of the London mint whenever it may suit his purpose, and thereby perhaps facilitate some of his sales of English goods in the markets of South America, and other places where the Spanish dollars constitute the principle article of return. (pp. 18, 19.)

The details as to the alteration of the Indian currency to one uniform standard, now so happily effected, show that the wretched state in which it was retained, during more than thirty years, at least, was not entitled to defense, on the plea of ignorance even ; as in 1806, the evils entailed on nearly all branches of trade but that of the shroffs, were as well known as now to the honorable East India company, who, however, with that reluctance to 'reform' which marks all monopolies, refused, till they could no longer do so, to establish an uniform currency which, as Mr. Thompson says, "will be also fitted to preserve the needy and uninstructed classes from the extortions of the money-changers, to which they have been subjected for ages ; to facilitate the collection of the public revenue ; to simplify the pay to the troops under the several presidencies ; and to assist in the progress and development of the commercial faculties of the extensive regions now forming the British dominions in India." This part is, as we have said, the result of a practical acquaintance with the subject :—of it we do not complain.

Part second of Mr. Thompson's book (including p. 32-77) presents (always excepting the actual calculations of exchanges, and value of specie,) one of the most complete *jumbles* ever offered to the public under the name of information ; wrong in its premises, wronger in its reasoning, wrongest in the inferences deduced ; confusion is worse confounded in this miserable lesson read to the British merchant as to how, where, and when, he is to conduct his operations in the purchase of Chinese produce, and to place his funds, from home, for that purpose. Many would have deemed that, as in most parts of the commercial world, this might be left to the merchant himself to decide, with the certainty that, as soon as the market value of money becomes high, the capitalist will step in and supply the deficiency, while gaining his own fair advantage : not so thinks Mr. Thompson : the ghost of an odious and defunct monopoly is still to hover round these cherished shores : despising the principle that trade, to be successful, must be unfettered, the proof of which is to be read in the history of commerce in all nations and all times ; he wishes that the giant, exulting in his strength, and prepared to use it, should be tended and delicately fostered like a puling infant ; that it should be "protected" ('save the mark') "encouraged," and "assisted ;" in fact, that it should be bandaged and swaddled till it cannot move,

and so nicely coddled as to be smothered under the operation. Nothing is to be left to the judgment of those who are to incur profit or loss, by the good or bad management of their trade; all is to be "cut and dried" for them; they are to move, forsooth, within certain limits, and in a certain prescribed manner; to buy their dollars, through one party (the E. I. Co.), to which is to be entrusted the care that they are not dearer than the "free trade" can afford: the tea, &c. to be, in like manner, bought—through agents? No!—through practised brokers? By no means! "The superintendents of British trade in China "appointed by the late act of parliament" are to act this part of the play:—

"They or two of them, will receive in that country such dollars, to a specified amount in each season, as may be tendered them for bills on India, according to the practice under the E. I. Co.; and that the dollars so received will be advanced by the superintendents of the trade at Canton to the British traders at that place or Macao, as circumstances may require; which advances the traders are to apply in the purchase of teas for the English markets; and on the sale of the teas in the United Kingdom, to repay in London the value of the dollars advanced them in China on that account."

It is true that he adds, "I understand that his majesty's ministers intend that the rates of the several exchanges in the operations referred to, are to depend upon the current rates in China in each particular season; those rates, however, heretofore, have been arranged on principles different from those which prevail in most of the other parts of the world; and therefore I apprehend that this part of the subject has not been, by any means, sufficiently considered," which is no doubt very kind of them and highly considerate. Can his majesty's ministers in sober truth have such intentions? We trust not. Maugre the repeated absurdities with which this trade has already been visited, it is barely possible that the British government can contemplate so monstrous an imbecility as an interference with the course of exchange. Why is the trade with this country to be singled out for this infliction? Why not try it first with one of his majesty's colonies? There are surely enough of "ruined villages" among the W. I. islands, where its failure would be unimportant; here, its issue might not be so; no merchant could continue to carry on a trade liable to interruption, or total ruin, by the caprices of men ignorant of the subject; and after a short time, the home government would find that the tea and silk, to be shipped at all, must be shipped home on government account, or remain altogether in this country.

The bugbear that affrights Mr. Thompson, is that "as China does not supply articles of export sufficient to repay the value of the articles exported from India, a large balance in favor of the Indian merchants has remained at the close of each year;" though he immediately adds, "and which balance has been discharged by the Chinese merchants, partly in dollars and the remainder in sycee silver;" and thus, it appears to us, the Chinese are most likely to continue to pay it; as it must be borne in mind, that all the dollars,

gold, and sycee, exported from China to India, are the produce of the opium trade, which always commands, from its very nature, as a contraband trade, payment in some article of great value and easy transport, as treasure or bullion.

In his remark on the mode in which remittances were made from China, "Mr. T. late of the East India house" says, "the practice of the Indian merchants has been, to exchange the dollars received from the Chinese for sycee, to as large an extent as possible; then to pay to the supercargoes so many of the remaining dollars as they would receive for bills on India; and lastly, to transmit the balance in dollars to India." While he lauds the East India company for offering by their bills a good mode of remittance to India, he admits that the profits to them were large, amounting for many years to a nett two per cent beyond all charges of transport, agency, and interest of money; six to seven per cent below the mint value of the dollar in Bengal, being paid in China to the purchaser of the E. I. company's bills. The plain fact was that the operation suited both parties; the E. I. company, who wished to get dollars in China at as advantageous a rate as possible, without incurring all the above named heavy charges on bringing them, and the merchants and agents who wished to lay down funds in India for the purchase of produce there, and who took the company's bills when offered at a fair rate, as the purchase of sycee was not at all times to be relied on in sufficient quantities, and the export of dollars was attended with difficulty.

What our author can mean by his remark that, "on some very few occasions the Indian merchants, and these principally the Portuguese traders in opium, required a much higher rate of exchange than the produce of the Calcutta mint would warrant: and sometimes, in cases of emergency, the supercargoes were compelled to submit to those terms;" it is not easy to make out. *Why* "the Portuguese" traders in opium required a higher rate, does not appear, and, as to the supercargoes being "compelled to submit," the object of the traders, it is plain, was simply to get for their dollar as much as from circumstances the dollar was worth, in which they acted as merchants, it is to be presumed, generally act. The difficulty, which Mr. Thompson foresees, of effecting remittances save through the E. I. company, or his majesty's superintendents, is always started by men who take so half sighted a view as to fancy that dollars can be obtained for nothing. It is manifest that, as these dollars must be the produce of some of the imports, and as remittances are to be made on the best possible terms; as soon as the E. I. company is out of the field, other capitalists will step in to take their place, and as large sums are constantly being sent on from Bengal, for investment in Chinese exports to England, or the purchase of bills, as a more eligible mode; bills in China on Bengal will be plenty as soon as the exchange rises to a level with the profit obtainable by advancing funds on respondentia, or, failing this, by investment in cotton or opium, as is frequently done. It is scarcely, at this time of day, worth while to argue with a man who thinks that any foreign interference

can be of any thing but prejudice to a trade; but the peculiar position, for so many years, in this country, of the company, shutting out all opposition from private merchants, and which made the E. I. company the usual channel of remittance, has blinded many into the belief that it must go on, as it has done, or stop altogether.

How it may be asked, have Americans laid in their cargoes, for many years? In some part, by the sale of goods from Great Britain, in whose manufactures no English subject could interfere with them; in part, by the import of United States' produce, quicksilver, Turkey opium, and dollars; but in great part, by the disposal of their bills, in payment for their teas, to the hong merchant, who passed them to other foreigners in payment of his debts to them; many of these bills were sent to India for negotiation there, on more favorable terms to the purchasers; for reinvestment; or as a more favorable mode of remittance than offered by Company's bills or treasure. That this will still continue, no one will doubt; and this may satisfy the doubts of Mr. Thompson, lest "some difficulty may indeed occur, in respect to a supply of dollars in China equal to the demands of the trade." That dollars are brought in less quantities than formerly we should have thought he might have explained to himself by the fact that they were abundant in China, and consequently procurable at cheaper rates than if shipped from the United States or Europe. This is borne out by the course of exchange which, for these bills, was for some years, from 1828 to 1833, at 3s. 11d. to 4s. 2d. per dollar, four to six pence cheaper than they could be laid down for here. The high rate (4s. 9d. to 5s.) at which the dollar has been, since the commencement of the free trade, will influence, and has influenced large shipments to this market, which, had they not been met by the East India company's agency here, would have done well; and among other goods, dollars would flow in, were the market one of fair competition; but, while the lords of India have a countinghouse open for the sale of bills on Bengal and dollars, while not subject to the same limited views of profit as private capitalists, but only anxious to get cash remitted to England, it is not to be supposed that any will enter the field as their competitors; for, their operations being based on no general views, but depending solely on caprice, or the plan of the moment, no one could be safe who should attempt it; this was exemplified in the early part of the past season, when the East India company's agents' treasury was opened, suddenly, for bills on Bengal, at thirty days sight, at 210 sicca rupees, while, the day before, 207 was refused for the bills, drawn in London, at sixty days sight: the same has occurred within the last few days, when by the sudden closing of the same treasury, sixty days sight bills, and private thirty days sight bills have reverted to 207.

The ridiculous proposal of Mr. Thompson that the hong merchants' bonds for cotton, &c., should be cashed by his majesty's superintendents, and then given to the speculator in tea, to pay the hong merchants, is one of the very richest and most ludicrous plans ever projected: let those who know China say how it would work,

and which would have the command of the market—one going with dollars, or with these transfers,—and what the difference, in taels per pecul, one would have to pay beyond the other—besides the absurdity of driving a purchaser to deal with a certain named hong merchant, in lieu of going where he could be best and cheapest served.

Our unfortunate author is then bewildered with the East India company's valuation of the tael, and from his remarks, he would appear to be so mystified as to have at last no distinct idea of what 'a tael' really is. He puts, in his table of money and bullion at Canton, "1,000 cash=1 tael or six shillings," he might as well say as many pence, for, as a matter of course, the value of a tael weight of sycee silver must vary with the market price of that article, as caused by a comparison of the supply with the demand. At page 61 we find "my impression is that the tael was formerly a coined money." If, by "coined money," Mr. Thompson implies money minted by the government, his "impression" is an absurdity; but, inasmuch as all ingots of sycee are reckoned, like all weight in China, by taels; and the fineness or "touch," with the weight and name of the manufacturer, or shroff, guarantying it, are stamped on the lump, which is generally of a fixed weight; it may be so construed; and, in all respects, but that the crown deducts no six or eight per cent as seignorage or other name for privileged plunder of the precious metal, it may be looked on in some degree, as a coin. There is obscurity in the assertion that "seventy-two taels are reckoned equal to one hundred dollars" in the computation of accounts in Canton; one hundred dollars are reckoned at seventy-two taels, and paid at the value, weight for weight, that is, that one hundred Spanish dollars weigh so many taels weight of silver, but it is not true that (page 61) "the Spanish dollar has obtained a very general circulation in China as a coin, and wherever it is known, it is received and used as such." Dollars invariably pass as so much weight of silver, and do not pass among the Chinese as coin. As to the computation of the tael by the East India company, at 6s. 8d. sterling, it was an absurdity, which had the effect of mystifying people, and raising the upset price in sterling money at the East India company's sales in London, and as a matter of course, of enhancing their profits; but the subject is now scarcely worth the arguments which Mr. Thompson indulges in; the fallacy has been too frequently exposed: hear our author on this very subject: "the cost of the cargoes from China has been charged at ten per cent more than they should have been charged in the company's home book; from which it appears there has been an error to the extent of ten per cent in all the computations and statements relating to the East India company's trade between England and China for very many years past."

His misstatements, from ignorance no doubt, come so thick in this part that it is scarcely possible to point out more than a few. Had Mr. Thompson referred to any of the Canton Price Currents, he could not have stated that "Spanish dollars form the medium of uscer-

taining value in all transactions between the Chinese and foreigners who trade by sea." All calculations are made by the Chinese in taels weight of silver, and by taels, is the price of tea, and many other articles, estimated by the purchaser. The following is rich in itself, and the *naïveté* with which the discovery is set forth that the China monopoly was not a source of *loss*, to those managing the affairs of India, not a bad sample of our author's style.

"The Court of Directors in 1813 were well aware that the Indian and China commerce had not in any degree been carried on at the expense of Indian revenues; and to those who ever had any doubt on that point, I presume the various documents presented to both houses of parliament since the year 1813 must have removed that doubt, as by those documents it is incontestably shown that large, very large, sums, amounting in the aggregate to several millions sterling, have been supplied from the surplus profits of the Indian and China trade, accruing on the sales in England, in aid of the territorial revenues of India, in order to enable those revenues to meet the very heavy disbursements which have been occasioned by the several wars in which the British government in India has been engaged, both for the protection of the old territory and in the acquisition of the new territories now subject to British dominion in the East."

The shipping employed in the Indian and China trades, and the alterations that may be effected in this, take up the third part of this work, and, excepting the egregious ignorance which it displays, it has little worthy of remark. We need not insist on the superior eligibility of smaller ships to those formerly employed by the E. I. Co., as set forth by Mr. Thompson, as there can be no doubt, but that the latter will gradually be replaced by vessels of more convenient size. The following, we confess, puzzles us: "Another consideration of importance is, that the smaller vessel, drawing much less water than the larger ones, they are much better fitted for navigating the China seas, and the several passages leading to those seas, both to and from India, England, and China, particularly when the navigation occurs in those months which are considered more or less out of season; and, further, it may be observed, should the Chinese authorities afford more facilities for the navigation of the Canton river; if, in that case, it should be found expedient, the smaller vessels might deliver their cargoes, even at the Keys of Canton itself."

What "the Keys of Canton" may be, Mr. Thompson has not condescended to explain; and what the small size of the ship can have to do with the navigation of the China seas, we are, we confess, unable to divine. We only notice these absurdities, *en passant*, to show what dependence is to be placed on a work which we see is quoted in England, as an authority, and which may possibly be referred to in the changes which must, ere long, take place in the relations between Great Britain and China. The remarks as to the exemption of ships importing rice alone, from all port charges, is another proof how loose is the information which Mr. Thompson gives to the British public as "fact." Hear his reasoning on this Edict, which is but what the Chinese call a "paper order," meant to deceive the imperial government, while it is not acted on with regard to the

foreigner, and it will be apparent, of how much greater value is a small amount of practical information than all the fine theories which people at home fancy and invent about a nation of whom they know so little. The fact is that ships "importing rice alone" are yet subject to charges, legal and illegal, both be it remembered equally binding on the foreigner, amounting to about 1,300 dollars: the imperial edict, no doubt, says that "ships entering the port with rice alone" are to be no longer charged with the "enter port dues," but as nothing is said of the "go out port dues," they are yet levied; this may be taken as a fair specimen of the mode in which the imperial orders, favoring foreigners, are obeyed in Canton; and how the authorities "keep the word of promise to the ear but break it to the hope." There was, we believe, an instance, some years since, of an application to the E. I. company's factory in China to import grain into China, when a scarcity was looked for, and, if we are rightly informed, the grain was left on the hands of the importers, as the price had fallen before it arrived from India. As to the importation of rice from Bombay, it is a branch of trade of that place which we do not recollect as among the exports to China. One striking absurdity of the Chinese plan is that all ships, large or small, can come in with, say, three thousand peculs of rice, and not, as Mr. Thompson says, "in a specified proportion to the tonnage of each vessel."

Part fourth (page 85-113) contains Mr. Thompson's "observations respecting the intercourse between the subjects of Great Britain and the authorities and people of China;" the whole of which is taken, at random, from "the Records" and "Aulær's China;" and, though in some of the points, the author has stumbled on the truth, as in "the squeezes" to which the foreign trade is exposed through the hong merchants, and the venality and corruption of all the Chinese officers; yet, these are so mixed up with the stale arguments, as to the influence of the E. I. company, the excessive parity and propriety of their conduct, and much of the same trash, which has been diined in the ears of the people of England now for so many years, that is plain, that in selecting these various points, Mr. Thompson's "information" was but of slight service to him.

Part sixth is devoted to the discovery of some plan by which the aforesaid intercourse may be rendered more certain than now: we shall view these together, and with them conclude; the rest of the book being but a continuation of the theory of remittances advocated in former chapters.

With regard to the danger of a stoppage of the trade by the Chinese, at which so much alarm is felt or pretended, it is not probable that recourse will be had to this measure, which is equally injurious to both sides, except as a last resource, and only then when all other means fail: yet more, if the Chinese should ever find that the threat will be looked on as a national insult, recourse will never be had to it, in any case. It is idle to say that the Chinese do not know the force of foreign nations, but it must be difficult for them to



reconcile the power, which these nations possess, with the reluctance which there appears to use it, even in extreme cases. The Chinese themselves claim the possession of great power, while it is notorious that this is confined to their edicts, and only apparent when bullying is used towards any enemies, all foreigners included; and the acquaintance with foreign nations which two centuries have now given them, must have impressed them with the idea that they are bullies like themselves: the question has always been, who would stand out longest; and the Chinese whose passive endurance is amazing, and whose readiness at quibbling makes denial or explanation a matter of certainty when required, have, as far as we have yet seen, always triumphed, by not having recourse to open violence. In the case of admiral Drury, named by Mr. Thompson, this holds good: the admiral came up not knowing what he was to do; in doubt as to his right to attack—probably impeded by the jealousy of the E. I. company, who were always loath to see any British authority in the country independent of them—and in fact unwilling, as it proved, to use his power at the moment that the use of it became necessary to prevent disgrace to the flag which waved over him; but with the fatality which always attends such ill concerted plans, decision was wanting; and, after a little delay, as if wavering, he retreated in the face of the Chinese force. But let Mr. Thompson tell this story:—(page 89-90.)

“The supercargoes, thinking the viceroy might be intimidated by the appearance of some armed British vessels in the immediate neighborhood of the city of Canton, so as to relinquish all further interference in the affair; the naval commander in China (admiral Drury) was induced to proceed in one of his majesty’s ships to the second bar in the Canton river. But finding that demonstration had no effect, he afterwards advanced nearly to the city of Canton itself in the armed boats of his majesty’s ships, together with the armed boats belonging to the company’s and other English ships then in China. The Chinese made a great show of resistance, having formed a line of boats across the river; and as the British admiral appeared determined to break their line, the Chinese fired many guns and rockets, during which a British seaman was wounded. The admiral, however, who was in one of the boats, would not suffer his people to fire either their guns or small arms, in return, not judging himself warranted to proceed to such extremities in such a cause, and, perhaps, also from a most commendable feeling of humanity; for although the Chinese fire caused little damage to the English, had the English returned their fire, the loss of the Chinese would have been, in all probability, extremely severe. Some short time after the failure of this attempt of the English, their naval force retired from the river, and then the troops were withdrawn from Macao, and reembarked for India.”

Thus has it ever been! The company’s supercargoes in the affair of the “Topaze;” in both the embassies; and more recently, in the affair of lord Napier, have managed so to mix themselves up with the government authorities of Great Britain, that, coupled with the importance derived from their being *spokesmen* in all such cases, the Chinese have fairly enough taken up the idea that one is no more to be dreaded than the other. The culpable and infamous apathy

of the British government, with regard to the gross insults offered it in the person of lord Napier, have gone to strengthen this. It is within the knowledge and observation of all, that for many months after this, the Chinese were nervously alive to all reports of arrivals of men-of-war, &c., that new forts were built in all directions, and the old ones much strengthened; that considerable bodies of troops have been stationed about the Bogue, and the forts themselves kept in a constant state of readiness, to insure which, many visits have been paid by high officers of the government, which has cast also new cannon of large size, and taken every means in its power to repel an attack—which they expected—and which they deserved.

Englishmen are in the habit of sneering at the conduct of the Dutch in Japan: they may find a parallel to it here in their own, and all the excuse that the most pacific or servile can find, is, that the Chinese are "a peculiar people," and that, consequently, an insult, a hard word, or harder blow, from them, is by no means to be regarded in the same light as if administered by a Frenchman, a Russian, or a Turk. The "peculiarity" of the Chinese consists of cunning; they find whom they have to deal with, how far they dare go, and on these, they act. They were doubtful as to the king of England submitting to the same indignities as the company used to swallow, to keep their tea trade; but now, that they have proof how "reverently submissive" he is, they have their cue; and *he* will have a hard task who shall be sent here to disabuse them. Were an envoy—not an ambassador, a tribute bearer—sent to Peking, placed, as he should be, to make success *possible*, that is, with the fullest powers, independent of all control but the crown itself, unconnected with trade, or traders,\* and with a respectable force, under his immediate orders, and his only; he might make for himself a name famous in the history of his age, and entitle himself to the praise and gratitude of millions, foreigners and Chinese, who would benefit by his conduct. What is required, it may be asked? He must be a Talleyrand, or a Metternich, or, at any rate, a lord Heytesbury, some old *rusé* diplomatist, grown old in the art of detecting differences, and glorious in that of splitting straws! No, he need never have seen Vienna, or Naples, or Berlin, or Paris, but he should be a man uniting sound natural sense with keen discrimination; high courage and a nice sense of honor, with temperance and forbearance; mild, yet vigorous, and determined; decided in his views and prompt in his actions; a gentleman and a civilian as well as a soldier—*tam marte quam mercutio*—with him the dignity and character of Britain (and of all foreign nations, we may add) might be left. Such a man *was* the late Marquis of Hastings; such a man is the late governor general of India, lord William Bentinck; and we can imagine no more glorious a conclusion to a career of great brilliancy, clouded by

\* We are much inclined to regret that this was not studied in the petition sent home by the British residents in China. It caused it some opposition and yet more ridicule—even the dictatorial tone used was forgotten in the surprise caused by the demand that the representative of the honor of Great Britain should be placed under the orders of merchants

no vice, meanness, or weakness, than the establishment of a correct and amicable understanding between the celestial empire and the inhabitants of England, as well as the United States; for their interests, here at least, we regard as united and inseparable.

With regard to the mode in which interference with this imbecile though arrogant nation shall be carried into effect, we think that, as it matters but little *how* it is done, so that it be but decided on, in a style worthy of the great nation taking it on itself to fight the fight of the civilized world against these "conservatives" of the east, and to compel this "one nation" to return to the great family of mankind, from which it has dared to separate itself in solitary sulky grandeur. The *how* may be safely left to the common sense of those who may, at length, take the matter seriously in hand; for we venture to predict, that the ease with which a well managed "representation" or appeal (we do not use or like the word embassy in relation to this country) would obtain, at Peking, all its *fair* demands, would astonish those who continually sing the praises of the "oldest dominion," and indulge in meaningless rhapsodies about the reluctance of the people to change, and the injustice of compelling them to trade with us on our own terms; for, strange as it may seem, and monstrous as it will appear but some few years hence when the business is done, there are not wanting people, subjects of the haughtiest, the most powerful European nations, and citizens of "the Great Republic," who advocate the continuance of the present state of things, with all its disgrace and dishonor, in preference to a free, friendly, and well understood intercourse, obtainable by the course named,—*a demand*, backed by a respectable force, so as to give some coloring to the excuses which the emperor and his ministers might have to make to themselves for granting what they dare not withhold. His celestial majesty seems somewhat of the same kidney with the sham marquis in Molière's "Précieuses Ridicules"—while one porter begs humbly for his pay and receives blows and abuse in return, his more sensible comrade carries his point by the argument of the upraised cudgel—"Ah! ça ça est bien, on obtient tout de moi quand on s'y prend de la bonne façon:—tu as raison, toi."

Mr. Thompson troubles himself uselessly about Macao, and its cession to England by the Portuguese. For in the first place, it is not worth having; and in the next, it is not in the power of the Portuguese to give it; it does not belong to them, any more than it does to Mr. Thompson himself; they are "endured," at this corner of the empire, as the most easily kept in order of the Europeans, and they pay a rent to the emperor for permission to reside in it. The want of a good harbor, and its dangerous position in the season of tyfoons and strong north or east gales, unfit it for the possession of a commercial nation, as *point d'appui*. Lantao is better, and this we should prefer of the places named by our author. It is an island, capable of defense, procuring abundant supplies of food, with many good harbors, is not so near the provincial city as to render it dangerous for natives to resort to it, for the purpose of commerce.

Formosa is too large, and its channel too dangerous; besides, it has no good harbor. Chusan is too far north; unless it were determined to have settlements on more than one island, in which case it would be a fine position for the trade of the northern provinces; but, we would suggest that instead of skulking into these, as it were in the dark, a formal demand for them should be made from the emperor, not with a view to conquest, or colonies, which it is not the wise policy of a commercial nation to multiply, but with the view of effectually, by the presence of British authorities, with a decent force, at their doors, keeping the Chinese in mind of the treaty, which would be made; and which they most certainly would contrive to forget, should the execution of it be entrusted solely to their remembrance.

Mr. Thompson is, as far as we know, correct in his observations about the possibility of stoppage of the internal and coasting trade; nothing seems to be easier, but we cannot believe that there would be occasion for the experiment. Without that trade, multitudes would be in distress, and probably revolt, in a few months; but, it may fairly be questioned, whether we have a right to relieve ourselves of a slight trouble by causing such misery. It is not against *the people* of China that our exertions should be directed—they are our friends; it is against the corrupt, cowardly rulers, who insist on keeping this fine portion of the globe cut off from the rest of the world, and consequently, from the benefit of the improvements which would follow a change.—In the usual style, our author sums up thus:—

“But the prosecution of such measures would be, indeed, and in fact, actual warfare on the part of Great Britain against China. But, surely, the government and people of this country have not yet arrived at the conclusion, that it is lawful and fit for them to compel the Chinese to adopt European notions of commercial intercourse by that which ought to be the last of all resorts—namely, *war!* I trust that as the several authorities in this country have hitherto uniformly disclaimed any such intention, they will continue, by all possible means, to avert so dreadful an alternative. It may then be asked, are conflicts and aggressions between Chinese and British subjects still to be allowed, in the hope that nothing of a more serious nature may occur; when, at the same time, it must be palpable to most understandings, that if some effectual check be not put thereto, they may eventually lead to such occurrences, as to produce a state of warfare between the two empires? I think a check, of the kind supposed, can be effected by the government of this country, and I proceed to its consideration in the next division of these pages.”

We should much like to know what war was ever embarked in, that would bear a close inquiry into the motives influencing it. It is rich indeed that Great Britain, whose arms have been carried, on one pretence or other, into every corner of the globe; at one time, to force taxes down the throats of the Americans, at another, a king down those of the Frenchmen; sometimes for the possession of an island, not worth having; at others, but to keep the minister of the day in power, by diverting the attention of the people; it is, we say, *rich*, that in the nineteenth century, we should be asking for

a right to go to war. If we have the power, we have the right. So it has ever been, so it will ever be. The rest is but humbug; the mawkish philanthropy may suit a Utopian or the golden age, but for this working-day-world the theory is too fine.

After many *pros* and *cons*, as to how things are to be managed, when Macao is ceded to us, Mr. Thompson lets the cloven foot peep out at last :

"The company's agents, now in China might, if deemed advisable, be vested with the powers referred to at Canton; and should any increase to their number be found requisite for the due discharge of these functions, some of the late members of the China factory might be associated with them for that purpose. \* \* \*

Whatever objections, therefore, may arise from moral considerations to the trade in opium, it is no more to be expected that the British government in India will prohibit so lucrative a commerce to its subjects there, than that the government of Britain will interdict all trade in British and foreign spirits in the United Kingdom. It is under the conviction, then, that the trade in opium between India and China will still be encouraged and extended, that the suggestions respecting Macao have been offered, in order that, at least, every practical endeavor shall be used to prevent those collisions and that bloodshed which have hitherto but too often disgraced the British flag while occupied in that traffic in the waters and on the coasts of China."

So eh? as the Chinese say; but we have have strong doubts as to the fitness of these gentlemen for the employ; and yet stronger as to the degree of satisfaction which its adoption would cause to those interested in the trade. Are we never to have done with this company? Is not the degraded state in which their conduct has placed foreigners, infinitely worse than when we first came to the country? For then, fortunately, there were "private adventurers" who demanded civility, and had courage and sense enough to return insult, and give blow for blow. Is it not sufficient that all has been lost not even "hormis l' honneur?" That we are now restrained to buy our tea, in fear and trembling, lest some drunken sailor should stop the trade, by knocking a Chinese on the head? That our flag should be despised, our sovereign insulted, his envoy spurned, and virtually murdered? That we should be deprived of the common rights of humanity, intercourse with our families? That we should be cooped up, like rats in a cage, abused in edicts, refused appeal to the laws, subject to all sorts of personal annoyance and moral degradation; is not this—the debt we owe to the honorable East India company—sufficient? Do we want more of them and their doings? Their time is past, the incubus is off at last, let us have no more of it.

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**ART. II. *Remarks on the political, moral, and religious state of Ultragangetic India.*** Written in 1820, by the late Rev. William Milne, D. D.

THE Ultragangetic, or Indochinese nations, may be considered as commencing with Burmah, and stretching eastward along the continent to the isles of Japan, including the Malayan Archipelago, and the vast groups of islands lying between Pulo Penang and Corea. These embrace some of the most populous and interesting countries under heaven. They contain a full third of the human race; and from a variety of considerations, have most urgent claims on the benevolence and commiseration of the people of Christendom. That in regard to civilization, the best of them are centuries behind the least improved nations in Europe, no one who possesses any knowledge of the history of both, will for an instant deny. Many of the tribes living in the interior parts of the islands, still continue in the wildest state of savage life; while the chief part of the inhabitants of the Archipelago, are in the comparative scale, semi-barbarians. All the governments of the Ultragangetic nations are despotic, and many of them tyrannical in a very high degree. To exalt and aggrandize privileged orders of men, and keep the people in a low, degrading servitude, ever children in understanding, and the vassals of arbitrary power, seems the uniform tendency of every native government on this side of India, without the exception of one. Their constitutions seem framed on this principle, and the spirit of their laws tends to this end. In as far as the theory of their governments may be investigated and reduced to general philosophical principles, and the annual details of the executive power laid open to public view, in so far will this proposition appear confirmed; particular temporary exceptions cannot invalidate it. The report of a traveler who begins to describe a country before he has lived three months in it, to pronounce on its literature before he has learned its language, eulogize its laws before he has seen the development of a single principle of the government, ought to be received with some reserve; for, though perhaps the only means from which the public can for the time form a judgment of that country, future researches, made under more favorable circumstances, will very likely give a different view of the subject. Such is the tendency of the native governments of the Ultragangetic nations; and it will be well for those who may attempt the spread of the gospel in these parts, to keep this in view.

Politics do not, it is admitted, form any part of the object of missionary societies; yet it is of the first importance for them to form a correct judgment of the intellectual character of the people whose condition they aim to ameliorate. And who knows not that the leading characteristics of every government, have a mighty influence

on the progress of intellect and the formation of moral character? They are indeed actually and faithfully transcribed in the hearts of the people, so that one totally unacquainted with the particular qualities of a government may, *a posteriori*, be fully persuaded of what its nature is, from the conduct and character of the people. Liberty, in the occidental acceptation of the word, is totally unknown under the native governments; therefore missionaries must not expect it, but previously to their coming forth, should firmly resolve to bear with patience and peace, all the inconveniences that may arise from living under governments in their nature the very reverse of those under which they may have been brought up; and under all the various forms of legislative administration, should be prepared "to be subject to the powers that be." From these causes, vigorous intellect, improved understanding, independence of mind, comprehensiveness of view, and an open unsuspecting frankness of disposition, are rare things in this part of the world, and still more so where the system of idolatry is of so degrading a kind. It is, however, the peculiar glory of the gospel that it is suited to all the different degrees of understanding among men: vigor and comprehension of intellect are not absolutely necessary in order to its reception, though it is indeed in many cases the parent of them.

The religions of Ultragangetic India are three; the Pagan, the Mohammedan, and the Christian. Burmah, Tibet, Siam, Camboja, Cochinchina, China, and Japan, are overspread with the Buddhist idolatry, whilst a very considerable portion of the Chinese, and of the people tributary to this empire, are infected with a vain atheistical philosophy, which recognizes no God, and which acknowledges no hereafter. The people, i. e. the great mass, all "worship the work of their own hands." Various other forms of idolatry, not yet clearly described, are found to exist in the interior of some of the islands, where human sacrifices are offered. The early prevalence of Hindooism on Java, Sumatra, &c., the traces of which remain to this day, has been fully proved by sir Stamford Raffles, in his large and interesting history of Java.

The Mohammedan faith prevails more or less in the chief countries of Ultragangetic India, has spread entirely over some of the Malay countries, and runs along the coast of most of the Archipelagian isles, even that of Borneo, and the Celebes. In some places it has a strong ecclesiastical establishment, which will not be easily overthrown. Several versions of the Koran, or parts thereof, have been made, three of which we have heard of, viz: one into the Chinese, one into the Malay, and one into the Maccassar language. In those copies read in the mosques, the Arabic fills one column of the page, and the translation into the vernacular tongue, the other. It is highly probable that the Koran, or parts of it, and the ritual of Islamism, have been rendered into various other languages of eastern India, though we have not obtained certain information respecting such versions. The nature of Islamism was known in Europe centuries ago; it would therefore be superfluous to say any thing on

that subject here. We may just observe, that surrounded as the professors of this faith hereabouts are with idolaters of various descriptions, it is not to be wondered at, if they lose their reverence for the prime article of their religion, the unity of God, and be found, as is sometimes actually the case, "doing service to them who are by nature no gods." So feeble is the influence of their belief in the doctrine of providence, that they repose as firm a faith in spells, charms, ghosts, and dismal tales, as any of the blind idolatrous nations about them. Indeed, we cease to wonder at this, when we see Roman catholic Christians worshipping at the shrine of some Pagan or Mohammedan saint, and protestant Christians (to the everlasting reproach of their principles) culling in the aid of heathen conjurers to discover thefts, and charm away the rheumatism! This leads us to say a word on the state of Christianity in the Ultragungetic nations.

Christianity, under the two principal forms in which it appears in Europe, viz. the catholic and protestant, has been partially made known in several of these countries, for some ages past. The Portuguese carried their faith along with their arms, and planted the former wherever the ravages or conquests of the latter extended. The Spaniards did the same. Goa and Macao were early the chief seats of the Portuguese ecclesiastical authority in India; Luçon, or Manila, that of the Spanish. The catholic missions yet existing in these countries are four; the Portuguese, the Spanish, the French, and the Italian. On this side of India, the Portuguese have missions in Malacca, Timor, and China. The Spanish missions are chiefly in Manila and the Philippine isles, Tungking, and the remains of a mission in China. The French missions exist in Penang, Siam, Cochinchina, and some remains of them still in China. The Italian are those of the Society de Propaganda Fide. These four missions have each a clerical gentleman, commonly an aged missionary, residing in Macao as agent for the missions, who is also a corresponding director. The present state of the catholic missions is very little known. The persecutions they have suffered in China and other countries, together with the long interval of efficient communication with the continent of Europe, during the late war, have greatly weakened them; perhaps entirely extinguished them in some places.

Some remarks on the catholic religion as propagated in China, have been made in the former part of this work. The writer could wish that a regard to the truth did not compel him either to be totally silent, or to speak in the most unfavorable terms, of the state of religion among the catholics in the European colonies of Ultragungetic India. But is it not the observation of every one who has bestowed the least attention on the subject, that extreme ignorance, gross superstition, unbearable pride, connected with squalid poverty, and the neglect of business, are the characteristics of the mass of the lower classes of catholics? And in many cases, is there not visible such a depravity of morals, as is quite painful to



every reflecting mind! This must indeed be a source of the greatest grief to the well disposed clergymen who labor among them. How pitiable is it that the idolatrous superstitions of China do not exceed in grossness, some of those practiced in the adorable name of Jesus by this community! How lamentable that true religion should have so exceedingly degenerated, as to be scarcely distinguished from the most senseless and disgusting forms of paganism! How much is it to be desired that pious and enlightened men in the Romish communion, would "purge out the old leaven, that their church may be a new lump."

The protestant faith was planted in several parts of the farther east, by eminent Dutch clergymen, particularly in the Moluccas. The purity of their doctrines, and the diligence of their labors, are manifest at this day, in the valuable theological treatises which they have handed down. At Malacca and Java the chief attention of the clergy seems to have been directed to the European community, and comparatively little done for the heathen. After the Dutch colonies fell under French influence, a sad reverse in regard to religion commenced. Now it is hoped, things are improving since the repossession of them by the Netherlands' government. But, are not the proofs of an awful degeneracy in doctrine and practice still too manifest? Is it not much to be feared, that the scepticism of the continental schools of philosophy has poisoned the sources of theology at home? Is not the loose, demoralizing, and libertine tendency of infidel principles but too visible? Is not the public profanation of the latter half of God's holy day, countenanced too often by the example of persons in public life, sometimes even of the ministers of religion themselves; a subject of just and deep regret? Is it not to be feared, that total neglect of all religion by many protestants, forms as mighty a barrier in the way of the conversion of the heathen, as the gross superstitions of the catholics? Shall we allow ourselves to suppose that vice, gross or refined, is less hateful to the Deity than superstition? While we justly confess that the empty pageantry of masses and processions is altogether unacceptable to that blessed Being, who never appointed them, 'nor required them at our hand,' shall we so far impose on ourselves as to imagine that infidelity, under the cloak of liberal sentiment, or irreligion under the pretext of avoiding a mean and degrading superstition, will be pleasing in His sight? Is there not a loud call, by the circumstances of the times, on all protestants in Ultrangetic India, to rouse themselves to holiness and purity of conversation, and to show zeal for the propagation of the true faith? The zeal of the protestant clergy, and of Christians of various denominations on the west of the Ganges, may justly provoke the zeal of their brethren in these parts.

In Ultrangetic India there are now [1820,] three protestant missions, viz. those of the Netherlands Missionary Society, revived since the peace; those of the English and American Baptist Missionary Societies; and those of the London Missionary Society. The fields are vast. There is abundant space for all. Had each of

these three missions an hundred laborers ready to send forth, they might, by proper care in the selection of posts, all find room, and labor without coming in contact with each other; and when dispersed over the vast and thickly peopled regions of eastern India, we should still have cause to say 'what are these among so many!' Two protestant ecclesiastical establishments have extended to these regions, viz. the Dutch Reformed church, and the church of England. The Dutch Reformed church has for its range of operation, all the colonies of Netherlands' India; and the church of England has Penang, Bencoolen, and the British factory in China, three most important posts, from which the word of life may sound out to the surrounding countries.

Supineness and inactivity in the great work of evangelizing the heathen, have been too much the reproach and sin of every Christian community, and particularly of privileged bodies of Christians; but the age of supineness is over. Every body of Christians is shaking off the dormant indolence of former days, and rousing itself to action. We cannot, therefore, but look with some degree of hope to these two church establishments, each of which possesses vast means at command, both in regard to wealth and talent, for the illumination of the heathen. Why might there not be some general system of union and coöperation formed between these two ecclesiastical bodies and the various missionary establishments, on the broad principles of protestanism, for the purpose of diffusing our holy religion through the Indochinese nations? To me, this does not appear an impossible thing, if the object were well defined, and the principles of coöperation few and simple. But without regard to this, much may be done by each of these bodies, in its own sphere. And how can a consistent protestant, whatever be his rank or office, satisfy his conscience to spend a few years in such moral wastes as these, without ever attempting to do any thing for the illumination of the heathen about him? Can he recline with comfort on his dying pillow, and say: 'I have done what I could?' If a public and highly distinguished character, decorated with titles and honorary distinctions, what joy can these withering laurels afford him, amidst secret reproofs of conscience, for professing to believe doctrines, the influence of which he never displayed, and to revere, as exclusively from God, a system which he never took the least pains to make known to others?

Among many and greater obstacles to the evangelizing of these countries and islands, there are three, the hurtful influence of which will be felt more or less; viz. slavery, opium, and gambling. Few of the enormities committed on the Malayan seas, or the horrid scenes of debauchery and bloodshed which are so often exhibited, but may be traced to one or all of these sources; and they are too profitable to those who patronize or encourage them, to hope that a speedy check will be imposed on them.

Happily, in as far as the European governments are concerned, slavery it may be hoped, will not be in existence fifty years hence;

and their influence may go a great way with some of the native powers. But while this inhuman traffic exists, it will cause missionaries, especially in parts less frequented by Europeans, to be regarded with distrust and suspicion; and there is a class, whose interest it is to misrepresent the designs of those who seek the melioration of the heathen. I do not mean respectable merchants, and sea-faring men of established character, for whom I entertain a high regard, and to whom this base practice is as abhorrent as it is to myself. The vast consumption of opium on this side of India, is the source of so many evils among the people, and yet of so much gain to the merchants, that I utterly despair of saying any thing on the subject that will not be regarded with dislike. I cannot, however, but regard it as one of the many obstacles, which hinder the moral improvement of eastern India and China.

That gambling should be practiced, is no matter of wonder; but that a practice so destructive of social order, and which so effectually impoverishes a large portion of the people, to enrich a few, generally of the worst characters, should have ever been sanctioned by any Christian government, and a portion of the public revenue derived therefrom, furnishes just cause of astonishment. It has indeed been said, that the only legitimate means of discouraging the practice is, to put certain burdens upon it, and that its operation on the circumstances of the people, being thus made more painful, they may of their own accord cease from it. But to this specious argument it may be replied; first, that gambling is in bad repute among the sober and wise heathen. Many Chinese writers particularly have treated the subject in a very sensible manner, and pointed out clearly the dangers of it to persons, families, and the public; so that any Christian government putting an entire stop to gambling, has the opinions, I may even say, the consciences, of this valuable class of the community on its side. That the Chinese are great gamblers, is admitted; but this is a violation of the principles which they are taught to respect. Secondly, however good the design of the government that derives a farm from this source may be, the people form very different ideas of it; they consider it a source of too much profit to the public treasury, to be dispensed with. They see an annual revenue derived from it, and likewise the heads of the farm frequently accumulating wealth thereby. Some sober Chinese have said: "In our country, gambling to be sure prevails very much, but every sensible man considers it a source of the greatest evil. What judgment then, shall we form of a government which licenses and supports a practice that involves so many in quarrels, riots, and deep poverty? You tell us to reform: but see how your western governments act. It is possible there can be any true benevolence to the inferior people, while the legislator gives them up as a prey to a few licensed depredators?" Such are the views of some sober heathen. If Christian governments regard their own public character in the eyes of the nations around them, they will for ever cease to draw the smallest portion of revenue from this

channel. Thirdly, it is to be feared that the licensing of gambling houses tends exceedingly to encourage the practice instead of diminishing it. Those that take the farms must raise the money from some quarter, and we find that they have uniformly in their pay, a set of the most worthless wretches, dispersed among the people, to encourage and tempt men to gamble; even little children, sent forth to purchase some small article for family use, are entangled by these on their way, induced to venture their few pice, which they almost uniformly lose, and have to return weeping to their poor parents, who probably have not another pice at their command. The intervals of rest which the people have from their work, are taken up in gambling, which so engrosses their thoughts as to leave no time for receiving instruction, or leisure to think of subjects connected with eternity. These obstacles are, it is allowed, of a minor sort; but powerful enough to create the ruin of the persons and families of thousands; to corrupt the morals of youth, and very materially to impede the progress of knowledge. They create abundant work for the magistrate, and increase the difficulties of the missionary.

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**ART. III.** *Notices of Modern China: Banditti in the northern and middle and southern provinces; in Whampoa, Heängshan, and Macao: Pirates on the coast of Fukkeën, and the coast and rivers of Kwangtung; imperial fleet: Feuds of clans.*

WHEN England was much disturbed by gangs of robbers in the time of the Saxons, the law determined, according to Hume, that a tribe of banditti consisting of between seven and thirty-five persons, was to be called a *turma* or troop; any greater company was an army. The Chinese code (sec. 266), in treating of highway robbery, awards death to all of any company of or above one hundred persons assembled as banditti. Such definitions cannot be accurately preserved perhaps, nor is it of importance here, excepting that the revolts by large masses of the people are tokens of a never subdued population, or one which bears its yoke with impatience; whilst banditti mark an ineffective police and a demoralized state of society. It is for the last purpose chiefly, that we multiply our record of disturbances.

In a Peking gazette of April 1820,\* the emperor accused the provincial governors of concealing acts of plunder by banditti, in order to escape censure; and former notices in this work have shown that the governmental officers are too often interested in concealing these offenses. The frequency of crimes reported is not, therefore,

\* *Indo-chinese Gleaner*, October 1820, page 412.

as in the best regulated societies, a proof of the general feeling against crime among the community, and of the vigilance of the police, which tends ever to give crime publicity. In 1827, we find complaints of many daring robberies and murders committed at Peking without detection,\* and twelve government carts laden with grain carried off from one of the city gates in open daylight, by a party of banditti, headed by a man who represented himself to belong to the imperial family. At Changning in Honan, a party of banditti armed with swords and spears, in the same year, attacked a house, wounded four of the servants, and carried off four thousand taels in money.† In 1828, the governor of the Hoo kwang provinces addressed the emperor respecting a district under his jurisdiction,‡ called Siangyang fang, in which the land is barren and the people poor. "Very few of the inhabitants," he says, "have any regular occupation, and their dispositions are exceedingly ferocious; they fight and kill each other on every provocation. In their villages they harbor thieves, who flee from other districts and who sally forth again to plunder in all directions to the great injury of the traders." The governor requested an accession of military force. The banditti in the mountainous parts of Shantung province were so numerous in 1827,§ that it was necessary to give extraordinary powers to the officers of government, to inflict summary punishment, and lessen the expense attendant on examining hundreds of prisoners. In Chü-keäng province there are certain hills which the government wish, we are told,|| to keep uninhabited because they are the resort of banditti; and they command to set fire to the grass annually to prevent people settling there. In 1829, the flames from this conflagration spread so rapidly in consequence of a high wind, that thirteen of the soldiers engaged in it were burnt. The same year, eight thieves were apprehended,¶ who had the audacity to join in plundering the emperor's retinue.

But of all the provinces, Canton furnishes by far the most numerous instances of plunder by banditti, partly perhaps from our having better means of becoming acquainted with them than in more distant provinces. The mountainous district on the borders of the Kwangtung and Kwangse provinces, which are under the same governor, seems to be the "black forest" or classic land of freebooters in China. The scene of a romance called the "Hwa Thou Yonan," in the time of the last dynasty is laid in that region. "High and well built square houses are seen in the fields from space to space," says de Guignes, in his account of the Dutch embassy's progress through this country,\*\* "which serve as a retreat to the inhabitants when there are robbers. We have seen nothing like them in the province of Canton, but the low mountains which separate it from Kwangse and Fuhkeën may have rendered this custom necessary, those mountains

\* Mal. Observer, Jan. 15th, 1828.

† Mal. Observer, April 8th, 1828.

‡ Mal. Observer, July 29th, 1828.

§ Canton Register, Dec. 14th, 1827.

|| Canton Register, Jan. 4th, 1830.

¶ Canton Register, Feb. 3d 1830.

\*\* Voyage to Peking, vol. 1. page 276.

being the abode of brigands, who made occasional excursions in the neighborhood." The brigands seem to fight one another occasionally; for the Peking gazette of December 1826,\* contains a long account of a battle between the people of Canton and Fuhkeen provinces, which made it necessary to call in the military, and several lives were lost. The governor of the two provinces in 1821,† requested that the banditti in his jurisdiction might not be included in the act of grace published by the present emperor on his accession to the throne in that year, because the two provinces were so much infested by robbers as to make it dangerous to liberate those who had been captured. About four hundred banditti were taken that year at Chaouchow foo,‡ near two hundred miles to the eastward of Canton. On the 9th of December, thirty-three banditti were brought prisoners into Canton, and thirteen more on the 10th.

We have no further account of seizures until 1827, when we find the governor of Canton requesting the emperor to bestow rewards on the troops,§ who had captured two hundred of the banditti that infested the hills in the southern part of the province; and forty-one more were brought in from Chaouchow foo.|| In March 1828, a party of armed banditti, calling themselves police, attacked and plundered a house in a village, of property to the amount of five thousand taels.¶ In August of the same year, one thousand dollars were offered for the apprehension of one leader of banditti, and three thousand for another.\*\* In December, the judge of Canton put forth a proclamation upon the subject,†† in which he says: "In Canton province, the law against banditti is very severe. In cases of a general pardon from the throne, those who have robbed in bands, are not to be included. If a bandit has escaped three years and plundered three times, he is executed immediately after conviction, and his head suspended in a cage. This is not the mode of treating banditti in any other province. Here the law is not only severe, but the exertions of the police to seize offenders are strenuous. Still there are, at this moment, undecided cases in court, of robbery by banditti in this province, to the number of four hundred and thirty, which involve upwards of two thousand and one hundred bandits, who have not yet been caught. They are daily augmenting. It is exceedingly difficult to get through all these trials, and clear them off from the public courts." In 1829, the governor obtained rewards for the military,‡‡ who in the preceding autumn had scoured the hills to the north and east of the province, and captured three hundred bandits.

In the same year, the magistrate of Whampoa issued a proclamation against banditti,§§ who set houses on fire on purpose to plunder amidst the confusion. This village appears to be a notorious

\* Mal. Observer. Jan. 30th. 1827.

† Indo. Gleaner, April 1822, p. 311.

‡ Mal. Observer, Sept. 9th. 1828.

\*\* Canton Register, Aug. 23d. 1828.

‡‡ Canton Register, May 2d. 1829.

† Indo. Gleaner. Jan. 1822, p. 276.

§ Malacca Observer, July 1st, 1828.

¶ Canton Register, March 22d, 1828.

†† Canton Register, Dec. 13th, 1828.

§§ Canton Register, May 2d, 1829.

place. So long back as 1821, we read of a numerous armed party attacking and plundering a pawnbroker's, and a money-changer's shops,\* killing the pawnbroker, and wounding his people. Two hundred military and one hundred police were sent from Canton to endeavor to apprehend them. The magistrate of Nanhai district issued a proclamation in 1829,† against banditti who cut down the growing crops of the farmers; and the farmers themselves, who quarrel about the bounds of their respective lands, collect a multitude and cut down each other's crops. In the vicinity of Canton, Whampoa, and Macao; in the districts of Shuntih, Tungkwan, and Sinhwuy, the people who cultivate land on the banks of the rivers, are particularly distressed by these practices. The banditti require them to pay for a ticket of security, and plunder those who do not comply. A similar proclamation was put forth the following year against banditti,‡ who force farmers and fishermen living on the coast to take out and pay for a permit of security.

In 1830, some thirty armed ruffians broke into the Yungshing temple in Canton and rifled it.§ Shortly after, five hundred soldiers were sent to the villages outside of the north gate to seize some banditti who had plundered the house and violated the person of a lady, whose husband was absent on public duty at Peking.|| The next day, the same party were dispatched to apprehend two hundred plunderers in Honan. In August, a party of about five hundred bandits openly plundered the house of a rich man in the western suburbs of Canton.¶ In Shuntih district, six hundred dollars were paid for the ransom of two persons,\*\* who had been carried off by the bandits. Their relations were afraid to apply for the aid of the military, because it is customary for the robbers, in that case, to put their captives to death. About two months before, a robbery to the extent of about three thousand taels was committed by an armed party, who on the following night also violated the persons of some females. The ringleader was apprehended by means of an informer, in the beginning of September,†† and he gave in the names of thirty of his associates. A little later, we find the governor dispatching the military to scour the hills in the northern districts of the province in search of banditti.‡‡ The next month, an attack was made near the Bogue on some Fuhkeën traders, who were wounded and plundered of about six thousand dollars.§§ “It is said,” adds the Register, “that within the last three months, as many as four hundred robbers have been brought to Canton.” The ex-governor of Canton in 1831, was attacked about Nankeung,||| on his route from the province, and plundered of property amounting to about seven thousand taels.¶¶ Twelve of the robbers were afterwards seized. The banditti were troublesome to the farmers at Heängshan again

\* Indo. Gleaner, July, 1821.

† Canton Register, Dec. 12th, 1829.

‡ Canton Register, Feb. 3d, 1830.

§ Canton Register, July 3d, 1830.

¶ Canton Register, Aug. 2d, 1830.

¶ Canton Register, Aug. 25th, 1830.

\*\* Canton Register, Aug. 25th, 1830.

†† Canton Register, Sep. 6th, 1830.

‡‡ Canton Register, Sep. 18th, 1830.

§§ Canton Register, Oct. 16th, 1830.

||| Canton Register, Aug. 15th, 1831.

¶¶ Ch. Repository, vol. 1, p. 80 and 159.

this year, levying contributions on their crops. The magistrates were ordered to apprehend *five hundred* of the robbers!

Even the priests engage in plundering parties occasionally. We find one instance recorded in 1817,\* of an attack made by some Lama priests in Mantchou Tartary, on a trading waggon which they plundered, and killed one of the traders; and another in Canton in 1828,† when forty-one priests of Budha were brought from the department of Shaouking, in the northern border of the province, where they had been engaged in plundering and robbing traders. A Buddhist priest was executed in October of the last year (1835),‡ who was a native of Shaouking, but had dwelt in a temple outside of the east gate of Canton for many years, where, during the whole time he had harbored a gang of robbers.

*Pirates.* The Chinese seem to distinguish between pirates properly so called and plunderers upon the rivers and lakes, calling the first "sea-robbers," and the latter "river or water robbers." These distinctions are not always made in our translations, the river robbers being alternately classed with pirates and with banditti. So long, however, as the same facts are not repeated under different names, it is of little consequence what terms are used; but we will still preserve the distinctions as far as possible, in order to mark more particularly those infractions of the law and defects of the police, which peculiarly affect the commercial intercourse of the provinces of the empire. The same robbers in very many cases, no doubt, plunder both on sea and on land, and famine or abundance increases or diminishes both the pirate forces and land banditti. We have already spoken of banditti at Chaouchow foo in 1822. Gutzlaff who visited this place in 1831, says in his journal:§ "In this department and in the neighboring province of Fuhkeën, and in the adjoining department of Hwuychow foo in this province, famine has very generally prevailed during the last few months; pirates consequently abound, and insurrections have in several cases occurred. Numbers of peasants also are induced by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces."

The notice of pirates might well be preceded by an account of the Chinese navy, which, as they have no foreign stations nor foreign wars, may be called their sea police; but our materials are not sufficient for this purpose, although enough to show its utter inadequacy to protect the maritime commerce of the empire.|| In 1818, we find the governor of Keängnan stating the difficulty of procuring sufficient timber in his government to build twelve war-junks, which were ordered for the coast of Shantung, where no materials at all are found.¶ The difficulty is not so great, we may suppose, in Canton, since the governor of that province reported in 1821, that ninety-three vessels were disabled by bad weather upon the coast

\* Indo. Gleaner. Aug. 1818, p. 143

† Canton Register, Oct. 27th. 1835.

‡ Indo. Gleaner. April 1819, p. 50

§ VOL. IV. NO. XII. 71

† Canton Register, Jan. 15th, 1828.

§ Gutzlaff's Voyages.

¶ Indo. Gleaner. April 1822, p. 313



during the years 1819 and 1820; and forty were disabled in one month in 1821. The truth of this heavy loss, which is all attributed to storms, may partly be owing perhaps to a circumstance which was reported in 1833.\* A hundred thousand taels were said to have been expended in that year in building ten new junks under the direction of the chief magistrate of Canton. Secret information was given to the admiral and the governor, that the new junks were all fastened with wooden instead of iron bolts, which on examination proved to be true. The admiral's own junk had been lost this year, and it was ascertained from pieces of the wreck, to have been similarly fastened.

The Peking gazette of the 29th October 1833, contained a paper six pages long by the emperor upon the subject of the navy,† in which he reproaches it as being merely a name, and altogether ineffective. The emperor's report is confirmed by the voyage of Messrs. Lindsay and Gutzlaff,‡ who found at Nangaou, the second naval station of Canton, and bordering on Fuhkeën, only seven or eight war junks, resembling the smaller class of Fuhkeën trading junks. This place is the residence of an admiral, who has a nominal force of 5237 men under his command, of which 4078 belong to Canton, and 1159 to Fuhkeën. The existence, however, of these troops is said to be very doubtful. At Amoy,§ the same voyagers were followed out to sea by the whole imperial squadron, consisting of twelve junks, which kept up a heavy cannonade about six miles astern of them the whole morning. The ridiculous encounter of these gentlemen with a Chinese admiral is already quoted in this work.|| A censor recommended in 1831,¶ that the admirals on the coast might be allowed to cruise beyond their respective stations; but the proposition was rejected by the council to whom the emperor referred it, on the ground that it would impair the responsibility of each admiral. It appears by this, that there is no one large fleet which can habitually move about from place to place, but each admiral is isolated in his separate command.

The most remarkable epoch in Chinese piracy in modern times will be found recorded in volume 3, page 62 of this work, and also in a translation of a Chinese account of it by Neumaun. It occurred about the year 1809, when the pirates mustered a fleet of five hundred sail, which was opposed by an imperial squadron of ninety-three junks, which we may suppose to have been the whole disposable force of the empire at that time. The imperial arms availed little against the strength of the pirates, but the arts of the commanders did much, and means were found to sow dissensions among the leaders of the pirates, and ultimately gain them over in succession to submission. Great pains has been taken to prevent their gaining head since, and with success as far as to prevent combination amongst them; but they seem still to exist in considerable numbers all along the coast. A Peking gazette of June 1831,

Evangelist, May 1st. 1833.

† Chinese Repository, vol. 2, p. 421

‡ Chinese Repository, vol 2, p 532. § Lindsay's Report, page 27

¶ Chinese Repository, vol. 2, p. 513. ¶ Canton Register, Feb. 19th, 1831

contains a long paper against allowing tea to be carried to the northern provinces by sea,\* because the tea dealers carry with them powder and iron to supply the pirates. The writer advised the emperor to relinquish the trifling duties levied in this traffic and compel the goods to be carried by inland navigation. In 1826, the governor of Canton issued a proclamation against the Lintin smugglers,† “who have boats,” he says, “of thirty or forty oars, carrying fire arms, and they are so daring as to fire upon the government revenue boats. When smuggling fails, they become pirates.” One month later,‡ we have another of his proclamations, respecting piratical boats which pretend to the authority of government, and under the plea of searching for opium and other smuggled goods, they rob and vex the trading boats in the numerous creeks and rivers of the province. A long article appeared in the Peking gazette of the 20th February 1827,§ respecting pirates who infest the Tsungting lake in the Hoo Kwang provinces. On the 2d November, 1827, eleven pirates were brought before the criminal judge of Canton,|| but we do not hear what became of them, unless the seven criminals executed for river piracy on the 19th December following, were a part of them.¶ According to the Peking gazette, pirates infested the coast of Formosa in 1828.\*\*

The Whampoa magistrate issued a proclamation in 1829, against river pirates, who pretended to be revenue officers.†† A boat belonging to government, laden with specie, had been boarded a little above Canton by a gang of these people, but they were driven out again without any booty. Another of these boats conveying money to Peking, was robbed in Shantung province. The rivers of Canton province were said to be infested with pirates this year,‡‡ who forced trading boats to purchase passes from them. The governor of Chê-keäng complained to the emperor, the same year,§§ against the officers employed on the coast, who had permitted pirates to plunder and murder several successive days. The emperor deprived them of their buttons, and allowed them three months in which to apprehend the pirates, failing of which, they were to be dismissed from office and prosecuted. In 1830, a party of five pirates landed at the village of Chuntseän and plundered it,||| carrying off both men and women to obtain a ransom for them. The military were sent out against them, who apprehended ten of the party. In the last month of 1830, twenty men were decapitated in two successive days in Canton,¶¶ for piracy on the coast. A Peking gazette of 1831, notices the plunder of Howqua's fort in the Canton river, by the pirates.††† The emperor expresses his displeasure at the pirates being in such strength in the province; and orders nine of the culprits who had

\* Indo. Gleaner, April 1822, p. 308.

† Mal. Observer, Dec. 19th, 1826.

‡ Mal. Observer, July 15th, 1828.

\*\* Canton Register, June 14th, 1828.

†† Canton Register, July 2d, 1829.

‡‡ Canton Register, July 3d, 1830.

¶¶ Canton Register, Oct. 15th, 1830.

† Mal. Observer, Dec. 5th, 1826.

§ MS. Translation.

¶ Mal. Observer, Aug. 26th, 1828.

†† Canton Register, March 2d, 1829.

§§ Canton Register, Jan. 4th, 1830.

||| Canton Register, Mar. 17th, 1831.

been seized to be tortured, and strict search to be made for the others. In 1832, we have an account of three Fuhkeën junks being attacked by pirates in Macao roads and some lives lost.\* A censor reported to the emperor this year upon the frequency of piracy on the coast and rivers of Canton.† He says, they (the river pirates) have the audacity to dig up graves and carry off the dead in order to obtain ransoms for them. In October of this year, eleven pirates were executed in the district of Heängshan.‡

Proclamations were put forth by the governor towards the end of the year, concerning a fleet of pirate boats which had come from Cochinchina.§ Two of the boats had been taken, and the prisoners stated the fleet to consist of upwards of ninety sail. The names of twelve of the leaders amongst the pirates were given, who were all natives of Canton. The governor offered amnesty to those who would desert the pirates, and pardon with a large reward to those who would apprehend the leaders. It was probably the leader of this piratical force, who was apprehended the same year by the offer of a reward of three thousand dollars on the part of the Heängshan magistrate.|| He is said to have laid several districts on the coast under contribution during the two preceding years. This Cochinchinese fleet is reduced, by an account of it in the Repository,¶ to thirty or forty sail, which is more likely to be correct. It was no doubt, soon dispersed. A curious anecdote will be found in this work where last referred to, of the mode in which the pirates obtain ransoms. The twenty-three men executed for piracy in Canton in August of this year were probably a part of this band.\*\* The fooyuen of Fuhkeën complained to the emperor this year,†† of the prevalence of pirates along the coast of that province. Numerous cases of piracy and murder were brought before him, and the naval officers were doing nothing to apprehend the criminals or prevent the recurrence of the crimes.

*Feuds.* The frequent and violent collision of clans and parties in a nation belongs to a certain stage of civilization not of the highest order, and denotes a weak and neglectful government. King Edmund in the preamble to his laws, according to Hume, mentions the general misery occasioned to our Saxon ancestors, by the multiplicity of private feuds; and the strifes of the Scottish clans in the last century, or of the Joyces and Flynns in Ireland and the Tsacs and Wangs in China at the present day, denote an approach to parity in the moral condition of those people at the respective epochs. An account of the origin and nature of some of these feuds of clans will be found in a former number of this work. We proceed to enumerate further instances of them.

A case is recorded of two families of the above Chinese names in Fuhkeën province,‡‡ collecting their partisans to a fight in 1817,

\* Canton Register, April 7th, 1832.

† Canton Register, Nov. 3d, 1832.

‡ Evangelist, No. 2, May 22d, 1833.

§ Chinese Repository, vol. 2, p. 192.

¶ Indo. Gleaner .Feb. 1818, p. 45.

† Chinese Repository, vol. 1, p. 248.

‡ Canton Register, Jan. 10th, 1833.

¶ Chinese Repository, vol. 1, p. 282.

†† Evangelist, No. 4, June 3d, 1833.

when eight men were killed and forty houses belonging to the Tsac, burnt. The police seized some of the parties, but the military were obliged to be called in to repress the conflict effectually. In 1819, we find some farmers in the northern part of Canton province falling out about a piece of land, when six were killed and four wounded.\* In 1821, the Peking gazette mentions the subject of a petition from an inhabitant of Chaouchow foo,† the district in Canton province already mentioned in connection with banditti and pirates, which was: "that four years before, his kindred having refused to assist two other clans in their feuds, had, during that period, suffered most shocking cruelties. Ten persons had been killed and twenty men and women taken captives, who had their eyes dug out, their ears cut off, their feet maimed, and so rendered useless for life. Thirty houses were laid in ruins and three hundred acres of land seized upon. Ten thousand taels of money had been plundered, temples of ancestor thrown down, graves dug up, dikes destroyed, and water cut off from the fields. These occurrences," continues the petitioner, "have been stated to the officers of government thirty or forty times; the military have come to seize the offenders four times, but have effected nothing; which has increased contempt for the laws on the part of the perpetrators of these cruelties, who have recently associated themselves with eight other leaders and organized the whole body into four bands, and taken solemn oaths of attachment over slain victims. The governor has ordered a reward of one thousand pieces of gold to any one who will apprehend these persons; but for the ten murders committed not one person has forfeited his life to the laws." The petitioner was remanded back to Canton to have the case enquired into, and we hear nothing more of it.

In the same year, the fooyuen of Fuhkeën memorializes the emperor on the disturbances and ungovernable state of his province,‡ arising from the cruel, fierce, and quarrelsome disposition and habits of the people, who arm themselves in clans and fight together, and oppose the police; never submitting to admit them into their villages, nor giving up an offender but to a military force. In 1823, the adherents of a great corn contractor in Chêkoäng, assailed the public granary,§ for which four of them were banished. In 1826, a proclamation was issued against monopolies of corn, upon which this same clan collected several hundred people, seized upon the public granary and declared that they would not allow any grain to be issued until their four friends were liberated. The heën magistrate repaired thither with some military to quell the disorder, when the rioters seized him and confined him in the granary, and twelve other civil and military officers who went to assist were bound and beaten; and the troops were assailed with brick-bats. A reinforcement was brought, which stormed the granary, and took three hundred and five prisoners. The emperor in noticing it, wrote, "if this affair be not

\* Indo. Gleaner, Jan. 1820, p. 229.

† Indo. Gleaner, Oct. 1821, p. 229.

‡ Indo. Gleaner, July, 1821, p. 117.

§ Mal. Observer, Oct. 23d, 1827.

severely punished, it will be impossible to repress proud and turbulent spirits, or collect the revenue in kind;" and he signified his intention to recur to the subject again, but we have no further notice of it.

It appears that in 1827,\* the clans on the borders of Nganhwy province, were in the habit of fighting with muskets and small pieces of artillery carried on men's shoulders. The emperor laid the matter before the Military Board, who recommended very cautious measures to be taken to disarm these people, and to seize upon the persons who manufactured their weapons. They were ordered to deliver their arms within a set time, receiving their value in money. The governor of Canton issued a proclamation against clans in 1828,† in which he says, it is the custom for large clans to seize the best lands and most useful streams for irrigation, at the expense of the smaller clans, whose women they also insult. A little later, the judge puts forth an edict to the same effect.‡ "The Canton people," he says, "pay no attention to the control of the laws. In the conduct of affairs they delight in litigation, and have no regard for the preservation of life. In pursuance of the feuds of the halls of their ancestors, they proceed to collect together a multitude of their own clan's people, and seizing spears, swords, and other weapons, they fight together and kill people." A case occurred in 1829,§ of the poorer members of a clan assembling a party to the number of twenty-seven, armed with knives and hatchets, to murder and plunder a wealthy head of the same clan, which they effected, and carried off a considerable booty. They were apprehended and ten of the ringleaders sentenced to decapitation, and the rest to a hundred blows and transportation. In July of this year, thirty-six prisoners are stated to have been brought to Canton from the Tungwan district, to the eastward of the second bar and the Bogue,|| being the ringleaders of two parties who had fought together in private warfare; and at a village in Shuntuh district, upwards of a thousand men were said to have engaged with spears and fire-arms and killed thirty-six persons on one side, and more than twenty were severely wounded. The military were called in to quell the riot. In the seventh moon of this year, a fight occurred between two parties,¶ one of which were Mohammedans on the borders of Keängnan and Honan provinces. One party brought out guns on carriages, arranged them in a line, and fired upon the moslem mosque. Four hundred persons are said this year (1831,) to have been killed in these battles in Tungwan district.\*\* Only twenty-seven of their kindred appealed to the government on the occasion.

Towards the end of last year (1835), serious disorders occurred in the old district of Chuouchow foo, which required the presence of the acting governo of Canton to quell them.†† The account of them in the Peking gazette states, that, "in the neighborhood of Shangyew

\* Mal. Observer, Jan 29th. 1828

† Canton Register, Ap 12th. 1828

‡ Canton Register, July 3d. 1830.

\* Canton Register, July 4th. 1831.

† Canton Register, March 8th, 1828.

§ Canton Register, Febry. 3d. 1830.

¶ Canton Register, Mar. 24th, 1831.

†† Canton Register, March 22d, 1836.

the recesses in the hills are deep and the woods thick, whence banditti are constantly pouring forth, who are bound together by solemn oaths, and who excite and delude the simple and ignorant people." This report then goes on to say that several of the officers of government having united to search for the banditti they seized Le Hwuy the ringleader, and twenty-five of his accomplices. "From the examination of Le Hwuy it was found, that he had worshiped the deceased Lo Keangsze as his leader, who transmitted to him the secrets (of the association). After Lo Keangsze's death, Le Hwuy became the chief, instructed many pupils, and deceiving a multitude of people, became famous and formed an association; more than this he has not rebelled against the laws. We have searched the dwellings of all the criminals and have not found any military weapons secreted." From the above account, it is not very clear whether these rioters ought to be classed with secret associations, banditti, or clans, but probably the latter; the leaders bearing the same family name, and there being no accusation of robbery. The first rumor of the affray stated it to be a combat of clans in which a great number of men were slain.\* It was reported that the acting governor took three thousand troops with him to the scene of action,† and by their help or some other means he captured many of the offenders, executed twenty-nine of them on the spot, and sentenced others to different degrees of punishment.‡

Along with the clans must be classed a people somewhat resembling American "squatters." The Pwanyu magistrate describes them thus in a proclamation issued in 1829.§ "They are natives of the eastern part of Canton, (Chaouchow foo again apparently) and when they appear in the neighborhood of Canton, they call themselves visitors. When one of them finds a bit of ground by the side of a road or a burial place, he rears a mat shed, in which for a while he dwells alone. After a short time, he brings his wife; then gradually others of his kindred, and so by degrees spreads his wings and increases his adherents. Among this class of people, there are many industrious cultivators; who either rent small spots or occupy bits of waste land. But there are also among them lawless banditti, who are called 'hill dogs.' When a funeral goes to the hills (according to the Chinese mode of burial), these hill dogs keep barking till they receive a sum of money to allow the funeral to take place. If their wishes are not complied with, one of them lies down in the grave and will not come out until the fee be paid. When they observe a grave neglected, they dig up the remains and sell the ground. Not only orphan graves which none worship at nor repair are usurped, but any one unvisited for a year is assailed by these 'dogs.' They first take away the grave stone and wait to see if any complaint be made. If not, they dig up the grave and sell the spot and the stone. They will sometimes also exchange the stone and a larger and better burial ground, for a worse."

\* Canton Register, Feb. 23d, 1836:

† Chinese Repository, vol. 4, p. 437.

‡ Canton Register, Mar. 22d, 1836.

§ Canton Register, March 2d, 1829.

**ART. IV.** *Description of a Chinese wedding; containing notices of the ceremonies performed on the occasion.* Extracted from a journal at Singapore.

SINGAPORE, *November 28th*, 1835. Having been informed that a daughter of one of the principal Chinese merchants was about to be married, I solicited an invitation to attend and witness the ceremony. On arriving at the house of the bride's father, I was politely received by him, and invited to a seat in a room adjoining that in which the ceremonies were to take place, there to await the arrival of the bridegroom. As he did not arrive till nearly half an hour had elapsed, I improved my time in examining, with the father, the room where the daughter was to be married.

Before the door which led into the street was a screen. On the right hand of the door, in front of a window, stood a narrow table, elevated on a bench and some old bricks, and covered with fruits and sweetmeats, having two or three small wax caudles burning on each end of it. Beyond this, towards the interior of the house was a mat spread upon the brick floor, and still another smaller mat, of a finer quality and colors. On the side of the room opposite to the window and table above mentioned, was the family god, a large picture of a deified hero, and under it the family altar. This was fitted up for the occasion with a variety of showy ornaments, and sacrificial articles. Next to the wall was a screen about two feet square, formed of small square pieces of marble, each having some painting upon it set in a wooden frame. At each end of this stood a waxen candle about three feet high and three inches in diameter at the lower end; these were already lighted. Near each of them were several curious articles, composed of various colored sweetmeats, fruits, &c. fixed on long sticks of wood or wire; and between them a still more curious object, which it would be difficult to describe. The body of it was composed of green leaves, several of which were rolled together, and then the rolls stitched together in the form of a pyramid. Into each roll of leaves was inserted a slender stick, some of which were covered with sweetmeats and dried fruits, and others with leaves and flowers. In the top of the pyramid of leaves, was a stick with numerous branches covered with leaves and flowers and sparkling tinsel. These were but a part of the curious and gaudy ornaments on the altar. Between this altar and the carpet mentioned above, were set seven chairs, with cloth embroidered with gold-thread spread over them. One of these stood with its back towards the family god, and the others on the right and left in front of it. A table stood in the middle. The walls of the room were hung with papers bearing various inscriptions, some of which were expressive of good wishes towards the couple about to be married.

When I entered, there were several men in the room preparing for the wedding. At length, the word was given, "coming;" on which a young friend of the parties put on a long light colored silk garment over his usual dress; and the father asked if all was ready. Soon it was proclaimed again, "coming;" and the young man put on a longer and larger garment of figured light green sutin, reaching to his feet. Again they said "coming," and he completed his dress by putting on a dark purple robe of figured satin, and a pyramidal cap with red hair fixed in the apex, and descending on all sides nearly to the rim. This person was the "receiver of guests."

The sound of music was now heard, and they prepared "to meet the bridegroom." He came in a procession preceded by music, dressed like the "receiver of guests," and attended by six companions, each bearing an immense umbrella, and other persons bearing poles of bamboo with branches and green leaves upon them, and sustaining between each pair a piece of red cloth about three yards long. On his arrival near the door, a kind of paper basket filled with Chinese crackers was carried out, and the crackers burned with great uproar. The receiver of guests met him at the door and performed the usual ceremony. As he entered the door, a nephew of the bride, splendidly dressed in embroidered satin with much tinsel and a little gold, advanced and presented him an orange. The receiver of guests then conducted the bridegroom to the carpet, already described, and placing him at one end and himself at the other, they bowed to each other; and then by three measured long steps they exchanged places and bowed again; and then at last he conducted the bridegroom to his seat at the head of the table, and pretended to arrange the cloth for him. They here bowed to each other over it, then he went to receive others, leaving the bridegroom standing, and performed the same ceremonies with each of the six friends of the bridegroom; they then took their places, bowed, and sat down.

Tea was then brought, three cups in succession, and finally betel nut. Soon after these were removed, my attention was drawn towards the interior of the house, where the bride made her appearance splendidly dressed and veiled, and attended by several females. She advanced with down-cast eyes and a very low step, designed doubtless to imitate that of the little footed ladies of China. On coming to the threshold of the room, she paused, and waited without the motion of a muscle, or any expression of sentiment in her face, the coming of her future companion. As for him, when he knew she had come in sight, he cast an eager eye sideways to catch a glimpse of her as soon as possible. He very soon left his chair, walked round before his companions to the door where the bride stood, and they bowed to each other, she raising her hands slowly to the level of her shoulders and letting them fall as slowly, and with the same immoveable, inane countenance as before; and then turned and walked away. He bowed less deliberately, then turned to his companions with a smile of satisfaction playing on his countenance, gave them a slight bow, and followed the bride.



Thus ended the ceremony for to-day. It is to be renewed again after two days, and at the house of the bridegroom, whither the bride is to be conducted. When the ceremony was over, I conversed a little with one of the bridegroom's friends who had acted the part of negotiator for the parties, (i. e. for the fathers of the bridegroom and bride,) before the wedding. He told me the bride had been in the inner apartments for eight or ten years; and that the bridegroom had never seen her before. He said also that she could not read.

*30th November.* Went to the house of the bridegroom to see the conclusion of the wedding. The arrangement of the room where the ceremonies were to be performed was very similar to those at the house of the bride's father. On a table standing before the family altar, were placed at one end more than twenty female garments, and a pair of shoes; on the other end, slips of red paper inclosing dollars with names written upon them; and on the middle, a waiter on which was laid a belt, said to be wholly of gold and to have cost two hundred dollars, a splendid large buckle for it, a handsome bosom pin, and several rings. All these were presents to the bride from various relatives and friends. The names on the papers were the names of the donors, who gave as many dollars as their ability allowed or disposition prompted them to do. The table was covered with a red velvet cloth, embroidered with gold thread; and at each end of it stood a chair with a similar cloth upon it.

While I was waiting the arrival of the procession two coolies came in, bearing between them a stout pole covered with *cajang*, (a kind of long leaf like flag leaves, stitched together,) under the cover of which was something more substantial; I soon ascertained that it was a lady, who was brought in this style to the wedding. The carriage consisted merely of the pole and *cajang* with a cloth, the ends of which were tied to the pole, and the middle, hanging down two or three feet and spread out, afforded a seat for the lady. Several others were brought in the same way; and as the carriages seemed to have been thoroughly used, I conclude this is the method in which they are usually conveyed from place to place. A more uncomfortable and degrading method could scarcely be imagined. But Chinese custom and opinion do not allow them to be seen, and they are not considered worthy of a better carriage.

The report being made that the procession was near, a man in the dress of ceremony like that worn the other day by the receiver of guests, began to bow and worship; first towards the altar at the window, to the gods, to whom he bowed ten or twelve times with his head to the floor; then towards the family altar, to the family relatives, to whom he bowed four times. Before commencing this, he lighted several incense sticks and bowed slightly with them in his hands, and set them in a dish of ashes upon the altar towards which he bowed; and also burned incense enough to fill the room with smoke. The procession was like that of the former occasion

but less numerous, and the bridegroom and bride came in palanquins; he, attended by the little boy who presented him the orange on the 28th, and she, by three little girls of the same age, splendidly set off with embroidered silk of very brilliant colors, and gaudy head-dresses.

The bride was assisted to descend from her carriage by her attendants, and on coming near the door was presented with an orange by a little girl dressed like those just mentioned. At the door, the bride and bridegroom bowed to each other. They took their places on a mat between the two altars, first facing that near the window, towards which they both kneeled, and he bowing with his head to the ground, while she performed an equivalent ceremony by settling back upon her feet in a very graceful manner. They then rose, and knelt again, repeating the ceremony several times, and then turning towards the family altar did the same. Her attendants carefully arranged the skirts of her long garments as she knelt, that they might not receive injury, nor entangle her feet. Her eyes were down-cast, her face uncovered, and her features as immovable as if made of marble. He appeared rather careless and impatient to be done with the ceremonies.

After their worship in this room, they went into the interior of the house, and performed similar prostrations there. They then returned to the outer room, and their relatives began to come forward to receive their reverence. They both knelt before each of them. First came three or four men, then as many women, each of whom on going out touched the hands of the bride; then came an old man, an elder brother of the bridegroom's father, who showed much kindness in his manner towards the bride and helped her to rise from her knees; then followed several women, some of whom were dragged into the room by force, as they manifested much reluctance from real or pretended bashfulness. The bridegroom frequently went into the inner room to call for these persons, and the poor bride stood motionless in her place awaiting his return, till some of the by-standers pitying her weariness brought a chair in which she sat when at leisure.

During the intervals between these ceremonies I had opportunity to observe the appearance of the bride. She was about eighteen years old, of the middling stature of females here, though shorter than European ladies generally are. Her face was pretty enough, but rather too wide, and destitute of expression. Her beautiful black hair was tastefully done up, and ornamented with white and yellow artificial flowers, and encompassed by a tinsel of black velvet on which were eight little yellow images of the 'pā seën,' or eight genii, which they would have people think were of gold. Her dress was embroidered satin of different colors, red, yellow, white, and green; she wore fine white stockings, and a pair of Chinese shoes, the fore part only of which being seen when she walked, they made a very clumsy appearance. When the ceremonies were ended, they both went into the interior apartments, and took tea and other refresh-

ments. While there, I saw for the first time some movements besides those required by the rules of ceremony. After a few minutes they came out and took their palanquins to return to her father's, bowing at the door. The carriage of the bride moved first, preceded by servants bearing the presents of clothes, &c., noticed above. The din of music continued during the movement of the procession as well as during all the ceremonies of this and the former day, and was quite insufferable. On reaching her father's house they bowed at the door, and proceeded to the upper rooms. She soon returned, and took out the upper stick of the leaf-made-pyramid with its flowers and spangles and bore it away; thus signifying the completion of her wedding, and the change from her former to her present relations. The bridegroom soon made his appearance again, was seated by the receiver of guests, as on the 28th, and joined by five or six relatives, each seated with the same formalities, who partook with him of the refreshments, which were brought forward. This concluded the ceremonies of the day, and the wedding was considered as completed.

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ART. V. *China in the year nineteen hundred and* ———, *contrasted with China in eighteen hundred and thirty-six.* From a Correspondent.

CURIOSITY prompts an inquiry respecting the future condition of the Chinese. Are they to retain forever their exclusive policy and remain separated from the nations of the earth? Will they always shut out from their borders, the light which shines upon the western world, and continue in their present half civilized, half enlightened state? Will they never give admission to the improvements in the useful arts and sciences, from which other nations are deriving such immense advantages? Shall neither we nor our successors ever be permitted to have free intercourse with them, become better acquainted with their character, habits, opinions, resources of their country, and whatever else the celestial empire contains that might please and profit us? If a change does take place, into what state will it bring them? Such questions as these doubtless arise in the mind of every individual acquainted with the Chinese, or in any way interested in them. To those who are desirous of seeing an improvement in their moral and religious condition, they are not devoid of interest. Are the efforts now made, and those which are in contemplation, to be successful and result in the banishment of the darkness that hangs over the nation, and the introduction of that light from heaven, which has given Europe and America their superiority over the other sections of the globe? And will China, by means of such efforts become a Christian nation, and her inhabitants be prepared, by the

change wrought through the truths of the gospel, to inhabit a heaven of peace, and love, and holiness? If not, then we may as well cease from our efforts, and leaving them to their fate, go back to enjoy the sweet pleasures of religious and intelligent society, and the advantages for improvement and usefulness, which the lands whence we came would give us. But if our efforts are to result in the emancipation of this great nation from their bondage to pernicious customs, from ignorance, and from slavery to sin and Satan; if we are destined to be instrumental, in bestowing upon them the blessings of Christian society and a Christian spirit, and especially of preparing these many millions for a happy eternity; then let us prosecute such measures with a zeal and energy proportionate to the importance of the object to which they are directed.

"But it is not for man to know the future," some one will say; "and what is the use of proposing questions that cannot be answered?" True, the future is unknown to us except when He, "who seeth the end from the beginning," is pleased to reveal what shall be hereafter; but when He speaks, our darkness ceases. By the help of what He has said, we can give a satisfactory, though somewhat general, answer to the above questions respecting the future condition of the Chinese.

In the year 19—, their places of worship will present a very different appearance from that which they now bear. The images of dragons, serpents, and the like, which are now so conspicuous, will all be removed. "The seed of the woman shall bruise the serpent's head." This promise is doubtless a general one, implying that Christ, the woman's seed, shall do away the evil which Satan, under the form of a serpent, has brought upon the world; but to one who observes how almost universally the dragon or serpent appears upon the roofs, and gates, and altars, and nearly every other part of the temples of the Chinese, the promise seems to have a peculiar applicability, if not a peculiar reference, to them; yet if it has not, the removal of these images will be one of the results of the general triumph of Christianity predicted by it. The idols will also be all removed. "The idols shall be utterly abolished." "And Jehovah shall be king over all the earth; in that day, there shall be one Lord, and his name one." There will, therefore, be no worship paid to idols, and no use for them. They will be utterly abolished.

All their war junks and forts will be dismantled, and, with all their warlike weapons, applied to other uses. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Sabbath will be observed among them, and they will generally attend public worship. "It shall come to pass that from one Sabbath to another, all flesh shall come to worship before me, saith Jehovah." "Behold these shall come from far, and lo, these from the north, and from the west, and these from the land of Sinim," or

of the Chinese. The last passage is spoken figuratively of those who shall come to enjoy the benefits of Christianity; and as the Sabbath is one of its most precious gifts, and the time when others are to be specially sought and enjoyed, this passage in connection with the former, may be safely regarded as a promise that the day will be observed by the Chinese, whether expressly named or not, as well as by every other people. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the earth shall worship before him." "All nations, whom Thou hast made, shall come and worship before thee." If they remember him, they will doubtless remember the day which he has pronounced holy; and if they worship him at all, they will not fail to do it on that day.

They will cease to be ignorant as they now are. "Many shall run to and fro, and knowledge shall be increased." "He will destroy the face of the covering cast over all people, and the veil that is spread over all nations." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "All shall know the Lord from the least to the greatest." These predictions cannot be fulfilled till the Chinese, as well as others, are made acquainted with Christianity. That darkness,—the veil of ignorance, will surely not be removed, nor that knowledge be introduced, in any other way than by means of those who have that knowledge to communicate. It is those that have knowledge who are to "run to and fro," and increase it among others.

These prophecies, which assure us that Christianity will be known in China, also convey an almost equally positive assurance that those who now possess the gospel will be allowed to have free intercourse with the Chinese. As they mingle among the people, they will communicate to them the useful knowledge of the western world. Many also, if not all of them, will be men who will desire to impart to the Chinese every temporal benefit in their power; and will bring with them the improvements of Christian countries in arts and sciences; so that railroads, and steamboats, and useful machinery, will be common in China, as well as in the west. How different, then, will China in 19—, be from China in 1836! Her idol temples and serpents and dragons, all exchanged for Christian churches, and decent ornaments; her war junks and forts and swords and spears, all applied to other uses than those for which they were designed, or suffered to rust and moulder away in neglect; her armies disbanded, and her soldiers turned to husbandmen; the Sabbath generally observed, and public worship attended; and all who have arrived at years of understanding, blessed with enlightened minds, and with the knowledge of the holy and sanctifying truths of the gospel. If we are, then, laboring for the introduction of the truth among the Chinese, we do not labor in vain, nor spend our strength for naught. No, it is for an object, which *will be accomplished*, for God has spoken it; an object which is worthy of our highest efforts, and most untiring zeal.

**ART. VI. *Brief remarks on the qualifications of medical practitioners to labor among the Chinese, in a letter addressed to the Editor, by Nou Anglicanus.***

**MY DEAR SIR;**—Should you consider the following remarks worthy of record, I beg you to give them a place in an early number of the Chinese Repository.

Nothing has been attempted in the medical line with the Chinese that has not met with success. The immediate effects of the efforts made have been good; and when moral and religious instruction shall be united to the healing art, who can say where the influence of such a union shall end? The minds of this people must be gradually prepared for the reception of religious and moral principles; and the surest way to accomplish this will be by showing them the effects of these principles in our own conduct. They are not capable of understanding abstract truths; but facts and actions speak for themselves. However, it seems to me that certain qualifications besides a thorough knowledge of the profession are required in those persons who shall determine to devote themselves to this work. And first, it is requisite that they be religious; next, that they possess energy and activity; and lastly, that they be men who consider their own interest as entirely subordinate to that of the great cause in which they engage. I say religious, because in the course of medical practice opportunities are constantly occurring, when a man piously disposed might inculcate religious precepts with great effect, without uniting in his own person the two very responsible professions of divinity and medicine,—a union which appears to me objectionable, as the all-absorbing duties of the physician would leave him but a scanty portion of time to devote to any regular course of religious instruction. Truly, “The harvest is plentiful but the laborers are few.”

It will be seen from the Rev. Dr. Parker's Report of his hospital, and the same remarks have been made by Dr. Colledge, that numbers of diseased persons applied for relief to whom it could not be granted. Upon Dr. Parker too much praise cannot be bestowed; for besides being a pious minister of the gospel, he is a very talented physician, and does not run the risk of injuring the cause by pretending to a knowledge and skill in medicine which he does not possess. My remarks in objection to a union of the two professions do not apply to men who, like him, are competent to perform the duties of both; but to those who, possessing an imperfect knowledge of the healing art, attempt to make it a means of spreading their own peculiar religious or rather ambitious views,—as by such men incalculable mischief may be done both to their fellow creatures, and to the cause of religion itself. The profession of medicine as well as that of divinity is replete with responsibility, and

requires unremitting attention; and though individuals may be found who, like Dr. Parker, are competent to the duties of both divinity and medicine, I am constrained to say, from my knowledge of mankind that such instances are rare.

“Rara avis in terris.”

I feel most thoroughly convinced that by following up the plan laid down in a paper, published in a former number of your valuable periodical, entitled “Suggestions with regard to employing medical practitioners as missionaries to China,” results will be produced far beyond anything which has as yet appeared; and that it will be one of those courses of which the effects will be felt even before we have time to trace its progress. I ardently wish to see numbers engaged in this great work which the Rev. Dr. Parker is at present so satisfactorily advancing; and should the perusal of these few remarks be the means of leading the pious and benevolent people of all Christian nations to turn their attention towards forwarding the plan already alluded to, the object for which I write will be answered; and that such may be the case is the sincere and earnest prayer of

NON ANGLICANUS.

ART. VII. *An Imperial Ordinance, issued on the occasion of her majesty the empress-mother attaining her sixtieth year. Dated November 28th, 1835.*

TO THE admirers of what is peculiarly Chinese, the following translation will be valuable, as illustrating several of those points in which this people stand altogether alone. We have already more than once had occasion to mention the congratulations attendant on an individual, and more especially an individual of exalted rank, attaining certain periods of life. These periods are the ages of fifty, sixty, seventy years, and onwards; of which the age of sixty years, as being the completion of one entire cycle, is regarded as the greatest occasion. In the present instance, the individual who attained this happy period of life, is the most exalted person in the empire, the parent of the ‘one man,’ to whom that ‘one man’ himself pays daily obeisance. To announce to his people the great event and the observances attendant on it, the emperor has published a document peculiar to the grandest ceremonial occasions, called *che*, an ordinance. This is a document drawn up by the imperial academy in the most florid and abstruse style, and cannot possibly be translated with justice to the original. As illustrative of which, we may be allowed to mention, that having given the document to a Chinese of tolerably good literary attainments, he spent a whole day seeking in

the dictionary for the significations of the highly erudite expressions, and obscure allusions in which it abounds! In attempting a translation of it we have found it beyond our power to give more than the *sense*, as we have, after much study, been able to understand it. The epithets applied to the empress twice in the course of the document consist in the original of only eight words; and compose her *title*. The words employed in such epithets are used, according to rules given in the "Statutes of the empire," in a sense somewhat different from their ordinary signification, and not unfrequently in two or three senses noways synonymous. We have therefore found it necessary when rendering them into English to join together an adverb and an adjective, or two adjectives, in order to express the full meaning of each Chinese word. The nature of the "exceedingly great and especial favors" conferred on the occasion will amuse our western readers. The translation of the *che* is as follows.

"The emperor who has received from heaven, in the revolving course of nature, his dominion, hereby publishes a solemn ordinance.

"Our extensive dominions have enjoyed the utmost prosperity, under the shelter of a glorious and enduring state of felicity. Our exalted race has become most illustrious, under the protection of that honored relative to whom the whole court looks up. To her happiness, already unalloyed, the highest degree of felicity has been superadded, causing joy and gladness to every inmate of the six palaces. The grand ceremonies of the occasion shall exceed in splendor the utmost requirements of the ancients in regard to the human relations, calling forth the gratulation of the whole empire. It is indispensable that the observances of the occasion should be of an exceedingly unusual nature, in order that our reverence for our august parent and care of her, may both be equally and gloriously displayed.

"Her majesty, the great empress—benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded, who in virtue is the equal of the exalted and expansive heavens, and in goodness, of the vast and solid earth—has within her, perfumed palaces aided the renovating endeavors (of his late majesty) rendering the seasons ever harmonious, and in her maternal court has afforded a bright rule of government thoroughly disinterested. She has planted for herself a glorious name in all the palace, which she will leave to her descendants; and has imparted her substantial favors to the empire, making her tender affection universally conspicuous. Hence genial influences abide within the palace of 'ever-during delight,' and joy and gratulation meet together in the halls of 'everlasting spring.'

"In the first month of the present winter occurs the sixtieth anniversary of her majesty's sacred natal day. At the opening of the happy period, the sun and moon shed their united genial influences on it. When commencing anew the revolution of the sexagenary cycle, the honor thereof adds increase to her felicity. Looking



upwards, and beholding her glory, we repeat our congratulations, and announce the event to heaven, to earth, to our ancestors, and to the patron gods of the empire. On the nineteenth day of the tenth moon in the fifteenth year of Taoukwang, we will conduct the princes, the nobles, and all the high officers, both civil and military, into the presence of the great empress, benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded; and we will then present our congratulations on the glad occasion, the anniversary of her natal day. The occasion yields a happiness equal to what is enjoyed by goddesses in heaven; and while announcing it to the gods, and to our people, we will tender to her blessings unbounded. It is the happy recommencement of the glorious revolution (of the cycle), the felicity whereof shall continue long as the reign of reason.

“At the observance of this solemn occasion, exceedingly great and special favors shall be shown; the particulars of which and of the ceremonies to be observed are hereinafter enumerated.

“First. To the tombs of the successive emperors and kings, to the temple of the great first teacher Confucius, to the five lofty mountains, and to the four mighty streams, officers shall be sent to offer sacrifices. Let the rules on the subject be examined, and let this be carried into effect.

“Secondly. All ladies of elevated rank who have attained to the age of sixty years or upwards, from the consorts of the highest princes to the wives of the lowest titular members of the imperial family, from the princesses of the blood to the daughters of the subordinate princes, from the consorts of the Mongol royal chieftains to the wives of their hereditary nobles, as well as the ladies of the great officers of state both Mantchou and Chinese, shall be presented with tokens of favor.

“Thirdly. Every officer in the metropolis, both civil and military, of every grade, shall be raised in rank one degree.

“Fourthly. Every officer, whether at court or in the provinces, who is under promise of promotion to a new office, shall be at once invested with the rank of such new office.

“Fifthly. In regard to every officer who for error in public matters has been degraded in rank, but retained in office, let the appropriate Board, after examination, present a report, requesting that his rank be restored to him.

“Sixthly. Every military officer of brevet rank shall be advanced to permanent rank.

“Seventhly. Every soldier of the eight banners in Peking shall receive a gift of one month's pay and rations.

“Eighthly. Every Mantchou soldier who, having formerly borne arms, has been permitted on account of age or sickness to live at home, shall receive gracious tokens of favor.

“Ninthly. All soldiers of the eight banners, Mantchou, Chinese, and Mongol, who have attained the ages of seventy, eighty, or ninety

years, and all Mongols of the inner tribes, or of the Kalkas, who have attained those ages, shall have gifts conferred on them, differing in relation to their several ages. Those who have attained the age of a hundred years, shall, on presenting a statement thereof, receive money to erect an arch.

“Tenthly. Every one among the military and people (of China Proper), who has attained the age of seventy shall be allowed one person to attend on him free of liability to conscription. Every one who has attained the age of eighty shall receive [also] one piece of silk, ten cattles of cotton, one stone-weight of rice, and ten cattles of flesh. Every one who has attained the age of ninety or of a hundred years, shall receive money for the erection of an arch.

“Eleventhly. Every perfectly filial son or obedient grandson, every remarkably upright husband or chaste wife, upon proofs being brought forward of real facts, shall have a monument erected, with an inscription in his or her honor.

“Twelfthly. Of the lower classes of literary graduates, all who have passed good examinations but without attaining degrees shall be presented with degrees.

“Thirteenthly. The students of the national college shall have a vacation of one month.

“Fourteenthly. In every case in which the tombs of the successive emperors and kings, or the temples of the lofty mountains and mighty streams, have fallen into decay, let requests for their repair be sent in.

“Fifteenthly. Let roads and bridges that are in want of repair, in all the provinces, be repaired by the local officers.”

“In this manner shall her majesty’s sanctity and virtue be declared, and become a rule and an example, the praise of which shall be like the sun and moon, and shall be ever increasing. Her kindness shall be diffused abroad and extended to all; and all shall rejoice with the joys of music and dancing.—Let this be proclaimed to the whole empire, that all may be made to hear and know it.”

**ART. VIII.** *Walks about Canton: implements used for flogging; paintings; congratulations at new-year; alarm of fire; Chinese new-year; my fireside.* Extract from a private Journal.

CHASTISEMENT is administered with no sparing hand to the lawless vagabonds about Canton. On every occasion where a multitude is collected, there may be seen the servants of the police with their ratans. Could the presence of the rod reclaim the wayward, or the most formidable array of implements for torture and punishment deter men from acting unjustly and dishonorably, surely the Chinese would

become distinguished for good behavior. Besides a great deal of flogging which is actually dealt out to most worthy recipients, a superabundance is threatened which is never inflicted. To deter people from doing mischief, the government has recourse to various devices, some of which border closely on the ridiculous. Witness the hideous figures which are painted on the lids of the port-holes in their forts, and on the bows of their war-boats. Something of the same system is noticeable in the departments of the state, as I have repeatedly seen exemplified: an instance of this kind occurred in my walk to-day.

Coming up a few rods from the river in Leuenhing keae, and turning into a narrow lane on the west side of the street, I found myself in front of a custom-house, which forms a part of the establishment of the 'grand hoppo.' At the door of the house there were hung up sundry inscriptions, consisting of admonitions and threatenings, addressed to such as may be disposed to 'shove by justice' and evade the payment of their proper duties. Besides these inscriptions, there were hung up four "high hats," and two long "leather whips." The hats which were very high, were made of narrow slips of bamboo painted, and had the appearance of course net-work, wrought of iron rods, with meshes so wide as to afford very little protection from the sun or rain. I had stopped but a moment to look at these, when a number of people, who had gathered around me, commenced examining my dress,—hat, coat, shoes, &c., and began to ask me many questions. In order to keep up the conversation on my part, I inquired about the hats, asking why they were made so high and so open, and affirming that such things could be of no possible use. An elderly gentleman, and one of the most knowing in the company, now undertook to give the rationale of the hats and whips: they were designed, he said, both to give dignity to those in authority and to inspire terror among the multitude. As these reasons, however, did not silence his opponent, the old gentleman attempted the *argumentum ad hominem*: "your Portuguese soldiers at Macao, what is the use of the feathers on their hats, eh?" inquired he with an air of triumph. "Feather brushes," said I, "every Chinese knows how to use, and so do the Portuguese, and they stick them into the top of their caps that they may have them always ready at hand." After this crooked introduction, the conversation took a new turn; and it was agreed by both parties that the maxims of ancient sages, and the writings of wise men, duly inculcated, would do more to stop the practice of injustice than could be done by any implements of flogging.

*Painting* formed the next subject of our conversation. On the wall opposite to the door of the custom-house, there was a large picture occupying a surface, say, twenty-four feet by twelve. In the middle of it there were three portraits, representing a magistrate of rank attended by two servants. In front of the magistrate a bird was seen hovering, as if wishing to deliver to him some message; behind him there were two deer and two monkeys, one of the latter perched

on a large tree. There were also, in the picture, a number of large insects, which were half bird and half bee. The explanation of all these, my old friend could not, or would not give me; nor do I understand it. *Thursday, December 10th, 1835.*

A happy new-year, sir, has been ringing in my ears all day long, accompanied with congratulations appropriate to the season. In their own style and language, the Chinese cannot be outdone in the exchange of compliments; but wo to the king's English when they attempt to express their congratulations in that barbarous dialect "Hap-pay, hap-pay neu yar, sah, eh," reiterated in most unnatural accents, but with abundant good humor, has made on my auditory functions an impression, pleasant but indescribable like the dreams of the "sailor boy." *January 1st, 1836.*

The alarm of fire yesterday morning was truly terrific. It was about five o'clock, when the loud peals of the gong and the frightful shrieks of the night-watch, roused me from quiet slumbers. In an instant I was at my window; a cloud of smoke, alive with cinders, was then rolling over the factories, and seemed to threaten them with quick destruction. When I reached the esplanade, every person I met seemed in consternation, some were running one way and some another. "Carpenter's square is on fire;" "The creek hong is on fire;" "The engines to the creek," "to the creek!" echoed from several voices in quick succession. The creek factory was then in flames; but happily an engine was at hand, and the building saved from destruction. However, the Chinese gambling-house which communicated the flames to the factory, and which had been ignited by sparks from carpenter's square, was completely consumed. By sunrise, all fear for the safety of the factories subsided, but about eighty houses and shops, belonging to the carpenters, were reduced to ashes. *Monday, January, 26th.*

The Chinese new-year has come in to-day with its usual accompaniments—entire cessation from business, and rounds of compliments and congratulations, which are to be repeated on several successive days with all the gaieties and festivities the Chinese know how to command. In my walks through the streets in the morning and in the afternoon, the stillness was such as I have sometimes witnessed in cities of the western world, on the morning and evening of a Sabbath day. *January, 26th.*

My fireside, when well supplied with fuel, has always hitherto, during the cold season, been comfortable enough, and it seemed unusually so this morning. The white snow, covering everywhere the surface of the ground, and the roofs of the houses, gave the scene abroad the charming air of a winter's morning. But it was only a winter's morning, for the sun was scarcely risen before the falling flakes were turned to rain-drops, and all that which covered the ground disappeared. During the morning, the mercury did not fall within several degrees of the freezing point. A full cloth dress, however, and a good blazing fire, I have found very agreeable during the day. *February 8th, 1836.*

**ART. IX. Journal of Occurrences. New hoppo; disturbances in Hoonan; literary chancellor of Hoonan; praying for snow: negligence in military appointments; Shanse; local officers; imperial commissioner; emperor's sons; St. Andrew's shoal. Note to subscribers and correspondents.**

**PUBLIC** affairs in the provincial city, and, so far as we know, in the whole empire, with one slight exception, continue tranquil. We hear various rumors respecting a malignant disease, which has recently broken out in the suburbs of this city, and in some of the neighboring villages, but we have no particulars on the truth of which we can rely.

The *new hoppo* from Peking is expected here about the end of this month; he is said to be a man of great wealth, and of course a large retinue may be expected to accompany him. His predecessor, Päng, will soon return to the Capital. We may mention here, by the by, that the reports respecting his excellency's visit to the ophthalmic hospital have been premature. He did send a messenger to inquire if his case could be attended to, and an appointment was made to receive him; but he failed to keep the appointment. He has since sent for medicine; and we expect his case will be duly noticed in the next quarterly report of the hospital.

*Disturbances in Hoonan*, among some tribes of mountaineers, according to a vague report, form the only exception to the general peace of the empire. Disturbances of this kind are very frequent, and are generally soon quelled.

The heüching, or *literary chancellor*, of the province of Hoonan has been dismissed, on the ground of one of his servants having been guilty of demanding presents, and extorting gifts, from all parties wherever he went, and also on the ground of his having printed and published in the ordinary book-shops a volume of poems of his own composition. As the publication of books by officers of government is not usually prohibited, his offense lies, we presume, in having sold the work in the common *shops*, and for a pecuniary object; or it may be regarded as improper for an officer in his situation, whose duty it is to examine all the essays and poems of the literary candidates, to offer them what may be considered in the light of a copy for their imitation. The emperor says of him, that he has "indeed degraded his office, and lowered and debased himself." The governor of the two provinces, Hoopih and Hoonan, for not having discovered and reported the offense, is sentenced to degradation two degrees below his proper rank, but without loss of office. The lieutenant-governor of Hoonan, Woo Yungkwang, for having not only overlooked the offense, but, after it had been reported, made pretense that he was himself in the act of investigating the affair, is degraded to the fourth rank, and recalled to Peking, there to wait for an appointment suitable to his diminished rank.

*Praying for snow.* "Imperial edict. There having, from the commencement of the present winter, been no fall of snow at Peking, we before commanded that an altar should be raised, and prayer made on that account. We were rendered grateful by the tender affection of august heaven and by its secret protection of us, manifested in the grant of a heavy fall of snow and sleet; for which thanks have been returned, and the altar was then removed. Now twenty days have elapsed, and no continuance of the favor has been enjoyed. Let therefore, the Taou priests of the palace erect an altar in the 'great and high temple,' and pray thereat. On the 5th of the month, when the altar is erected, we will ourselves repair thither to burn incense."—Eight officers are appointed to remain at the altar in rotation, for the purpose of burning incense and performing the prescribed rites, while another officer is appointed to continue there the whole time. This edict was issued in the commencement of the 12th moon, January 18th, 1836.

*Negligence in military appointments.* "Imperial edict. The lieutenant-generals, in the provinces are officers of elevated rank, having the responsible charge of

important posts. Their paramount duty is to instruct and exercise their soldiers, and keep them in a good state of discipline. It being often necessary to select persons, it has been usually the case that we have commanded the several governors and lieutenant-governors carefully to choose individuals from among the colonels of regiments, and recommend such as were fitted to fill the post of lieutenant-generals, in order that they might be appointed. It is manifest that they should make thorough investigation, and select for preferment such as have at all times shown themselves capable of self-government, and of guiding those under their command, and thus of preserving discipline in the ranks; these as soon as promoted, would become examples to others. But of late, among the recommendations made from the several provinces, have been recommendations of such officers as lieutenant-general Haeling in Cheihle, a man naturally dilatory and fond of ease, whom it would be impossible to stir up to action; such also as lieutenant-general Salingah in Kwangtung, who was quite incapable of preserving discipline among the troops under his command; and such as lieutenant-general Wan Yung in the same province, who, when he was previously in Szechuen province, had his son enrolled as a native of Szechuen [he being really of another province], gave him a commission in the regiment under his own personal command, and repeatedly selected him for appointments. It is hence apparent that truth is not sought after in the recommendations made by the provincial governments." The remainder of this curious document—curious as showing the little degree of confidence which the emperor can place in his ministers,—consists of sentences passed on the officers by whom the three above-named individuals were recommended.

*Shanse.* The nganchásze, who is also acting poochingsze, of this province, having been appointed poochingsze of Honan, the lieutenant-governor has detained him in the province until relieved, and has written to the emperor in explanation of his so doing. This explanation is highly illustrative of the frequency of appointments, and changes of appointments, in China; and we therefore subjoin it. The lieutenant-governor says: "The poochingsze having requested permission to attend your majesty's court, and having received your majesty's commands to do so, it became my duty forthwith to appoint an officer to take acting charge of his post, and command the poochingsze to deliver to him the seals of office and proceed at once to Peking. But I find that it will require some time for the newly appointed poochingsze of Shanse to come hither from Yunnan; and that there is no certainty with regard to the period when the newly appointed nganchásze will arrive; the present director of the circuit east of the river has, moreover, been appointed salt commissioner in Shantung, the director of the circuit Yingping is in acting charge of the nganchásze's office, and of the two remaining directors of circuits, one has already a very important charge in the care of certain lands, and the other is but a new and temporary officer in his department. The poochingsze and nganchásze being thus changed at the same time, and myself having but newly reached my post, I supplicate your majesty's heavenly favor and condescension to permit the detention here for the present of Kung Show, the acting poochingsze of this province." It appears from this that all the principal officers of the province had been changed about the same time, with the exception of two directors of circuits.

*Local officers.* Lew, the magistrate of the district Nanhae heñ, has been for some time only in acting charge of the magistracy; but his appointment has lately been confirmed, with permission for him to repair to Peking and see the 'dragon's face.' The director of the commissariat, with several subordinate officers, has been sent into the district Tungkwan heñ to investigate some affair. What is the subject of investigation we know not. The director of the gabel has been promoted to the rank of provincial judge in Shense province, and will proceed thither immediately.—Teñ Poo, the magistrate of Heängshan heñ, who on his late visit to Peking was commanded to return to his station, succeeded before leaving the capital in obtaining promotion to a vacancy in the province of Nganhwuy.

*Imperial commissioners.* We hear nothing further of the two commissioners, whose appointment to visit Canton was some time since reported. A commissioner has been sent into Mongolia, as usual without any statement as to the object of his mission. In a late number of the Peking gazette, the following edict

appears: "Let no commissioner, on public business, hereafter, take in his suite any of the sons or junior relations of the high officers of government." This edict is said to have been occasioned by the circumstance of one of the commissioners sent to Canton in 1834, having brought in his suite a son of one of the high officers, who was of course much courted and enriched with presents by all who had any object to gain at Peking in which his father could aid them.

The emperor's fourth and fifth sons, being now nearly five years old, have commenced their studies, each having a separate tutor, under the direction of Pan Shengān and Muchangāh. The emperor's youngest brother and one of his nephews are appointed to examine them in reading; and two Tartar servants are appointed to wait on them.

*St. Andrew's Shoal*, so named by captain Wemyss of the Bombay Castle, because discovered on St. Andrew's day, is thus described in the Canton Register of the 19th instant. in an extract from the "Log."

"On November 30th, 1835, at 7.30 A. M. while lying N.W. with a light breeze, (supposing ourselves to be between the Prince of Wales' bank and Amboyna sand,) observed breakers in three or four places bearing north-northwesterly. Wore ship immediately, and while in the act of wearing, had a cast of twelve fathoms; hauled close to the wind, lying S.S.E.; and had the following soundings; the rock very plain under the bottom, 8½, 10½, 13, 27, 28, 24, 25, 41. Breakers just in sight from the poop N.N.W. in 54 fathoms.—The breakers on this shoal appear to be in latitude 7° 58' 30" N. longitude 111° 47' 30" East (corrected from sights taken at Pulo Aor a few days after); and the shoal itself is of considerable extent; as at noon, November 30th, we had 23 fathoms (very fine sand and shells) in 7° 50' N., and when at anchor 1½ mile S.S.E. from the breakers, rollers were seen from masthead to southwest-ward about four miles distant; the boat about four miles to W.N.W. had nine fathoms (rocks); and the ship next day passed over seven, eight, and nine fathoms in 7° 53' N. latitude: we saw discolored water to S.S.E. The extent to the westward of the meridian given we had not time or opportunity to ascertain. From the appearance, while at anchor, I should say that this shoal is formed by a chain of reefs lying in a half moon or semicircular direction; its convex part to N.W. and open to the eastward with a patch of seven fathoms bearing S.S.E. from breakers about four miles distant. While at anchor between the above patch and the breakers (in the concave) we had remarkably smooth water, hardly taunting the cable, and very little current running past; although the next day, when off the bank of soundings, the ship was swept to N.E. considerably, as appears from her having come upon the shoal again next morning in twenty-four fathoms, steering all the night to S.S.W. with a moderate breeze.

"N. B. We lay so perfectly smooth while at anchor that the ship was kept on a sheer by the circumstance of the deep-sea lead-line having got jammed among the rocks.

(Signed.) ROBERT WEMYSS,

Commander of the Bombay Castle."

NOTE. To our subscribers and correspondents a few words are due, before concluding the present volume. Copies of the Repository have been regularly sent, from its commencement and free of any charge on our part, to a large number of public Institutions, Editors of public Journals, and to a few individuals, in India, Europe, and America; if in any of these cases the work has been unwelcome, we are sorry and hope to be informed thereof that we may prevent it from being so in future. We have taken the utmost care in our power to have the numbers, as they have successively come from the press, safely and speedily transmitted to those who have subscribed for them; and shall continue to do so. To all our correspondents we tender our best thanks, and especially to R. I. for his valuable series of papers. In a very few cases we have withheld communications which, but for their being too controversial or for containing personalities inconsistent with the object of the Repository, we would gladly have given to the public. Several papers are still on hand, which shall soon be published. From foreign residents in China and the neighboring countries, we shall always be glad to receive such communications as will serve to develop the resources and the necessities of the eastern world.









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