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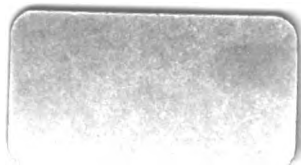
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CHINESE REPOSITORY**

VOL. XIV

FROM JANUARY TO DECEMBER, 1845

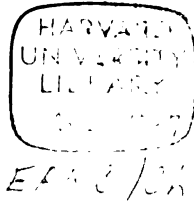
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THE

CHINESE REPOSITORY.

VOL. XIV.

FROM JANUARY TO DECEMBER, 1845.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

.....
1845.

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THE

CHINESE REPOSITORY.

VOL. XIV.—JANUARY, 1845.—No. 1.

ART. I. *Comparative English and Chinese Calendar for 1845; list of foreign residents in China; commercial houses; colonial government of Hongkong; H. B. M.'s military forces and consular establishments in China; other foreign consuls; Portuguese government in Macao.*

TEMPUS FUGIT: and what havoc of men and things do we behold! Even in China—where decrees and forms altered not—what changes have we seen! The relations of this government with foreign nations have been changed. Their forms of address and communication are changed. Great movements there have been here in the political world. And all these are but the precursors of others still greater. So we hope, expect, believe. For China cannot, assuredly she cannot, go back to her former isolated and secluded state. A little while ago, only one small spot of ground was here allowed to foreigners, and even that was granted as a special favor. Now foreigners are numerous, and reside in many places, and widely remote. By these changes augmented obligations are imposed on the whole Christian world, and especially on those governments that have formed treaties with China, and on those individuals who reside among the Chinese. On this theme we cannot now enlarge.

On the next page we give a comparative English and Chinese Calendar, and then follow lists of foreign residents, &c. In that long list of names we see those of only fifteen persons who were in China when the first number of the Repository was issued in 1832

11 th Jan.	12 th Jan.	1 st Mar.	1 st April.	3 rd May.	3 rd June.	4 th July.	5 th Aug.	6 th Sep.	7 th Oct.	9 th Nov.	10 th Dec.	11 th Jan.
1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th
2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th
3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th
4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th	16 th
5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th	16 th	17 th
6 th	7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th	16 th	17 th	18 th
7 th	8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th	16 th	17 th	18 th	19 th
8 th	9 th	10 th	11 th	12 th	13 th	14 th	15 th	16 th	17 th	18 th	19 th	20 th
9 th	10 th	11 th	12 th	13 th	14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st
10 th	11 th	12 th	13 th	14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 nd
11 th	12 th	13 th	14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 nd	23 rd
12 th	13 th	14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 nd	23 rd	24 th
13 th	14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 nd	23 rd	24 th	25 th
14 th	15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 nd	23 rd	24 th	25 th	26 th
15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 nd	23 rd	24 th	25 th	26 th	27 th
16 th	17 th	18 th	19 th	20 th	21 st	22 nd	23 rd	24 th	25 th	26 th	27 th	28 th
17 th	18 th	19 th	20 th	21 st	22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th
18 th	19 th	20 th	21 st	22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th
19 th	20 th	21 st	22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st
20 th	21 st	22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st	
21 st	22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st		
22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st			
23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st				
24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st					
25 th	26 th	27 th	28 th	29 th	30 th	31 st						
26 th	27 th	28 th	29 th	30 th	31 st							
27 th	28 th	29 th	30 th	31 st								
28 th	29 th	30 th	31 st									
29 th	30 th	31 st										
30 th	31 st											
31 st												

**LIST OF FOREIGN RESIDENTS IN CANTON,
MACAO HONGKONG AMOY FUCHAU,
NINGPO, AND SHANGHAI.**

N. B. In this list, the *initial* of the names of these several places stands instead of the whole name: *ab* for absent. In several instances the place of residence cannot be determined. Much care has been taken to make the list correct, and it is hoped that such errors as have escaped notice, will be viewed indulgently.

Abbott, A.	<i>br</i>		Boule, N.	<i>fr</i>	<i>h</i>
Abeel, Rev. David.	<i>am</i>	<i>a</i>	Bird, Alexander	<i>br</i>	<i>h</i>
Abraham, Bowman,			Bird, G. Alexander,	"	<i>h</i>
Aloock, R. and family	<i>br</i>	<i>a</i>	Birdseye, T.	"	<i>h</i>
Almack, W.	"		Birley, F. B.	"	<i>c</i>
Allanson, William & fam.	"	<i>m</i>	Blenkin, W.	<i>ab</i>	"
Anderson, John	"	<i>h</i>	Blulsee, —	"	<i>h</i>
Anderson, Patrick	"		Board, Charles	<i>-</i>	<i>c</i>
Anderson, Alexander, & fam.	"	<i>m</i>	Bolt, C.	<i>ger</i>	<i>h</i>
Anjer, J. C.	"		Bomanjee Muncherjee	<i>par</i>	
Anthon, Joseph C.	<i>am</i>	<i>c</i>	Bonham, Henry B.	<i>br</i>	<i>h</i>
Ardaseer, Furdoonjee,	<i>pas</i>		Borton, James	"	<i>h</i>
Ashworth, Edward	<i>br</i>	<i>h</i>	Bourne, Henry F.	"	
Aspinall, Thomas	"	<i>s</i>	Boustead, Edward	"	<i>m</i>
Azevedo, Luiz M.	<i>por</i>	<i>h</i>	Bovet, L.	<i>swo</i>	
Badenoch, P.	<i>br</i>	<i>h</i>	Bowman, J.	<i>br</i>	
Backhouse, John	"	<i>c</i>	Bowman, C.	"	<i>s</i>
Ball, Rev. D. M. D. and fam.	<i>am</i>	<i>h</i>	Bowman, Abraham,	"	<i>s</i>
Balfour, capt. George	<i>br</i>	<i>s</i>	Bowring, H.	"	<i>h</i>
Bancker, James A	<i>am</i>	<i>c</i>	Bowring, J. C.	"	<i>h</i>
Baptista, Joaõ S.	<i>por</i>	<i>s</i>	Bowra, C. W.	"	<i>h</i>
Barrett, R.	<i>br</i>	<i>h</i>	Bowra, W. A., and family	"	<i>h</i>
Barradas, Francisco C.	<i>por</i>	<i>h</i>	Braham, H. B.	"	<i>h</i>
Barretto, C. A. and family	"	<i>m</i>	Braine, George T.	"	<i>h</i>
Barretto, João A.	<i>por</i>	<i>h</i>	Braga, J. J. R.	<i>por</i>	<i>h</i>
Barretto, Luiz	"	<i>h</i>	Bremridge, R.	<i>br</i>	<i>h</i>
Barsi, Rev. Romuald	<i>ital</i>	<i>h</i>	Bridgman, Rev. E. C. D. D.	<i>am</i>	<i>h</i>
Bates W. Edward	<i>am</i>		Bridgman, James G.	"	<i>h</i>
Bateman, J.	<i>br</i>		Brimelow, Jno.	<i>br</i>	<i>h</i>
Beale, T. C.	"	<i>c</i>	Brookes, —	"	
Bell, W.	"	<i>h</i>	Brooksbank, —	"	<i>h</i>
Bevan, W. F.	"	<i>h</i>	Brown, Rev. S. R. and fam.	<i>am</i>	<i>h</i>
Bevridge, A.	"	<i>h</i>	Brown, John	"	
Benza, Rev. Jeremiah	<i>ital</i>		Bruce, M.	<i>br</i>	<i>h</i>
Best, —	"		Bruce, George, C.	"	<i>c</i>

Bruce, Frederick W. A.	<i>br</i>	h	Cooling, ———	"	h
Bruen, John S.	<i>am</i>		Cooper, Mathew	"	h
Buist, ———	"		Cooverjee Iomanjee	<i>par</i>	h
Buckler, W.	"		Cortella, A. M.	<i>por</i>	
Buchannan, Joseph	<i>br</i>	h	Cowanjee Pallanjee	<i>par</i>	
Buffa, Rev. Francis	<i>ital</i>	h	Cowanjee Framjee	"	
Bulsing D.	<i>du</i>	m	Cowanjee Saporjee Lungra	"	
Bull, Isaac M.	<i>am</i>	c	Cowanjee Shaporjee Tabee	"	
Burd, John	<i>da</i>	h	Craig, John, ab	<i>br</i>	
Burgass, Richard	ab <i>br</i>		Craigie, A.	"	h
Burgess, E. N.	"	h	Craun, Samuel	"	
Burn, D. L.	ab "	h	Croom, A. F. ab	"	
Burjorjee Framjee,	<i>par.</i>		Culbertson, Rev. M. S. and fam.	<i>am</i>	n
Burjorjee Sorabjee,	"		Cumming, W. H. m. d.	<i>am</i>	a
Bush, F. T.	<i>am</i>	h	Cursetjee Dhunjeebhoy	<i>par</i>	
Butt, John	<i>br</i>	h	Cursetjee Rustomjee	"	
Buxton, Travers	"		Dadabhoj, Burjorjee	"	
Byworth, G.	"		Dadabhoj Byranjee	"	
Cacho, Anton	"	h	Dadabhoj Cursetjee	"	
Caine, William	"	h	Dadabhoj Jamsajee	"	
Cairns, John	"	h	Dadabhoj Hosunjee	<i>par</i>	
Calder, A.	"	h	Dale, W. W. ab	<i>br</i>	
Caldwell, D. R.	"	h	Dale, T.	"	c
Callery, J. M.	<i>fr</i>	m	Dallas, W.	"	s
Campbell, S.	<i>br</i>		Dare, ———	"	h
Cannan, John H.	"	h	Davidson, Walter	<i>br</i>	h
Carpenter, F. S.	"		Davidson, William	"	c
Carter, Augustus	"	h	Davidson, F. M.	"	
Carr, H. J., and family	"	h	Davis, John Francis, h. e. gov.	"	h
Carr, John	"	h	Dean, Rev. W., and fam.	ab <i>am</i>	h
Carvalho, jr., A. H. and fam.	<i>por</i>		Dees, A. M.	<i>br</i>	
Carvalho, J. H.	"	h	Delano, Edward	<i>sm</i>	c
Case, W.	ab <i>br</i>		Delano, jr. Warren, and fam.	"	m
Castro, L. d'Almada	<i>por</i>	h	De Mas, don Sinibaldo	<i>sp</i>	s
Castro, J. M. d'Almada	"	h	Denham, Mark	<i>br</i>	
Cay, Robert D.	<i>br</i>	h	Denham, Frank, and family	"	h
Chapman, Frederick	"		Dent, John	"	
Chinnery, George	"	m	Dent, Lancelot	"	
Clark, H.	"	h	Dent, Wilkinson,	"	h
Clark, W.	"	h	Derkheim, F.	"	c
Clayton, E. W.	"		Devan, Rev. T. T. m. d. and fam.	<i>am</i>	h
Cleverly, Charles St. George	"	h	Dewar, George	"	h
Cleverly, Osmund	"		Dhunjeebhoy Byramjee,	<i>par</i>	
Clarke, George	"	n	Dhunjeebhoy Dadabhoj,	"	
Cobham, ———	"	h	Dhunjeebhoy Dossabhoj,	"	
Cohen, Saul	"	h	Dickens ——— ab	<i>br</i>	
Cohen, E.	"	h	Dill, F. m. d.	"	h
Colasso, ———	"		Disandt, Dan, and family	<i>br</i>	
Cole, R. and family	<i>am</i>	m	Dixwell, George Basil	<i>am</i>	c
Colombier, Rev. Peter	<i>ital</i>	h	Dadabhoj Cursetjee	<i>par</i>	
Collins, Joseph	<i>br</i>	h	Dodd, Samuel	<i>br</i>	
Collins, James	"	h	Dodds, J., and family	"	h
Compton, J. B.	"	h	Dorabjee Nesserwanjee Camajee	<i>par</i>	<i>par</i>
Compton C. S.	"	c	Dossabhoj Hormusjee,	<i>par</i>	
Compton, Spencer	"	s	Dougllass, Richard H.	<i>am</i>	
Comstock, S. W.	<i>am</i>	h	Dronet, William	<i>br</i>	
Connor, W.	<i>br</i>	h	Drummond, hon. F. C. ab	"	
Coobear Hurjeeewun,	<i>hin</i>		Dudell, George	"	h
Cooke, Henry	<i>br</i>	h	Dudgeon, Patrick	"	h
Cooke, S. J.	"	h	Duncan, Erskine ab	"	h

Dundas, Henry	ab	..	Glew, T. T.	br	h
Dupuig, P.		fr	Goldsmith, —	m	
Durran, A.		..	Gonçalves, Eugenio	por	h
Durran, jr., J. A.		..	Goolam Hoseen	mot	
Dus, N., and family		dan	Goolam Hoseen Chadoe	..	
Edger, Joseph F.		br	Goddard, J.	br	a
Edwards, J.		..	Gordon, Alexander T. ab.	..	
Edwards, Robert		..	Grant, J.	..	s
Edwards, P. C.		..	Graves, Pierce W.	am	
Edwards, C. Shaw		..	Gray, B.	br	c
Ellis, W.		..	Gray, W. F.	..	c
Emery, Capt.		am	Greene, S. N.	..	
Elmalie, Adam W.		br	Gribble, Henry, and family	..	
Empson, Arthur J.		..	Griffin, Alexander	..	
Encarnaçãõ, A. and fam.		por	Griswold, J. N. Alsop	am	c
Endicott, James B.		am	Groves, William	..	
Epdicott, William		..	Guillet, Rev. Claudis	fr	m
Erskine, W. A.		br	Gutierris, Candido	por	h
Fagan, William		..	Gutierris, Lourenço	..	h
Faracomb, Edward		..	Gutierris, Apolonario	..	h
Farquhar, W. C.		..	Gutierris, Cepriano	..	h
Fearon, Samuel		..	Gutzlaff, Rev. C., and fam.	pr	h
Fearon, Charles A.		..	Gutierrez, A.	br	h
Fearon, Christopher		..	Hacket, C.	..	
Feliciani, Rev. Anthony		ital	Hague, and family	..	n
Fessenden, Henry		am	Hale, Frederic Howe	..	s
Findlay, George		br	Hallam, Samuel J.	..	c
Fischer, M. and family		..	Hamilton, Lewis, and fam.	am	m
Fisher, M.		..	Hance, H. F.	..	h
Fisher, Rodney		am	Hanson, F. D.	..	
Fisk, E. G.		..	Happer, Rev. A. P. n. d.	..	h
Fitlock, —		br	Hardam, Henry	br	h
Fletcher, Angus		..	Harding, Charles	am	
Fletcher, Duncan		..	Harker, Henry R.	br	
Forbes, Duncan		..	Hart, C. H., and family	..	m
Forbes, Paul S.		am	Hart, Alexander W.	..	h
Ford, M.		br	Hart, Benjamin,	..	h
Forguaz, W. C.		..	Harton, W. H. and family	..	
Framjee Jamsetjee		par	Hastings, William	..	
Framjee Nawrojee,		..	Hauve, P.	..	n
Framjee Shapoorjee,		..	Harry, F.	br	s
Franklyn, W. H., and fam.		br	Harvey, B. Frederica	..	h
Fraser, A. E.		..	Hawkins, Thomas Dalton	..	h
Frazer, George		am	Hawkins J. Dalton	..	h
Fryer, A. H.		br	Hay, W. W.	..	h
Fryer, W.		..	Heard, John	am	c
Funck, F. and family		dan	Heerjeebhoy Rustomjee	par	
Gabriel, M.		br	Henry, William	..	h
Galway, —		..	Henry, W.	..	h
Gascor, —		..	Hepburn, J. C., and family	am	a
Gibb, John D.		..	Heras, P. de las	sp	m
Gibb, T. A.		..	Hertalett, F. L. and family	br	n
Gibb, George		..	Hesketh, J.	..	
Gibbons, Charles W.		..	Hickson, William	..	h
Gillespie, Rev. W.		..	Hillier, C. B.	..	h
Gillespie, C. V., and family		am	Hindley, E.,	..	
Gill, Edward F.	ab.	..	Hobson, B. and family	..	h
Gilbert, James		br	Hodder, —	..	
Gilman, J. T.		am	Hodgson, J.	..	c
Gilman, Richard J.		br	Helgate, H.	..	h

Holliday, J. and family	ab	h	Le Geyt, William C.	br	
Holdforth, C. G.	"	n	Lefflor, John	sw	h
Holdforth, J.	"	h	Legge, Rev. J. D. D. and fam.	br	h
Holmes, John, and family	"	h	Leggett, H.	br	h
Hormusjee Byranjee,	par		Leslie, W.	"	m
Hormusjee Jamusjee,	"	"	Levin, E. H.	"	c
Howe, Charles F.	am	c	Lewis, James	"	h
Howell, Augustus	"	h	Lind, H.	"	s
Hughesdon, C.	br	h	Livingston, Joseph G.	"	h
Hulme, John, and family	"	h	Lloyd, Cornelius	dut	m
Hume, David	"	h	Lloyd, Rev. John	am	a
Hume, G.	"	h	Lockhart, W. and family	br	s
Humphrey, A. P.	"	h	Longshaw, T.	"	h
Humpston, G.	"	"	Lena, Alexander	ital	h
Hunter, R. H.	"	h	Lopes, Januario	por	h
Hunter, T.	"	h	Lopes, Bernardo	"	h
Hutchinson, W.	"	s	Lopes, Joze J.	"	h
Ilbery, William	"	c	Lopes, Pedro	"	b
Ilbery, John,	ab	"	Low, E. A.	am	
Inglis, A. L.	"	h	Lowrie, R.	br	
Irons, James, M. D.	"	m	Lowrie, Rev. W. M.	am	
Jackson, Richard B.	"	c	Loomis, Rev. A. W. and fam.	am	n
Jackson, J.	"	a	Lunjee Jamajee	par	
Jardine, David	"	c	Lunn, G. C.	br	h
Jardine, Joseph	"	h	Lun, W. H.	"	c
Jarvie, John	"	m	Lunjeebhoy Jamsetjee	par	
Jeanneret, L. Augustus	swiss		McCartee, D. B. M. D.	am	n
Jehangheer Framjee Buxey,	par	h	McClatchie, Rev. T.	br	
Jesus, J. A.	por	h	McDonald, James	"	
Johnston, Alex. R.	ab	h	McEwen, ———	"	h
Jollbhoy Curetjee,	par	h	McGregor, Alexander	br	h
Jones, T.	br	h	McMinnis, H.	"	
Jones, G. R. G.	"	h	McIntosh, C.	"	
Jumoojee Nasserwanjee	par	h	McIntyre, W.	"	
Just, jr., Leonard	br	h	MacKenzie, J.	"	s
Just, Leonard	"	h	McSwyney, P. C.	"	s
Kay, Duncan J.	"	h	Macculloch, Alexander	"	s
Kay, William	"	c	Macfarlane, A.	br	
Kennedy, K. Mck.	"	h	Maclehose, James	"	h
Kennedy, H. H.	"	c	McDonald, J. C.	"	ch
Kerr, Crawford, and fam.	"	h	McKnight, T. and fam.	"	h
Kilmer, James	"	h	Mackay, Hugh	"	h
Kimball, John E.	ab	am	Macgowan, D. J., M. D. and fam.	am	n
King, Charles W. and family	"	m	MacIvor, William W.	br	h
King, James R.	"	"	Mackean, T. W. L.	"	h
King, William H.	"	"	Macgregor, Francis C.	"	c
King, F. A.	br	h	Macleod, M. D.	"	
Kinsley, W. T.	ab	br	MacMurray, J.	"	h
Kinsman, N. and family	am	m	MacPherson, A. W.	"	h
Kirby, Thomas	br	h	Mahomedbhoy Alloo	moh	
Kreyenhagen, Julius	ger		Maneckjee Burjorjee	par	
Laing, R.	"	c	Maneckjee Pestonjee	"	
Lamphona, Robert	br		Manackjee Nanabhoy,	par	
Lamont, John	"	h	Mangieri, Rev. Jerome	ital	
Lane, Thomas A.	"	h	Marcussen, P. and family	"	h
Lane, W.	"	h	Marjoribanks, Samuel	"	c
Lapraik, Douglas	"	h	Markwick, Charles	"	h
Lathey, Joseph	"	h	Martin, Robert M.	"	h
Lay, G. Tradescant	"	f	Martin, H.	"	h
Layton, T. H. and family	"	n	Matheson, Alex.	"	h

Matheson, Donald	..	h	Pareira, E.	por	h
Matheson, William	..	h	Parker, Rev. P., M. D. and fam.	am	c
Mathison, A. M.	..	h	Parkes, Harry S.	br	h
Matthysen, and family	..	h	Parkin, William W.	am	c
Meadows, Thomas T.	..	c	Pattullo, Stewart E.	..	c
Medhurst, Rev. W. H., D.D. & fam.	s	c	Pedder, William, M. S.	..	h
Medhurst, jr., Walter H.	br	s	Peerbhoy Khalokhdin	moh	
Melrose, William	..		Peerbhoy Yacoob,	..	
Melville, Archibald	..	h	Perkins, George	am	
Mercer, W. T.	..	h	Pereira, Ignacio d'A.	por	h
Meredith, William S.	..	f	Pereira, Ignacio P.	..	h
Merwanjee Eduljee,	par		Pereira, Manuel L. R.	..	h
Meufing, W. A.	ger		Pestonjee Dinshaw	par	
Michell, E.	br	h	Pestonjee Merwanjee	..	
Miles, William Harding	..	h	Pestonjee Byramjee Cohola	..	
Miller, John	..	c	Pestonjee Nanabhoy	..	
Miller, U.	..		Pestonjee Nowrajee Powchajee	par	
Milne, Rev. W. C.	ab	..	Pestonjee Hormusjee Camajee	..	
Miln, James	..		Pestonjee Jamsetjee	..	
Mitchell, W. H.	..		Pestonjee Rustomjee Hukeqn	..	
Modderman Tonco	dut		Pestonjee Rustomjee	..	
Mohamedally Mohotabbhy	mok		Peirce, W. P.	am	m
Moller, Edmund	nam	m	Piecope, W. N.	br	b
Moore, William	am		Piscope, T. C.	..	c
Moore, Philips	br	h	Pestonjee Ruttonjee	..	
Morrison, M. Crofton	br	n	Pett, George	br	h
Moses, Gelauston	am		Phillips J.	..	h
Moses, Joseph	..		Pilcher —	..	h
Moss, Alexander	br		Pitcher, M. W.	..	h
Moul, Henry	..	c	Poidevin, G. F.	..	h
Muir, T. D.	..		Ponder, Stephen	..	c
Mullady, D.	..		Pope, John	..	h
Murray, J. A.	..	h	Porter, J.	am	h
Muloo Doongur	mok		Porter, F. P.	br	h
Mur, J. Manuel	poruv		Porter, D.	..	s
Murray, C. W.	br	h	Power, J. C.	..	
Murrow, Y. J.	..	c	Prendergast, John	ab	..
Mylne, J.	..		Prescott, W. S.	am	
Nanabhoy Hormusjee,	par		Proctor, Daniel	..	
Napier, George	br	h	Proctre, E. S.	..	h
Nasserwanjee Dhunjeebhoy,	par		Prosh, J. L.	br	b
Nasserwanjee Ardasser,	..		Pyke, William	..	s
Neave, Thomas D.	br	m	Pyke, T. W.	..	h
Nesserwanjee Bhicajee,	..		Rangel, Floriano A.	por	h
Nesserwanjee Dorabjee,	..		Rangel, Segesundo	..	c
Newman, Edward	..	h	Rawle, S. B.	am	
Nicol, —	..	h	Rawson, S.	br	h
Niven, —	..		Read, S. W.	..	
Norris, G. N.	..	h	Ready, John	..	h
Noronha, J. M.	por	h	Remedios, F.	por	h
Nowrosjee Nesserwanjee,	par		Remedios, J. B.	..	h
Nye, jr., Gideon	am	m	Reynvaan, H. G. J. and fam.	du	m
Nye, Clement	..	m	Ribeiro, J. C. V.	por	h
Nye, Thomas S. H.	..		Ribeiro, Lauriano V.	..	h
Oakley, Herace	..	h	Rickett, John, and family	br	m
Oswald, Richard	br	h	Ripley, — and family	..	
Outeiro, J. M. de	por	h	Ritchie, A. A. and family	am	m
Palmer, J.	br	h	Ritson, John	br	s
Pallanjee Dorabjee,	par		Rivoire Aime	fr	c
Pallanjee Nasserwanjee Patel,	par		Roberts, Rev. I. J.	am	c

Roberts, Joseph L.	"	c	Sorabjee Rustomjee	par	
Roberts, Oliver E.	"	c	Souza, Atanzio	por	c
Robertson, Daniel B	"	s	Souza, Florencio	"	h
Robertson, J.	br	h	Spencer, Charles	"	
Robertson, A.	"	h	Spooner, Daniel N.	am	c
Ruskelly, Thomas	am	h	Spring, Francis	br	h
Rolfe, R. H.	br	"	St. Croix, George	"	
Ross, G.	"	h	St. Croix, Edward A.	"	w
Routh, L.	"	"	St. Croix, N. de	"	
Rowland, T. H.	"	h	St. George, J. P.	"	
Roza, Juzino ad	por	h	Stanton, Rev. V. and family	br	h
Rozario, F.	por	h	Stevenson, James	"	h
Rustomjee Burjorjee	Chinoy par		Stephenson, R.	"	h
Rustomjee Byramjee	par		Steven, D.	"	h
Rutter, Henry	br		Stewart, P. and family	"	m
Ruttonjee Hromusjee	par		Stewart, T.	"	
Ruttonjee Framjee	"		Stewart, W.	"	h
Rustomjee Framjee	"		Still, C. F.	"	h
Rusden, A. W. G.	br	c	Strachan, Robert	"	h
Ruttonjee Camajee	"	"	Strachan, Adam F.	"	h
Ryan, James	am	c	Strachan, George	"	h
Rych, W. J.	br	"	Stronach, Rev. A. and fam.	"	a
Ryder, Charles	br	"	Sterling, Paul I.	"	h
Sauer, Charles	ger	m	Strocker, C. K.	"	
Saunders, Frederick	br	h	Sturgis, James P.	am	m
Scheel, Augustus	ger	"	Sullivan, George, and fam.	br	
Scott, Adam	br	h	Sumsordin Ahabhoy,	moh	
Scott, William	"	h	Sword, John D. and family	am	m
Sennvan Bagel, M. Z. and fam.	du	"	Syme, T. D.	br	a
Shaw, Charles	br	s	Tarrant William	"	h
Shawuckshaw Rustomjee	par	"	Taylor, Edwards	"	
Shelley, A. E.	br	h	Thom, Robert	"	n
Shepard, George	"	"	Tiedeman, jr., P. and fam.	du	h
Shepard, John	"	"	Tiedeman, J. H.	"	h
Shuck, Rev. J. L. and fam.	am	h	Tiers, C. H. and family	am	c
Sillivan, G. G.	"	a	Townsend, jr., P. and fam.	am	h
Silva, A.	por	h	Trott, John B.	"	c
Silva, Candido	"	h	Trotter, G. A.	br	h
Silva, M.	"	c	Tulloch, J.	"	h
Silva, Q.	"	c	Twist, Charles	"	
Silverlock, John	br	h	Taylor, Jno	"	h
Silveira, Albino da	por	"	Ullett, R. B.	"	h
Sinclair, John,	br	"	Vacher W. H.	"	c
Sinclairs, C. A.	"	n	Van Basel, J. M. S. and fam.	du	m
Sirr, C. H. and fam.	"	h	Van Loffelt, Joaquim P.	du	m
Skinner, John	ab	"	Van Rych, W. J. H.	du	m
Small, Alexander A.	"	h	Vesey, S. and family	"	h
Smith, Alexander	"	c	Vincent, T. C. B.	"	
Smith, F.	"	h	Wade, John, and family	"	s
Smith, Thomas S.	"	"	Walker, Alexander	"	
Smith, J. C.	"	"	Walker, J.	"	h
Smith, J. Mackrill	"	c	Walker, Jas. Thomas	"	f
Smith, John, and family	"	m	Warden, Edmund	"	h
Smith, Henry H.	"	"	Wardley, W. H.	"	h
Smith, James	"	h	Waterhouse, B.	"	ch
Smith, Rev. George	"	"	Watkin, C.	"	b
Smith, Gilbert, and family	"	m	Way, Rev. R. Q. and fam.	am	n
Somjee Visram	moh	"	Weiss, —	ger	h
Sorabjee Byramjee	per	"	Welch, James	"	h
Sorabjee Framjee	"	"	White, James, and fam.	"	a

Whitney, A.	am	Wood, John	br.	h
Wilhelmy, Martin	ger	Woolner, J.	"	h
Wilkinson, Alfred	br	Wolcott, Henry	am	
Williams, S. Wells	ab. am	Wynch, J. H.	br	s
Wilson, Craven	br	Wysman, L.	du	m
Winchester, Charles A.	"	Xavier, J. dos Anjos	por	h
Winslow, G. R.	am	Young, Peter	ab	"
Wise, John	br	Young A. J.	"	c
Woodberry, Charles	am	Young, Rev. W. and fam.	"	n
Woods, F.	br	Yvanvich, E. and fam.	ital	h

LIST OF COMMERCIAL HOUSES, AGENTS, &C.

WITH NAMES OF PARTNERS, ASSISTANTS, &C.

A. A. RITCHIE.		BUSH & Co.	
A. & D. FURDOONJEE.		E. T. Bush.	
Ardaseer Furdoonjee.		Edward Hinley.	
Jalbhoj Cursetjee.		T. F. Giles.	
ANDERSON, CHALMERS & Co.		C. S. COMPTON.	
James S. Anderson.		Spencer Compton	
Patrick Chalmers (<i>England</i>).		C. H. HART.	
James D. Park.		C. MARKWICK (auctioneer).	
AUGUSTINE HEARD & Co.		C. W. BOWRA.	
Augustine Heard (<i>U. States</i>).		C. V. GILLESPIE.	
Geo. B. Dixwell.		CHARLES SHAW.	
John Heard.		J. H. Winch	
Joseph L. Roberts.		CAWASJEE PALUNJEE.	
Oliver E. Roberts.		Cooverjee Bomanjee.	
BELL & Co.		CAWASJEE SHAPOORJEE TABACK & Co.	
William Bell.		Cawasjee Shapoorjee.	
Sir G. G. deH. Larpent, br. (<i>Eng.</i>)		Dadabhoy Pestonjee.	
Alfred Wilkinson.		Manuckjee Pestonjee.	
J. Mackrill Smith.		Pestonjee Nanabhoy.	
Archibald Melville.		CAWASJEE SHAPOORJEE LUNGRANA.	
T. Dale.		Cawasjee Shapoorjee L.	
Richard Gibbs.		Pestonjee Jamsctjee.	
BENJAMIN SEARS.		Hormusjee Jamasjee.	
BOUSTEAD & Co.		Framjee Shapoorjee Lungrana.	
Edward Boustead.		Pestonjee Byramjee.	
Benjamin Butler (<i>Manila</i>).		DADABHOY BURJORJEE.	
Gustav C. Schwabe (<i>Liverpool</i>)		Manuckjee Burjorjee.	
Adam Sykes (<i>Singapore</i>).		Pestonjee Ruttonjee Shroff.	
R. Aspinall, jr.		Burjorjee Sorabjee.	
Martin Wilhelmy.		Dhunjeebhoy Dadabhoy.	
W. Hutchinson.		Sorabjee Byramjee.	
W. C. Farquhar.		DADABHOY NESSERWANJEE MODY & Co.	
Francis B. Birley.		Dadabhoy Hormusjee.	
BOVET, BROTHERS, & Co.		Burjorjee Framjee.	
C. Bovet (<i>absent</i>).		Dhunjeebhoy Hormusjee.	
Louis Bovet		Rustonjee Burjorjee.	
L. A. Jeanncret (<i>absent</i>).		D. & C. NANABHOY.	
BURD, LANGE & Co.		Pestonjee Dhunjeebhoy.	
John Burd.		Dhunjeebhoy Dosabhoy.	
Mads Lange (<i>Bally</i>).		Sorabjee Rustonjee.	
D. L. Procter		D. & M. RUSTONJEE & Co.	
S. W. Roes.		Dadabhoy Rustonjee (<i>absent</i>).	

- Manackjee Rustomjee (*absent*).
 Merwanjee Jeejeebhoy (*absent*).
 Dhunjeebhoy Byramjee.
 Dadabhoj Byramjee.
 Palunjee Nasserwanjee Putel.
 Nesserwanjee Bhicajee.
 Janoojee Naserwanjee.
 Dadabhoj Hoosanjee.
 Nesserwanjee Ardaseer.
 Cursetjee Dhunjeebhoy.
 Nesserwanjee Dhunjeebhoy.
 Nowrojee Nesserwanjee.
 Pestonjee Ardaseer.
 Muncherjee Eduljee.
- DENT & Co.**
 Lancelot Dent.
 George T. Braine.
 William Leslie.
 Hon. F. C. Drummond.
 John Dent.
 W. H. Harton.
 M. W. Pitcher.
 Edward Pereira.
 J. Bowman.
 J. Caldecot Smith.
 A. de Rocha.
- DALLAS & Co.**
 Stephen Ponder.
 F. Chapman.
 J. Butt.
- DICKENS & Co.**
 Francis Dickens.
 —St. George.
- DIROM, GRAY & Co.**
 W. F. Gray.
 R. Dirom, (*absent*).
 F. M. Davidson (*absent*).
 W. T. Hunter, (*absent*).
 W. W. Dale.
 C. Ryder.
 D. Potter.
 W. Ellis.
 J. Hodgson.
- DOSABHOJ HORNUSJEE DOLAWKHOW.**
 Ruttonjee Framjee.
 Dadabhoj Jamsctjee.
- EDMUND MOLLER.**
- EDWARD FARNCOMB.** Notary Public,
 Solicitor, Attorney and Proctor of
 the Supreme Court; also Coroner
 of Hongkong.
- EDWARD NEWMAN,** (auctioneer).
- EMERY & FRAZAR.**
- FEARON & SON.**
 Christopher Fearon.
 Charles Fearon.
- FISCHER WILLIS & Co.**
 Joseph Bates, Jr. (*England*).
 Davies Willis. (*England*).
 M. Fischer.
- W. A. Meuting.
 J. F. Glew.
- FLETCHER, LARKINS & Co.**
 Angus Fletcher.
 D. Fletcher.
 George Findlay.
 A. M. Cortella.
- FOX, RAWSON & Co.**
 T. S. Rawson (*absent*).
 William Blenkin. (*absent*)
 Arthur J. Empson.
 Samuel Rawson.
 A. Staple.
 W. H. Luce.
 Thomas Longshaw.
 G. R. Jones.
 I. d'Almeida Pereira.
 William Kay.
- FRAMJEE JAMSETJEE.**
- F. FUNCK.**
- FRYER & LANE.**
- GIBB, LIVINGSTON, & Co.**
 W. P. Livingston.
 T. A. Gibb.
 Joseph G. Livingston.
 John Skinner.
 T. Jones.
 John Silverlock.
 John D. Gibb.
 George Gibb.
 João B. dos Remedios.
- HEERJEEBHAY RUSTOMJEE.**
 Framjee Heerajee.
 Shavuckshaw Rastomjee.
 Pestonjee Rustomjee.
 Rustomjee Framjee.
 Framjee Nowrojee.
- HENRY THOMSON & Co.**
- HENRY MOUL.**
- HENRY, HUMPHREYS, & Co.**
 A. de Encarnação
- HEGAN & Co.**
 Joseph Hegan. (*England*)
 William Gillman. (*England*)
 Augustus Carter.
 William Brown.
 Robert Ker.
 Mr. Garota.
 Samuel Hill.
 John T. Cuvillier.
- HOLLIDAY, WISE, & Co.**
 John Holliday. (*absent*)
 John Wise. (*Hongkong*)
 R. J. Farbridge. (*England*)
 W. Pyke.
 John Shepard.
 H. B. Brnham.
 F. Hindley.
 R. Brewridge
 John Ritson

- HORMUSJEE FRAMJEE.**
 Rustumjee Byramjee.
 Pestonjee Dinshawjee.
 Cursetjee Rustumjee.
- HORMUSJEE BYRAMJEE.**
 Burjorjee Hormusjee.
 Nanabhoj Hormusjee.
- HORMUSJEE CAWASJEE.**
- HUGHESDON, CALDER, & Co.**
 Charles Hughesdon.
 Alexander Calder.
 Henry Rutter.
 L. A. Reguinot.
 William Butler.
- ISAAC M. BULL.**
 John S. Bruen.
- JARDINE, MATHESON & Co.**
 Alexander Matheson.
 Andrew Jardine (*absent*).
 Donald Matheson.
 David Jardine.
 William Stewart.
 Baretto, B. A.
 Baretto, J. A.
 Bowring, J. C.
 Compton, J. B.
 Dallas, A. G. (*Shanghai*).
 Forbes, Duncan (*Amoy*).
 Goddard, J.
 Grant, J. (*Shanghai*).
 Howell, Augustus
 Humpston, Gervas
 Jackson, John *Anoy*.
 Jardine, Joseph
 Maciver, William
 Macpherson, Alex.
 Matheson, W.
 Outeiro, Jose d'
 Rangel, F. A.
 Rolfé, R. H.
 Silveira, A. P.
 Still, C. F.
- JAMIESON, HOW & Co.**
 J. F. Edger.
 G. Jamieson (*Glasgow*).
 John Gifford (*Calcutta*).
 William Henry.
 William Melrose.
 A. Walker.
- JAMEL RYAN.**
- J. P. STURGIS.**
- J. JARVIE.**
- J. A. DURRAN, JR.**
 Adhemar Durran.
- JOHN CAIRNS.** (Ed. of the Hongkong Register).
- JOHN CARR.** (Ed. of the Friend of China).
- JOHN N. ALBOP GRISWOLD.**
- JOHN SMITH.**
- JOHN D. SWORD & Co.**
 John D. Sword.
 John B. Trott.
 William Groves.
- KENNEDY MACGREGOR & Co.**
 L. JUST.
 I. JUST, JR.
 Douglas Lapraik.
- LATTEY & Co.**
- LINDSAY & Co.**
 H. H. Lindsay (*Eng*).
 Crawford Kerr.
 Adolphus S. Drysdale (*absent*).
 H. Dundas (*absent*).
 Walter Davidson.
 W. Fryer.
 T. Buxton.
 E. Gonçalves.
 T. Vincent.
- M. J. SENN VAN BASEL.**
- M. FORD & Co.**
- MACLEAN, DEARIE, & Co.**
 — Maclean (*Bombay*).
 — Dearie (*London*).
 R. H. Hunter.
 R. R. Calvert.
 W. C. Clarke.
 Jehengeer.
 J. de Noronha.
- MACVICAR & Co.**
 J. Macvicar (*Eng*).
 D. L. Burn. (*absent*)
 Gilbert Smith.
 Rodney Fisher.
 Thos. D. Neave,
 W. C. LeGette.
 Henry Fessenden.
 C. Milne.
 A. Grandpre.
 J. Campos.
- McEWEN & Co.**
 M. McEwen.
 A. M. Mathieson.
- MERWANJEE EDULJEE.**
- MURROW & Co.**
 D. C. Mackey, (*Calcutta*).
 Y. J. Murrow.
 Charles W. Murray,
 J. Leffler.
 W. N. Piccope.
- N. DUUS.**
 J. Piris Pereira.
- NYE, PARKIN, & Co.**
 Gideon Nye, Jr.
 William W. Parkin.
 Clement D. Nye.

- T. S. H. Nye.
H. M. Olmsted.
J. Kreyenhagen.
J. P. Van Loeffelt.
J. de Encarnaçõ.
- N. BOULLÉ.**
OLYPHANT & Co.
C. W. King,
W. H. MORSS (*absent*).
J. R. King.
James A. Bancker.
R. H. Douglass.
F. A. King.
- OSWALD, DISANDT, & Co.**
Richard Oswald,
Dan Disandt.
- PATRICK STEWART.**
PEDRO DE LAS HERRAS.
PESTONJEE FRAMJEE CAMA & Co.
Pestonjee Merwanjee. (*Bombay*).
Palunjee Dorabjee Ranjee.
Jamssetjee Rustomjee. (*Bombay*).
Rustomjee Nuserwanjee. (*Bom.*)
Lunjeebhoy Jainsetjee.
Bomanjee Mancherjee.
- P. & D. NUSERWANJEE CAMA & Co.**
Pestonjee Nowrojee.
Dorabjee Nuserwanjee.
Dadabhoj Nesserwanjee.
- PESTONJEE CURSETJEE MODY.**
Hormusjee Pestonjee.
Framjee Hormusjee.
- P. TOWNSEND, Jr. (auctioneer).**
Angelo da Silva.
- PHILLIPS, MOORE, & Co.**
RATHBONES, WORTHINGTON & Co.
William Rathbone, Jr. (*Li'pool*).
S. G. Rathbone.
J. Worthington.
- REYNVAAN & Co.**
H. G. J. Reynvan.
P. T. S. Silveira,
F. H. Phillips.
- R. EDWARDS.**
RIPLEY, SMITH & Co.
RUSSELL & Co.
Warren Delano, Jr.
Paul S. Forbes,
J. T. Gilman,
D. N. Spooner,
Edward Delano.
W. H. King.
S. J. Hallam,
George Perkins,
Robert S. Sturgis.
F. A. Hillard
E. A. Low,
S. Rangel.
- Q. Silva.
M. Silva.
- R. J. GILMAN.**
A. Bowman.
E. Green.
- ROBERT LOWRIE.**
RUTTONJEE HORMUSJEE CAMAJEE & Co.
Ruttonjee Hormusjee C. (*absent*)
Dosaabhoj Hormusjee.
Pestonjee Hormusjee.
Sorabjee Framjee Crakaw.
- S. W. COMSTOCK.**
TIERS, BOURNE & Co.
C. H. Tiers.
H. F. Bourne.
R. P. de Silver.
- TURNER & Co.**
W. Thomson (*absent*).
T. W. L. Mackean.
P. Dudgeon.
A. McCulloch. (*Shang.*)
John H. Cannan.
D. J. Kay.
Craven Wilson, (*Shang.*)
R. Laing.
E. H. Levin.
A. Small.
- W. & T. GEMMELL & Co.**
William Gemmell (*absent*).
Henry R. Harker.
R. Strachan.
Adam Scott.
W. F. Bevan.
Frederick Woods.
George Napier.
- WETMORE & Co.**
William S. Wetmore (*N. Y.*)
Samuel Wetmore, Jr.
N. Kinsman.
S. B. Rawle.
William Moore.
Charles F. Howe.
Joseph C. Anthon,
Stephen T. Baldwin.
J. T. Gilman.
F. Gutierrez.
- W. LANE.**
C. Ll. vd.
- WILLIAM SCOTT.**
C. Gutierrez.
- W. H. FRANK YN. (auctioneer)**
L. Viera Ribeiro.
- W. P. PIERCE.**
Pierce W. Graves.
- WOLCOTT BATES & Co.**
VEYSEY & Co.
James Veys-y.
Julius C. Priver.

COLONIAL GOVERNMENT OF HONGKONG.

His Excellency JOHN FRANCIS DAVIS, Major-gen. D'Aguilar, c. B. W. T. Mercer, Esq.	{ Governor and Commander in chief, Lieutenant Governor, Private Sec. to H. E. the gov.
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Supreme Court of Judicature.

The Hon. JOHN W. HULME, Esq.	Chief Justice,
Hon. Paul Ivy Sterling, Esq.	Attorney General,
Robert Dundas Cay, Esq.	Registrar,
P. McSwynev,	Deputy Registrar,
H. Leggett,	Clerk to the Judge and Court,
D. R. Caldwell,	Interpreter.

Colonial Secretary's Office.

The hon. FREDERICK W. A. BRUCE,	Colonial Secretary,
L. d'Almada e Castro,	Chief Clerk,
George A. Trotter,	} Clerks.
J. M. d'Almada e Castro,	
Charles W. Gibbons,	
Rev. Charles Gutzlaff,	} Secretary in the Chinese De- partment.

Colonial Treasurer's Department.

Hon. ROBERT M. MARTIN, Esq.	Colonial Treasurer,
W. T. Mercer, Esq.	Assistant Treasurer,
James Collins,	Clerk.

Auditor-General and Clerk of Councils.

A. E. SHELLEY, Esq.	} Auditor General and Clerk of Councils,
F. Smith,	
John Ready,	Clerk to the Clerk of Councils, Clerk to the Auditor,

Rev. V. Stanton, Colonial Chaplain.

Chief Magistrate of Police and Sheriff.

Hon. Major WILLIAM CAINE,	Chief Magistrate of Police, &c.
_____	} Assistant Magistrate of Police at Victoria,
W. H. Miles,		Clerk.

Assistant Magistrate of Police at Chekchú.

C. B. HILLIER, Esq.	Assistant Magistrate of Police,
A. L. Inglis,	Clerk.

Surveyor General's Department.

Alex. T. GORDON Esq. (absent),	Surveyor General,
Charles St. Geo. Cleverly, Esq.	} Acting Surveyor General and As- sistant Surveyor,

John Pope,	} Civil Engineer and Clerk of Works, Clerk of Registry of Deeds, Clerk, Inspector of Roads.
William Tarrant,	
S. J. Cooke,	
M. Bruce,	

Harbor Master and Marine Magistrate.

Lieut. WILLIAM PEDDER, R. N.	} Harbor Master and Marine Magistrate, Assistant Harbor Master, Clerk,
A. Lena,	
E. Michell,	

S. Fearon, Esq.	} Registrar-general and Collector of Revenue. } Clerks.
Charles Bolt,	
James Stevenson,	

F. Dill, M. D.,	Colonial Hospital Surgeon.
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Post Office Department.

F. SPRING,	Acting Post-master,
J. Palmer,	Clerk.

LIST OF OFFICERS OF THE GENERAL STAFF,
CORPS, DETACHMENTS AND DEPART-
MENTS SERVING IN CHINA.

ISLAND OF HONGKONG.

General staff.

The hon. major-general D'Aguiar, c. B., commanding in China.
Lieut. C. L. D'Aguiar, Royal artillery, assistant military secretary and aid-de-camp.
Capt. J. Bruce, 18th (R. I.) regiment, assistant adjutant general.
Capt. H. T. D'Aguiar, Grenadier guards, assistant quar. mast. gen.
Capt. R. N. Faunce, 2d regt. M. N. I., staff officer Madras troops and officiating deputy judge advocate.

GARRISON STAFF AT VICTORIA.

Brigadier Chesney, commandant, commanding artillery in China.
Lieut. J. D. Smyth, 98th regiment, station staff officer.

MEDICAL STAFF.

Surgeon J. Thomson, superintending surgeon.
Assist. surgeon, W. C. B. Eatwell, and medical store keeper.
Second class staff surgeon, Edmonston, surgeon to the staff.

COMMISSARIAT DEPARTMENT.

W. Miller, esq., deputy commissary general

O. Goldsmith, esq., assistant commissary general.
 L. Routh, esq., deputy assistant commissary general.
 F. S. Carpenter, esq., deputy assistant commissary general.

ENGINEER DEPARTMENT.

Br.-major E. Aldrich, superintendent public works and surveyor.
 Lieut. J. B. Collinson, executive engineer.
 Lieut. J. Montresor, 98th regiment, assistant executive engineer.

ORDNANCE DEPARTMENT.

Mr. George Pett, store keeper 1st class.
 Mr. Arthur Boate, deputy store keeper 1st class.
 Mr. Theodore S. Ford, 2d clerk.

BARRACK DEPARTMENT.

Lieut.-col. H. H. Farquharson, barrack master 1st class.

ROYAL ARTILLERY.

Lieutenant P. S. Parsons.
 Lieutenant E. J. Patterson.
 Assistant surgeon Duggan.

H. M. 98TH REGIMENT.

Lieut.-colonel A. C. Gregory, commanding.

Major William Roberts.	Ensign R. Reid.
Capt. J. C. A. Dunbar.	„ Fresson.
„ Daniel Rainier.	„ Brown.
„ J. M. Jeffery.	Paymaster capt. E. Hunter.
Lieut. J. A. Street.	Adjutant lieut. E. Grantham.
„ P. Shelton.	Quar. master J. Fagan.
„ F. Peyton.	Surgeon C. Cowen.
„ J. A. Macdonald.	Assist. surg. E. D. Batt.
„ A. F. Steele.	„ „ Cromelin. <i>Bengal army</i>
„ T. C. Dunbar.	„ „ Bingham. <i>Madras army.</i>
„ H. T. Richmond.	„ „ Fletcher. <i>Madras army.</i>
Ensign R. Young.	Staff ass. surg. Douse.
„ M. Batt.	„ „ Batley.
„ M. Dillon.	„ „ Smith.
„ H. W. Stroud.	„ „ Macnamarah.
„ O Latouche.	

4TH REGIMENT M. N. I.

Capt. F. J. Fischer.	Lieut. J. J. Brine.
„ J. E. Glynn.	„ W. J. Jones.
Lieut. and br.-capt. J. Dods.	Ensign J. F. A. Plant.
Lieut. G. W. N. Dunlop.	„ G. J. S. Fireman.
„ P. R. J. Wood.	Asst. surgeon W. Traill, M. D.
„ J. Denton	

CHUSAN FIELD FORCE.

Staff.

Brigadier Campbell, c. B., commanding.
 Lieutenant E. Haythorne, 98th regiment, brigade major.
 Captain D. Bamfield; 56th B. N. I., military magistrate.
 Lieutenant L. Shadwell, 98th regiment, Chinese interpreter.

COMMISSARIAT DEPARTMENT.

H. Green, esq., deputy assistant commissary general.

ENGINEER DEPARTMENT.

Lieutenant J. Hitchins, executive engineer.

ORDNANCE DEPARTMENT.

Mr. J. E. C. Tetley, 1st clerk.

H. M. 18TH R. I. REGIMENT.

Lieut.-colonel J. Cowper, commanding.

Major J. Gratton.	Lieut. W. H. Graves.
Capt. F. Wigston.	„ R. Farrer.
„ Lord Cochrane.	Ensign W. B. Graham.
„ J. W. Graves.	„ H. Jamres.
Lieut. and br.-capt. C. Dunbar.	„ R. J. Ivin.
Lieut. J. J. Wood.	„ C. T. Kelly.
„ T. Martin.	„ E. Jones.
„ F. Armstrong.	„ Macdonald.
„ H. D. Burrell.	Adjutant lieut. W. T. Bruce.
„ E. W. Sargent.	Quarter master G. Peel.
„ J. M. Elliott.	Assistant surgeon J. Stewart.
„ H. A. Ward.	„ „ A. Ferguson.
„ H. J. Mason.	„ „ Fraser.

MADRAS ARTILLERY

Captain J. Back, commanding.

Lieut. H. E. Hicks. | Assist. surgeon W. Johnston.

2D REGIMENT M. N. I.

Lieut.-colonel J. R. Luard, c. B., commanding.

Capt. and br.-major R. Shirreff.	Lieut. S. Mainwaring.
„ T. Back.	Ensign W. Touch.
„ H. Stewart.	„ H. Acton.
Lieut. and br.-capt. E. Green.	„ E. A. B. Travers.
„ G. Carr.	„ J. Brown.
„ J. F. Erskine.	Surgeon W. G. Maxwell, M. D.

KULUNGSU GARRISON.

Garrison staff.

Major E. Haldane, 4th Regiment M. N. I., commanding.
 Lieut. and Br.-captain J. M. Johnstone, 4th Regt. M. N. I., station staff officer.

Lieut. C. J. Collingwood, Madras Artillery, barrack master.
Asst. Surg. W. R. Gingell, 2d Regt. M. N. I., Chinese interpreter.

COMMISSARIAT DEPARTMENT.

Thomas Power, esq., acting deputy asst. commissary general.

2D REGIMENT M. N. I.

Major E. Apthorp, k. s. f., commanding.

Captain J. H. B. Congdon.	Lieut. S. J. M. Cunningham.
Lieut. R. Shawe.	Ensign W. M. Burroughs.
„ A. A. Shaw.	Ass. Surgeon W. W. Rawes.

4TH REGIMENT M. N. I.

Captain H. Colbeck	Asst. Surgeon J. Robson, M. D.
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ESTABLISHMENT OF H. B. M. PLENIPOTENTIARY AND
SUPERINTENDENT OF TRADE IN CHINA.

At Hongkong.

H. E. JOHN FRANCIS DAVIS, &co., &c.,	} H. M. Plenipotentiary and Su- perintendent of British trade, Secretary, (absent), Officiating Secretary, Chinese Secretary, Assistant Chinese Secretary, Chief Assistant,
Alexander R. Johnston, Esq.	
Adam Wallace Elmslie, Esq.	
Rev. Charles Gutzlaff,	
Martin C. Morrison,	
Alexander Bird, Esq.	} Assistants.
Mr. William Connor,	
Mr. Horace Oakley,	
Mr. Edmund Warden	

H. B. Majesty's Consulate at Canton.

FRANCIS C. MACGREGOR, Esq.	Consul,
Richard Belgrave Jackson, Esq.	Vice-consul,
Thomas Taylor Meadows, Esq.	Interpreter,
Mr. John Backhouse,	Senior Assistant,
Mr. Edward Fry Giles,	Junior Assistant. (Absent.)

N. de S. Croix, Esq.	Consular Agent, Whampoa.
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John Rickett, Esq.	Consular Agent, Macao.
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H. B. Majesty's Consulate at Amoy.

RUTHERFORD ALCOCK, Esq.	Consul,
George G. Sullivan, Esq.	Vice-consul,
Harry S. Parkes, Esq.	Interpreter,
Mr. F. L. Hertslett,	(Acting) Senior Assistant,
Mr. C. A. Winchester,	Junior Assistant,

H. B. Majesty's Consulate at Fúcháu.

GEORGE TRADESCANT LAY, Esq.	Consul,
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	Vice-consul, Interpreter, Senior Assistant, Junior Assistant.
Mr. Joseph Thomas Walker, Mr. W. Saunders Meredith,	

H. B. Majesty's Consulate at Ningpo.

ROBERT THOM, Esq.	Consul,
Temple Hilliard Layton, Esq.	Vice-consul,
C. A. Sinclair, Esq.	Acting Interpreter,
Dr. Irons,	Surgeon,
Mr. Patrick Hague,	Senior Assistant, Junior Assistant.

H. B. Majesty's Consulate at Shànghái.

Capt. GEORGE BALFOUR, Mad. Art.	Consul,
Daniel Brooke Robertson, Esq.	Vice-consul,
Walter Henry Medhurst, jr. Esq.	Interpreter,
Mr. Frederick Howe Hale,	Senior Assistant,
Mr. Frederick Harvey.	Junior Assistant.

FRENCH CONSUL IN CHINA.

Ch. Lefebvre de Bécour	} <i>Consul of the 1st class, acting as French Consul in China. Chancellor, (absent.) Chinese Secretary.</i>
S. A. Rivoire,	
G. M. Callery,	

AMERICAN CONSULS IN CHINA.

Paul S. Forbes, esq.	<i>Consul, Canton.</i>
W. P. Pierce, esq.	<i>Vice-consul and Naval Agent.</i>
Henry Wolcott, esq.	<i>Vice-consul, Ningpo.</i>

DUTCH CONSUL IN CHINA.

M. J. Senn Van Basel,	<i>Netherland Consul.</i>
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PORTUGUESE GOVERNMENT IN MACAO.

H. E. Jozé Gregorio Pegado,	<i>Governor.</i>
Joaquim A. de Moraes Carneiro,	<i>Judge.</i>
D. Niculau R. P. Borjas,	<i>Bishop.</i>
Francisco de Assis Fernandes,	<i>Substitute to the Judge.</i>
D. Geronimo Pereira de Matta,	<i>Coadjutor Bishop.</i>

Members of the Senate.

Felippe Jozé de Freitas, Felippe Vieira,	} <i>Judges.</i>
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Jozé Francisco de Oliveira,	}	<i>Vereadores.</i>	
Francisco Joaõ Marquis,			
Monoel Duarte Bernardino,			
Jozé Vicente George,			<i>Procurador.</i>
Jozé Simaõ dos Remedios,			<i>Treasurer.</i>
Miguel Pereira Simoens,		<i>Clerk to Senate.</i>	
Demetrio d'Araujo Silva,		<i>Collector of Customs.</i>	

Justices of the Peace.

Cepriano Antonio Pacheco,	}	<i>For Parishes of St and St. Antonio.</i>
Vicente Vieira Ribeiro.		
		<i>For Parish of St. Lourenço.</i>

Commandants of the Forts.

Lt.-col. Joaquim V. Sanches,	<i>Commandant of the Bar Fort.</i>	
Major Ludgero J. de Faria Neves,	<i>Do.</i>	<i>of the Monte Fort.</i>
Major Antonio Pereira,	<i>Do.</i>	<i>of the Franciscan Fort.</i>
Major Joaõ Valentim Chumal,	<i>Do.</i>	<i>of the Guia Fort.</i>
Major Caetano A. Lemos,	<i>Do.</i>	<i>of the Bom Parto Fort.</i>

ART. II. Obituary Notices of Mrs. Henrietta Shuck, of the American Baptist Mission in China. Communicated for the Repository.

IN obedience to the command of that ascended Savior who has all power in heaven and on earth, this departed missionary left her father's roof, numerous and endeared connections, and native land, and braved the dangers of the deep and the perils of a foreign clime, to do what she could in teaching the gentiles the way of life and salvation. She relied upon his power, and enjoyed the fulfillment of his blessed promise, "Lo! I am with you *alway* even to the *end*." Through all the varied vicissitudes of her times, she was animated and sustained by this promised blessing, and up to the last day of her life was allowed the happiness of being actively employed in her domestic duties and missionary work. She lived up to the very close of life in cheerful activity, and then, the veil being drawn aside, she stepped from time into eternity, entered from the church militant into the church triumphant.—In expectation of full details of her life and labors being given to the public in another form, a few brief notices must suffice for the present.

MRS. HENRIETTA SHUCK, the daughter of the Rev. Addison Hall, was born at Kilmarnock, state of Virginia, United States, on the 28th October, 1817. Under the influence of eminently pious parents and extensive Christian privileges, she, in the thirteenth year of her age, afforded the happiest evidences of genuine piety, and in the same year was baptized by the Rev. J. B. Jeter, upon profession of her faith, and became a member of the church of Christ. At twelve years of age she entered a seminary for young ladies in Fredericksburg, Virginia, under the superintendence of Mrs. Little, a lady of piety and intelligence. But her father, wishing to have his children educated under his own inspection, soon after this procured a competent instructor and established a boarding school on his own premises. Here the subject of these notices won, by her diligence and amiableness, the high esteem of her instructor and the warm love of her fellow students. About this time her beloved and pious mother died leaving six children, one a very young infant, under circumstances somewhat similar to those in the midst of which she has vanished from amongst us. In the beginning of 1835, she removed with her father to Richmond city, the capital of Virginia, where he became the general agent of the State Colonization Society, and Miss Hall entered the seminary in that city under the care of the Rev. Mr. and Mrs. Keeling. Upon leaving this seminary she received, unsolicited, written testimonials of the highest character. On the 8th of September, 1835, having long cherished the true spirit of missions, she was united in marriage to the Rev. J. Lewis Shuck, of Richmond College, and on the 22d of the same month, sailed from Boston in the ship *Louvre*, capt. Brown, for the far East. Besides Mr. and Mrs. Shuck, the following missionaries were fellow passengers in the same ship, viz. Rev. Mr. and Mrs. Reed destined to the Chinese, Rev. Mr. and Mrs. Davenport for the Siamese, Rev. Mr. and Mrs. Day for the Talingooe of Madras, Rev. Mr. and Mrs. Ingalls for the Burmese, Rev. Mr. and Mrs. Haswell for the Peguans of Burmah, Rev. Mr. Abbott and Miss Macomber for the Karens of Burmah, Rev. Mr. and Mrs. Sutton, Rev. Mr. and Mrs. Phillips and Rev. Mr. and Mrs. Noyes all for Orissa, south of Calcutta. The Rev. Mr. Malcom, as visiting agent of the American Baptist Board to their eastern missions, also made one of the passengers. The *Louvre* touched at Bengal, Burmah, Penang, and Singapore. At this latter place Mr. and Mrs. Shuck remained four months, where their eldest son, now eight years old, was born. In September, 1836, they arrived in China, and remained at Macao till

March, 1842, when they became permanently located at Hongkong. Mrs. Shuck was the first American *female* missionary to China.

While she made respectable advances in the literature of the Chinese language, her knowledge of it was chiefly confined to the colloquial, and she spoke it with usefulness and success. She ever felt it her duty to teach the children of the heathen, and from her first coming into the field has had more or less of them under her immediate tuition, and at the time of her demise she had twenty Chinese boys, six Chinese girls and her own four children, making in all *thirty* children, under her care and taxing her anxieties. She was emphatically a *working* missionary, and she was permitted to see the *fruits* of her disinterested toils, and was allowed to rejoice over the blessings of the spirit of God upon her instructions to the young. Yes! she was a *successful* missionary, as well as a *laborious* missionary. To her disconsolate husband she was a devoted and affectionate wife and a help meet *indeed*; to her children, a fond and faithful mother; and to the mission, a beloved and highly valued member.

For several months previous to the brief illness which terminated her earthly career, she enjoyed unusually good health, and yet she often expressed most singular presentiments that she should not survive her approaching season of trial. In view of these premonitions she became more fervent in prayer and more faithful in her work, and for several months she manifested a marked spirituality of mind, and a lovely ripeness of piety. She made her arrangements in view of what she believed would end her pilgrimage on earth. She spoke of it to her husband and to her friends, but never with gloomy forebodings, such was the activity of her Christian hopes. Even every drawer and all her little boxes, with their various articles, have since been found arranged with singular neatness and order. A day or two after her demise the following, among other papers, were discovered in her writing table, and bearing evidence of having been written about two months previous, "I am so strongly impressed with the idea that some great and *calamitous* event is about to befall me, that I cannot but write it down. *What* it is, God only knows. I feel a presentiment that *something* is going to take place, something *dreadful*. Oh! Lord prepare me for all that thou art preparing for me! Help me to take every dispensation of thy providence as for my own *good*." At about midnight, on the 26th November before calling her physician, she requested her husband to join with her in prayer, and as he took her hand and knelt by her couch and min-

gled their supplications before the throne, she seemed to enjoy fellowship with the Father and with his son Jesus Christ. Her whole frame of mind was eminently prayerful and heavenly. At half past one o'clock she became the happy mother of a healthy son, and gave thanks to God for his delivering mercies, and called upon her friends to join her in prayer and praise. After making some maternal inquiries about the child, she added, "May he be a missionary." At this time there was full prospect of her soon being restored to her domestic circle where she had so long been the presiding sun. But God's ways are not as our ways, nor his thoughts as our thoughts; and soon a peculiar fainting and nervous prostration ensued, similar to what on a former occasion had indicated her near approach to the grave, and which now, in defiance of every remedy which medical skill could suggest, told the last beating pulse; and at 3 o'clock, on the morning of November 27th, her pure spirit winged its flight to the heavenly world, to the bosom of Him whom she loved and served in earth's vale of tears. Her final exit was singularly easy, being attended with scarcely an apparent pain or struggle. She literally "entered heaven with prayer," and in the fullest sense fell asleep in Jesus. She had the high privilege of passing from a day of willing activity and toil, in the master's service, to an eternity of bliss and rest without the usual lingerings and sufferings of disease. She completed the work assigned her, died in the midst of her labors, and finished her course with joy. That the golden bowl of life has been broken is gain to her, for she indeed was ready, but she has left a widowed husband and five motherless children to mourn their irreparable loss.

A copy of the "Gem's of Sacred Poetry," presented her by her husband, she had long been in the habit of using as a companion to her Bible. Since her departure it is discovered that in this little relick, *words, lines and whole poems*, on the subject of death, the grave and the heavenly world, are marked and underscored in pencil with her own hand, and some of them are singularly prophetic of what has been fulfilled in her passing away. In one she says,

"Lord it belongs not to my care,
 Whether I die or live,
 'To love and serve thee is my care,
 And this thy grace must give.
 If life be long I will be glad,
 That I may long obey;
 If life be short I am not sad,
 I long to be away"

Again she says,

“Oh what is life? T’is like a flower,
That blossoms and is gone,
It flourishes its *little* hour,
With all its beauties on
Death comes, and like a wintry day,
It cuts the lovely flower away.

“Oh! what is life? T’is like the bow,
That glistens in the sky,
We love to see its colors glow;
But while we look, they *die*;
Life fails *as* soon; to-day ’tis here,
To-morrow it may disappear.

“Lord what is life? If spent with thee,
In humble praise and prayer,
How *long* or *short*, our life may be
We feel no anxious care,
Though life *depart*, our joys shall last,
When life and all its toils are past.”

Again she adopted the following as her own.

“My times are in thy hands,
My God, I *wish* them there,
My life, my friends, my soul I leave,
Entirely to thy care.

“My times are in thy hand,
I always trust in thee,
And after death at thy right hand,
I shall forever be.”

Religious services having been conducted at the house by the Rev. Dr. Devan, her remains were borne to their final resting place by the European Police corps (who made special application for the privilege of doing so) followed by an unusually large number of persons both foreign and native. The Rev. Mr. Brown made an appropriate address at the grave and offered prayer. All who knew her loved her. On the Sabbath following, at 11 A. M., the Rev. Mr. Gillespie of the Lon. Mis. Soc. preached at Hongkong with special reference to the event, from the text, “Blessed are the dead that die in the Lord,” &c., &c.; the Rev. Mr. Dean at night at the Queen’s Road Chapel, from the promise, “Lo, I am with you alway even unto the end;” and at Macao, the Rev. Mr. Lowrie of the American Pres. Mission from the text, “Ye shall know hereafter,” &c. All the Chinese services of the same Sabbath, in connection with the Baptist Mission, were made to bear directly on the subject, and the mysterious Jehovah has already caused good spiritual results to ensue.

Mrs. Shuck’s religious character was marked by strongest *faith*, and there have been some *remarkable* and *direct* answers to her

fervent prayers. She was punctual in her private devotions, and warmly believed in a *minute* as well as in an all comprehensive Providence. It was her constant delight to commit all her interests for time and eternity to the care of her Heavenly Father.

In her domestic relations she was happy, kind, and true to her trust, and shed light and happiness upon the circle over which she presided. As a *wife* and a mother she was most affectionate, faithful and devoted. Her solicitude for the welfare of her family though *intense* was coupled with a sweet resignation to the divine will, and a hearty committal of all her loved ones to the care of the Christian's God. That fond maternal care for these defenseless babes was mingled with peaceful thoughts of confiding trust in that kind Father in Heaven, who had provided for herself when a motherless child, and who had been her guide in riper years. For the proper training and spiritual good of her children she cherished the keenest anxieties, but notwithstanding her numerous and responsible duties to her own offspring she ceased not to labor, though with a delicate constitution, for the children of the heathen and the destitute around her; and how *many*, both among the native and foreign community here, will ever have occasion to think of her either as a spiritual guide, or as a friend indeed! She blended in admired proportions the lovely Christian, the intelligent lady, and the gospel laborer. In her *Missionary capacity* she was indeed a bright ornament, and discovered an active mind and a judicious judgment, and was a safe counsellor. The success of her husband's labors, and the prosperity of the Mission with which she was connected, may in no small degree be attributed, under God, to the wisdom of her counsels, the zeal of her endeavors, and the fervency of her prayers. She wrote considerable, and her compositions were characterized by simplicity, ease and elegance. Her prayerfulness, her faith, and her habitual confidence in God, mingled in an interesting manner with all her anxieties, cares, toils, and joys of life. In all her ways she emphatically acknowledged God, and she *believed* that *He* directed her paths.

The day previous to her departure she wrote two long letters, one to her former Pastor, and the other to her Richmond preceptress, each breathing a spirit of thankfulness, resignation, and Christian hope, affording an additionally consoling balm to the wounded hearts of surviving friends. Her health was so good even a few hours before her departure, and her demise so sudden and to us so unexpected, that we find it hard to realize that she is *really gone*. She has indeed vanished from our sight like a *meteor*, but her light

still shineth : yes ! she has vanished from our sight, yet we have so long been accustomed to witness her smile of joy and contentment, and to listen to her words of friendship, to behold her benevolent efforts and mingle with her hallowed devotions, that her removal strikes us as a dream of the night. Like Enoch she walked with God, and is *not*, for God took her.

She realized the fulfillment of the promise, "Lo I am with you away even unto the *end*." In her *childhood*, in her *youth*, in her *journeyings*, in her *labors*, in *all her life*, and in her *peacefully triumphant death*, this promise was verified. Those who witnessed the peculiar smile of joy that rested on her sainted countenance, when the pure spirit had been disembodied, and life had departed, will see a prophetic interest in the following verse, taken from one of the favorite poems of her little book, every word of the fourth line having been underscored by her own hand.

"O ! for that summit of my wish
Whilst here I draw my breath,
That promise of eternal life,
A glorious smile in death."

Again she specially marked the following, as if in prediction of what was soon in *her* own case to be fulfilled.

"I do remember, and will ne'er forget,
The dying eye ! That eye alone was bright,
And brighter grew, as nearer death approach'd :
As I have seen the gentle little flower
Look fairest in the silver beam which fell
Reflected from the thunder cloud that soon
Came down, and o'er the desert scatter'd far
And wide its loveliness. She made a sign
To bring her babe—'twas brought, and by her placed :
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon't ; and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heavens, unutterable blessings, such
As God to dying parents only granted,
For infants left behind them in the world.
"God keep my child !" we heard her say, and heard
No more. The Angel of the Covenant
Was come, and faithful to his promise stood
Prepared to walk with her through death's dark vale
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears ; and closed without a cloud
They set as sets the morning star, which goes
Not down behind the darken'd west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

Art. III *Treaty of peace, signed at Nanking between England and China, translated from the Chinese.*

To the Editor of the Chinese Repository.

Dear Sir,—My former translation of the Supplementary Treaty having excited some attention, I beg leave through the medium of your valuable Journal to lay before the public a translation of the treaty of peace signed at Nanking, which was found in a native bookseller's shop in the Chinese city where I now reside. It will be seen that this, like my former translation, differs from the *abridgment* published by authority, and in some respects from the supplementary treaty itself (see the 2d article). I cannot help also hazarding the opinion that it is more favorable to the British interests than the subsequent document, and that it would have been better if our diplomatist had let well alone; but while I venture these remarks, I must beg leave not to be made responsible for all the lucubrations of newspaper editors that have appeared on this subject. I am, sir, your's truly.

August 3d, 1844.

OLD WHEAT.

Art. 1. The great emperor of China will perpetually maintain peace and amity with the sovereign of the English nation; the subjects of China and England shall preserve mutual amity, and severally dwelling in their respective countries shall receive the protection one of the other, so that both persons and families be preserved in tranquility.

Art. 2 From henceforth the favor of the great emperor permits the people and inhabitants of England to bring with them their families, and dwell in the five sea ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, for the purpose of trade and commercial intercourse, without impediment. The sovereign of the English nation shall appoint consuls and charge d'affaires to dwell in (or at) the cities of the above named five ports, and be entirely devoted to the arrangements of commercial intercourse, while they carry on official communications with the local magistrates and see to the full and proper payment of the duties and port charges by the English, according to the regulations which shall be hereafter specified.

Art. 3. Inasmuch as the merchant ships of the English nation come from afar across the distant ocean, and being frequently injured by the voyage stand in need of repairs, it is suitable to confer upon them a place on the sea coast, convenient for the repair of shipping, and for the storing up of the necessary materials, the great emperor has graciously bestowed the island of Hongkong on the sovereign of the English nation and her descendants, in perpetual sovereignty, to rule and regulate at will.

Art. 4. Inasmuch as the imperial commissioner and the rest of

the charge d'affaires of the English nation, together with some British subjects, and forcibly detained them at Canton, threatening them with death, and demanding a quantity of opium as the ransom of their lives; now the great emperor allows the sum of six millions of dollars as payment of the original value.

Art. 5. Whenever the merchants of the English nation traded at Canton, according to the old regulations, all their business was conducted by a certain number of hong-merchants, who were also denominated government merchants for assisting in the management of business; now the great emperor has permitted that henceforth, foreigners be not compelled to follow the old regulations; but all English merchants who proceed to the various ports for trade may carry on business with what dealers they please, according to their own convenience; moreover some of the established number of hong merchants under the old system having become indebted to the English merchants in large amounts, without the means of paying, it is settled and agreed that three millions of dollars, being the amount of the hong merchants debts, shall be made good by the officers of the Chinese government.

Art. 6. Inasmuch as the imperial commissioner and the rest of them, did not act towards the officers and people of the English nation with justice, but made use of violence, so as to necessitate the raising of troops to seek for redress, it is now settled and agreed that twelve millions of dollars be paid for the expenses of the army and navy, which the great emperor has allowed to be made good; only the sums which the English nation has received from the various cities of China, since the 15th day of the 6th moon, of the 21st year of 'Táukwáng, (August 1st, 1841,) are to be deducted from the above amount.

Art. 7. The above specified sums amount to 21,000,000 of dollars . of which six millions shall be paid immediately; in the 6th month of the Kweimáu year, (1843) three millions, and in the 12th month of the same year, three more shall be paid, making six millions for that year; in the Kiashin year, (1844,) in the 6th month two millions and a half, and in the 12th month two and a half more, making five millions for that year; in the year Yihsz', (1845,) in the 6th month two millions, and in 12th month two millions more, making four millions for that year. Thus from the year 1842 to the year 1845 inclusive the sum of 21 millions will have been paid. If however the money should not be paid upon the dates specified, then it is agreed, that five per cent annually shall be paid for interest

Art. 8. Whatsoever British subjects, whether belonging to England or its colonies, are now in confinement within the dominions of China, the great emperor allows that they be immediately liberated.

Art. 9. Whatsoever Chinese subjects may have formerly dwelt in the cities kept possession of by the English, or may have been in communication with British subjects, or in their service, or may have acted as spies to the officers of the British government, they are, by an especial decree sent down from the great emperor, which has been copied and circulated through the empire, graciously forgiven their offenses; also whatsoever Chinese may have been apprehended and confined on account of mixing themselves up with the affairs of the English they are to be graciously liberated.

Art. 10. When, according to the 2d article of the present treaty, the barriers are opened, and the merchants and people of England are allowed to dwell in the five ports of Canton, &c., for the purpose of commercial intercourse, they must pay the import and export duties and charges, according to the tariff to be equitably arranged, and issued by the proper Board, for general information, and for the convenience of the English merchants paying the same. It is now further agreed, that when duties on English goods have been paid at the several ports, according to the tariff, then it shall be permitted to the native merchants to carry them all over the empire, and when they pass any of the usual custom-houses on the road, they are not to be charged with any heavy imposts, but merely an ad valorem duty of a few candareens on each tael.

Art. 11. It has been agreed upon and settled that English governors and generals residing in China, entering into official correspondence with the great officers of China, whether in or out of the capital, shall adopt the form of 照會, *cháu hwíy*, official communications; and that subordinate officers shall adopt the form of 申陳, *shin chin*, explanatory statements; when the great officers of China reply, they shall adopt the style of 札行, *chá k'ing*, official dispatches; and that when the secondary officers of both nations hold intercourse, they shall employ the usual style of 照會, *cháu hwíy*, official communications. Should the merchants of either nation address the officers, they do not come under the same category, but make use of the form of petition.

Art. 12. When the great emperor has given his assent to the enforcement of the several articles of the treaty of peace, and has allowed of the payment of the six millions, and when this sum has been fully paid then the naval and military force of the English nation shall

immediately retire from the neighborhood of Nanking, and shall not any more hinder the merchants of the various provinces of China from trading; they shall also deliver up Chinhái and Páushán; only the islands of Chusan, in the department of Tinghai, and the small islet of Kúláng sú near Amoy, shall still be garrisoned by English troops, until the sums of money agreed upon, have been fully paid, and the ports previously alluded to have been opened to the commercial intercourse of the English; after which the troops garrisoning those places shall retire, and no longer keep possession of them.

Art. 13. The several articles of the treaty of amity, specified above, shall be held in abeyance until the great officers have separately reported to the august emperor, and obtained his reply assenting to the same, and until the sovereign of the English nation has ratified them, when the credentials shall be immediately exchanged, each nation holding one copy in order to secure good faith; but as the nations are widely remote from each other, two additional copies shall be prepared, which shall first be signed and sealed by the imperial commissioner and the envoy of the English nation, each one retaining a copy as proof, and from that very day beginning to act with security according to the terms contained in the teaty of peace.

*Notes of a correspondence connected with the treaty
of peace made at Nanking.*

1. With regard to the debts of the hong-merchants at Canton, (with the exception of the three millions for the payment of which the government is security,) from henceforth it is agreed that the English in their commercial intercourse may carry on trade with whomsoever they please, entirely at their own covenience; but as the firms with which the English do business will not be of the class of hong established by the Chinese government, should debts be incurred, the officers can do nothing more than prosecute, and cannot be security for the payment.

It appears from this article in connection with the reply of the barbarians, that from henceforth the gains and losses on their trade will entirely devolve on themselves; should debts be incurred, the consuls may inform the local magistrates, who will institute prosecutions; but on no account are the officers of government any more to be held responsible.

2. As deliberations have now been settled, and as war is perpetually to cease, merchant vessels alone can go and come between the five ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, and it will not be convenient for ships of war to be cruizing about; at all other ports, besides the above named five, such as Peking, Moukden, Shántung, Tientsin, Formosa, &c., not only will it be inconvenient for ships of war to go and come, but merchant vessels also may not trade thither; for the boundaries must be strictly observed, in order to keep up the good feeling now established.

It appears from this article, in connection with the reply of the barbarians, that as soon as the five ports are opened, and the tariff published, the sovereign of the English nation will issue a proclamation to her subjects, permitting merchant vessels to trade only at the five ports, and not allowing them to be hurrying towards other places. The said nation has hitherto had a number of small vessels of war, sailing in and out of the various ports to examine into the state of trade; these will cooperate with the local officers of the Chinese government to prohibit merchant vessels from going elsewhere; and also invite the native authorities severely to restrain the Chinese people from holding commercial intercourse with the English at any other than the five ports above named.

3. It having been deliberated and agreed upon that it should be left to the Chinese government to decide as to whether the troops from the various provinces should be kept under arms or disbanded; so also the forts, barricades, and citadels, which are now in ruins, may be repaired in due order so as to be restored to their original condition, really with the view of guarding against pirates.

ART. IV. *A list of thirty-four articles, deliberated and determined upon, for the trade of the merchants of the United States of America, at the five ports in China. Translated from the Chinese.*

ART. 1. Hereafter the Great Pure Dynasty with the United States, and the people of both nations at any place whatever, shall mutually be on terms of amity, good faith and harmony, preserving together peace and quietness for myriads of years, without anything to disturb it.

Art. 2. The people of the United States coming to China to trade, shall pay duties on imported and exported goods according to the tariff already settled, without being charged more than other nations; all former expenses and fees being completely done away with. Should the underlings of the custom-houses make extortions, the Chinese nation will punish them according to law. Should China hereafter wish to make any change in the tariff of duties, it must be deliberated upon, and consented to by, the consuls and other officers of the United States. Should any extra advantage be extended to other nations, the people of the United States must equally and universally benefit by it: in order to display justice and equity

Art. 3. Henceforth the people of the United States shall without exception be permitted to take and carry their families to all the five ports of Canton, Fuchau, Amoy, Ningpo, and Shánghai, to dwell and trade there. The vessels of the five ports carrying cargoes backwards and forwards may follow their own convenience; but into any port other than the five ports not a single vessel shall enter nor presume to wander about. They also may not privately trade with the lawless inhabitants along the coast. Should there be any who oppose and offend against this prohibition, the vessel and goods must, according to the regulations already agreed upon, all revert to China and be confiscated to government.

Art. 4. The people of the United States being permitted to resort to the five ports for purposes of trade, it will be right and necessary to establish consuls and other officers at each place, to superintend the affairs of the people of their own nation. The local officers of China shall receive and meet them with increased liberality. In all mutual intercourse, whether by the interchange of public documents or by interviews for personal consultation, both parties shall maintain their proper rank. Should the local officers insult or slight the consuls and other officers, the consuls and others will be permitted to take the grievance, and complain of it for redress to the high officers of China, who will in equity and justice examine into and arrange it. But the consuls also may not follow their own will and inclination, thus giving rise to many altercations with the Chinese officers and people.

Art. 5. The people of the United States trading at the five ports, with the exception of merchandise forbidden by the Chinese laws to be imported or exported, will be permitted to take every other article of merchandise, and either bring it from their own or other countries, and import it for sale; and they will also be permitted to carry out Chinese merchandise and export it to their own or other countries for sale, in both cases paying duties according to the present established regulations, beyond which, no other expenses or fees will be permitted.

Art. 6. All vessels belonging to the United States proceeding to the five ports to trade, shall have their ships' papers examined by the consuls and other officers, who will report to the superintendent of customs: when, according to the number of tons which a vessel can carry, she will pay the tonnage dues. Thus, those which can carry more than 150 tons shall for each ton pay tonnage dues five mace; while those below 150 tons shall for each ton pay tonnage dues one

mace. The former fees, for measurement and other items, shall be entirely done away with. Should any vessel enter a port, having already paid her tonnage dues at the custom-house of that port, and because of not completing the sale of her goods, take them to some other port for sale, the consuls and other officers shall report it clearly to the superintendent of customs, who will, on that vessel leaving the port, take the fact of her having paid her tonnage dues and clearly state it in the grandchop, and he will also forward a letter to the superintendent of customs of the other port to examine into it, and on the said vessel entering the other port, she shall only pay duties on her goods, but no tonnage dues, to avoid a second charge.

Art. 7. When people of the United States at the five ports use their own boats and other craft, to carry passengers or baggage or letters and eatables and other things, for which duties are not payable in the tariff, it will not be necessary for such craft to pay tonnage dues. But if, besides these things, they should carry merchandise, then they should, according to the rule for vessels under 150 tons, pay one mace per ton. Should Chinese boats be engaged, they will not come under the rule of paying tonnage dues according to the number of tons.

Art. 8. All trading vessels belonging to the people of the United States entering the port, will be permitted to hire pilots in going through narrow passages and dangerous places. When a vessel is reported as brought in, as soon as she shall have completely paid up her tonnage dues and duties, a pilot shall be ordered as before to take her out immediately. In hiring servants or compradores, or in requesting the services of linguists and writers, or in engaging Chinese boats to remove goods or convey passengers, or in hiring additional workmen, servants or sailors, and in all circumstances where necessity requires, if not contrary to the laws, every one shall follow his own convenience. The price of work, the merchants and people may themselves determine upon, or it may be arranged by the consuls; the Chinese local officers are not to interfere in the matter.

Art. 9. When a trading vessel of the United States comes to a port, as soon as a pilot has brought her in, there shall immediately be deputed from the custom-house trust worthy runners to attend the vessel and guard her. These runners may either lodge on board the merchant vessel, or hire their own boat and attend the ship according as they find it most convenient. For food and necessaries, the custom-house shall daily give money; they may not extort from

the merchant ship any fees however small. Should they disobey, they will be considered as guilty of receiving bribes.

Art. 10. On a merchant vessel of the United States entering the port, either the captain, supercargo, or the merchant agent shall, within a period of two days, take the ships' paper, bills of lading, &c., and deliver them to the consuls and other officers of their country to keep and hold. The consul shall immediately take the name of the vessel with the names of the people, the number of tons she carries and the kind of goods, and making a minute list of them, communicate with the superintendent of customs, who will then allow them to receive a permit to break bulk and unload the goods; should it happen that, before the receipt of a permit, any should presume to unload goods, they shall then be fined 500 dollars, and the goods which they presumed to land and remove, shall altogether revert to China, and be confiscated to government. Should a merchant vessel enter the port, and only unload a portion of her cargo, she shall pay duties according to that portion of the goods discharged. The goods yet undischarged may without exception be carried to any other port for sale. If a vessel should enter the port, and not yet having broken bulk, should wish to go elsewhere, she will within the limit of two days go out of the port, but she must not remain longer; in which case also no duties nor tonnage dues will be levied or received. But on her arrival at any other port and making sales, she will then be required to pay duties according to the tariff. Should a merchant vessel, after entering the port, have exceeded the term of two days, it will then be necessary to pay the tonnage dues, and the superintendent of customs may as before fill up and issue a grandchop, and make it known to the other ports in order to avoid paying them a second time.

Art. 11. Merchant vessels of the United States dealing in goods either for import or export, shall report the day fixed for unloading and shipping goods to the consuls and other officers, which report shall, by the consuls and other officers, be transmitted to the superintendent of customs, who will on the arrival of the day depute an official attendant that he may in conjunction with the captain, supercargo, or merchant agent and others, equitably and fairly examine the merchandise, in order that the duties may be levied according to the tariff. If among them there be any goods, the price of which must be estimated to determine the duties, or respecting which there may be differences of opinion as to the price, or as to the deduction of the amount of tare, so as to give rise to disputes which cannot be

readily settled; the said merchant shall, on that same day, petition and report to the consul, so that he may acquaint the superintendent of customs, and with him consult upon and determine it. If the petition and report be delayed, then no permission will be given further to arrange it.

Art. 12. At the places of the consuls of the United States at each port, there shall be furnished by the Chinese superintendent of customs, a *chang* measure, a *cheh* measure, a steel-yard and weights, of each a set, ready for measuring lengths and breaths, and ascertaining weight and lightness. They shall be after the pattern of those distributed by the hoppo of Canton, and will be marked with engraven characters—one rule applying to the five ports, in order to avoid irregularity and villainy.

Art. 13. After a merchant vessel of the United States has entered a port, on receiving a permit to unload goods she must immediately pay up the tonnage dues; on goods imported, the duties must be paid at the time of unloading; and on goods exported the duties must be paid on being shipped; and when the duties and tonnage dues shall have been completely paid up, the superintendent of customs shall issue a grandchop, having examined which the consul shall return the ships' paper, and permit the merchant vessel to go out of the port and return to her own country. The duties paid, shall be received for the Chinese officers by bankers appointed by them either in sycee silver, or in foreign dollars, made up to the standard, all in accordance with the already existing regulations. Imported merchandise that may be taken by Chinese merchants into the interior for sale, shall on passing every custom-house pay duties according to the old tariff: there may be no further addition or increase.

Art. 14. Merchants ships of the United States anchoring within a port, will not be permitted to tranship goods from one to the other. Should it be necessary to tranship into another vessel, the merchant must present a request to the consul, who will report it to the superintendent of customs, that he may send an officer to make clear and true examination, when permission will be given to tranship. Should any, without petitioning and waiting for examination, confusedly go about transshipping, the goods thus transhipped shall altogether revert to China, and be confiscated to government.

Art. 15. According to the former regulations, the commercial intercourse of every nation reverted to foreign hong, established by the Canton officers to arrange and control. Now it is determined

upon to take the list of the foreign hong, break it up, and do away with it. Thus people of the United States importing or exporting goods are permitted to trade with any Chinese merchants they please; there shall be no limit or restrictions, so as to put a stop to all the villainy of grasping and monopolizing.

Art. 16. Should Chinese merchants happen to owe money to the people of the United States, or should they defraud them of their property, the people of the United States may themselves go and sue for it; the officers cannot be security for its recovery. If an accusation be lodged with the officers, the Chinese local officers, on receiving a communication from the consul, must immediately make equitable investigation and push the recovery of the debt; if the debtor be already dead, and his property gone, or if the fraudulent villain have really escaped into concealment, and there be no traces left of him, the people of the United States shall not adhere to the old regulations, and require the hong merchants to make it good. If any people of the United States contract debts with, and defraud, Chinese merchants, then it shall be arranged according to this rule, and the consul also will not be security for its recovery.

Art. 17. People of the United States, trading at the five ports, whether dwelling there for a long period, or temporarily residing there, are in both cases permitted to hire and rent the people's houses, or to hire ground in order to build themselves houses, and for sites on which to establish hospitals, halls for worship, and cemeteries. It will be necessary for the Chinese local officers, in company with the consuls and other officers, to consider and inquire into the feelings of the people, in selecting and fixing upon a spot of ground. The people of the United States, with those of the inner land, are equitably to determine and fix the rent of the ground; the people of the inner land are not to raise the prices and extort, nor are the people from afar permitted to compel the hire, nor to be hard and rapacious; and it is necessary that each party express its own wishes in accordance with equity and honesty. Should peradventure any graves be destroyed or dug up by the Chinese people, the Chinese local officers will make strict seizure and punish them according to law. In the places where the people of the United States anchor their vessels, and take up their temporary abode, the merchants, sailors, and others, will only be permitted to walk about on the neighboring ground, and will not be allowed to go far into the villages and hamlets of the inner land and wander where they please; still less may they go to the markets and military stations,

and privately carry on trade. The boundaries will be consulted upon and fixed with the consuls by the local officers of the five ports, each according to the people's feelings, and the situation of the place; and they may not be passed over; in order to fix the period for eternity and for the mutual quiet of both.

Art. 18. It is permitted to the officers and people of the United States to engage scholars from all parts of China, to instruct them in the dialects of every place, and to assist them in literary affairs; of whatsoever rank or class the persons so engaged may be, the Chinese local officers and people may not in the slightest degree molest or injure them. The people of the United States are also permitted to collect and buy all kinds of Chinese books.

Art. 19. Hereafter people of the United States quietly trading in China, will be on terms of mutual friendship and amity with the Chinese. The local officers must constantly afford them protection and care, causing them and their families to be in perfect peace. They will also make inquiries and prohibit all vagabonds from insulting and vexing them.—Should any lawless villains of the inner land with malicious intent set fire to and burn the foreign houses or plunder and rob the property, the consuls will immediately report it to the local officers, who will send soldiers and police to suppress the tumult, make examination and seize the offenders, and also take the vagabonds who burnt and plunder, and punish them severely according to law.

Art. 20. People of the United States having brought merchandise into port, and paid duties upon it, should they wish to take the disembarked goods and transport them to another port for sale, may state the matter clearly to the consuls, who will convey a report to the superintendent of customs to see if the duties, said to be paid, agree with the custom-house books, and to send an officer to make inquiry whether they really be the original bales and the identical goods, and that there has been no breaking open and moving, or taking out and changing, and such like impropriety; when he will immediately take the number of peculs of merchandise, and the sum of the duties already paid, and enter them into a pass, which will be given to the said merchant to receive and hold; at the same time, he will dispatch a letter to the superintendent of customs of the other port to examine accordingly; and when the said vessel shall enter that port, and it be found on examination that there is no discrepancy, she will immediately be permitted to open her hold and make sales, in order to avoid the payment of duties a second time; should

there be any false accusations or secret conveyance of things, on the discovery of it by the superintendent of customs, the goods shall be confiscated to government.

Art. 21. Hereafter should any Chinese have any quarrels, disputes, or get mutually involved with the people of the United States, the Chinese will be seized and examined by the Chinese local officers, and will be punished according to the laws of China.—The people of the United States shall be seized and examined by the consuls and other officers, and will be punished according to the law of their country; but it is requisite that both should in justice and integrity divide the question, and neither side cherish partiality, which would lead to quarrels.

Art. 22. The United States having now with China adjusted and sworn to peace and amity, their ships may go and come at the five ports to trade.—If at any future time, another country should be at enmity with China, China may only prevent the inimical nation, and not permit it to resort to the five ports for trade.—When people of the United States go to the other country to trade, or transport the merchandise of that country to the five ports, China must recognize the United States' flag, and permit them to enter the river. But the United States merchant ships will not be permitted privately to introduce one soldier of the other nation into port, nor receive the bribes of merchants of the other nation, who call upon them to exchange flags, and bring merchandise for them into port for trade.—Should there be any infraction of this prohibition, it shall be allowable for China to search it out, seize the parties and settle it.

Art. 23. At the close of every Chinese year, each of the consuls residing at the five ports must take an account of the ships and goods of the United States yearly entering and leaving the port, and of the prices at which they are valued, and minutely report it to the governor-general of each province, that he may transmit it to the Board of Revenue, as a proof for examination.

Art. 24. Should people of the United States in any important matters make complaints to the Chinese officers, they must first petition the consuls and other officers, who will examine whether the words and phrases in the petition be clear and intelligible and the subject reasonable, after which they will at once transmit it to the local officers to examine into and arrange.—Should Chinese in any important matters make complaints to the consuls and other officers, they must first petition the local officers, who will examine whether the words and phrases in the petition be clear and intelligible, and

the subject reasonable, after which they will at once transmit it to the consuls and other officers to examine into and arrange.—Should it happen that people of China and of the United States wrangle about any matter, and are not able to arrange it amicably, it will be necessary for the officers of both nations to make inquiry and equitably examine and decide the matter.

Art. 25. Should people of the United States at the five ports of China be involved in disputes among themselves about property, it will be examined into and arranged by the consuls and other officers of their country. If people of the United States in China, dispute and wrangle about matters with traders of other nations it must be arranged in accordance with the rules established by their respective nations; Chinese officers will make no inquiry whatever about it.

Art. 26. When merchant ships of the United States enter the five ports of China, and anchor there, they come under the control of the consuls and other officers in company with the captains of the vessels, China will have no control whatever over them.—Should it happen that on the high seas, other nations insult and injure traders of the United States, China cannot revenge it on their account. But if merchant vessel of the United States, when on seas within the jurisdiction of China, be plundered by pirates, the Chinese civil and military officers, must, as soon as they hear it reported, make a strict seizure of the robbers, and punish them according to law. The recovered stolen goods, of whatever quantity, must all be delivered to the nearest consul and other officers to be all returned to the original owners. But the territory of China being vast and the people numerous, it is ten thousand to one but that the principal thief cannot be caught or there be thieves and no stolen goods, or the stolen goods may not be completely recovered, and the Chinese local officers must act as is separately provided for by law, and cannot make up or return the stolen articles.

Art. 27. If merchant vessels of the United States when off the Chinese shore, meet with tempests, strike on rocks, get on shore, or meet with pirates so that the vessel be destroyed, the local officers along the coasts, on examination and knowledge thereof, must immediately set on foot measures for rescue, and devise means for showing increased compassion, so that they may reach their port and get repaired. In all buying of rice and provisions and obtaining fresh water, the least opposition or hindrance must not be given. Should the said merchant vessel be wrecked on the outer seas and be drifted to the Chinese shore, as soon as the officers shall have made clear

inquiries into it, they must also treat them all with soothing compassion, and arrange their matters securely.

Art. 28. Merchant vessels and property belonging to people of the United States, which may be found at the five ports of China, may not be taken by force or intimidation by the local officers, such as laying embargos on vessels for public use or otherwise. But they must be suffered quietly to carry on their trade in order to avoid trouble and annoyance.

Art. 29. If among the people of the United States, there be any on ship board, who do not attend to their duty, and leaving their ship, escape into the inner land, to conceal themselves, the Chinese local officers will immediately depute police runners to seize and bring them to the consuls and other officers, for punishment. If any Chinese having offended the law go to the houses and dwellings, and on board of the merchant ships, of the people of the United States, to conceal themselves, the Chinese local officers on discovering it, will immediately address a letter to the consul and other officers, to seize and send them back. In either case the least shelter or concealment must not be given. With respect to the merchants, sailors, and others of the United States they will all come under the consuls and other officers, who will when necessary make examination and keep them under restraint.—If the people of the two nations use force and make disturbances, or carelessly use fire arms and wound men, so as to lead to fighting, killing, and other serious cases, the officers of the two nations must maintain the laws and severely punish them:—there must not be the least partiality which would cause the hearts of all to be unsubmitive.

Art. 30. Hereafter in the official correspondence to and fro of the great ministers of China with the great ministers of the United States, there must be used in accordance with the principles of equality, the form of "official communication." In the official correspondence to and fro of the consuls with the Chinese local officers, the form of "official communication" will also be used. In reporting to the high officers the form "explanatory statement" will be used. If common people address officers, they will as before use the form of "petition." There may be no appearance of insult, or disrespect to the wounding of public friendship on either side; while the two nations must not seek for, or extort from each other ceremonies observances.

Art. 31. If on a future day the United States send a national letter to the government of China the original document must be

presented on their account by the imperially appointed high commissioner, or by the governor-general of the Two Kwáng, or of Fukien, and Chekiáng, or of the Two Kiáng, or by other great ministers who may be arranging on the part of the middle nation, the affairs of outside nations.

Art. 32. Hereafter if the United States have ships of war sent to inspect the trade, coming to the different ports, the naval commodore or high naval officers of the vessel of war, will be treated by the high civil and military officers of China at that place upon terms of equality, in order to show a feeling of amity and good will. If the aforesaid ships of war want to purchase provisions or get fresh water and other things, China cannot in any way forbid or hinder them. Should perhaps a ship of war be injured, she also will be permitted to be repaired.

Art. 33. All people of the United States who presume to take upon themselves to go to other ports, where no custom-house has been opened, and privately carry on trade, smuggle and evade the duties, or introduce opium and other prohibited articles in China, the Chinese local officers may themselves adjudicate it and punish them. The government or people of the United States must not afford the least protection. If vessels of another country assume the flag of the United States, and carry on illegal trade, the United States must take measures for prohibiting and preventing it

Art. 34. As soon as the treaty of peace shall have been determined upon, the two nations must each obey and keep it, and not trivially make changes. With respect to the dissimilarity of the circumstances of each port and the regulations regarding barter, and the high seas, it is to be feared that there cannot but be some slight changes; therefore after a period of twelve years the two nations will appoint officers to consult upon and settle them equitably. Further after the treaty of peace shall have received the imperial reply and assent, the government and people of the two countries must both reverentially obey it. With respect to the several states of the United States, they will not be allowed to depute an officer hither, or otherwise have further deliberations.

ART. V. *French trading regulations; or a commercial treaty, in thirty-five articles, between France and China.*

ART. 1. The emperor of China as well as the emperor of the great French nation, and their subjects of both countries will henceforth for ever and ever live in amity and peace, and no matter who the men are, or in what country, will all obtain full protection for their persons and families.

Art. 2. Henceforth the family of every Frenchman may be taken to the five harbors, marts, and territory of Canton, Amoy, Fuchau, Ningpo, and Shánghái in China, to trade and live there peacefully without any hindrance, always without ceasing. French vessels may go and come, and anchor and trade at the five ports, at their pleasure. But it is expressly prohibited to enter other Chinese ports and trade there, or on every shore along the coast clandestinely to buy and sell. With the exception of what is stated distinctly in the third clause, he who offends against this regulation, will have the cargo of his vessel confiscated to government. But when the Chinese local officers have seized such kinds of goods, they ought, before confiscating the same, immediately to give previous notice to the French consul nearest to that port.

Art. 3. The property and goods, which any Frenchman may have in the territory of those five ports, must not contemptuously be involved by Chinese subjects. The Chinese officers ought not on any account by oppression or force to take a French vessel for public, private, or other uses.

Art. 4. The emperor of the great French nation will at his option appoint consular officers at the territory of the five commercial ports in China, to manage the trading affairs of the merchants, and to examine whether the regulations are observed. The Chinese local officers, ought to treat those consuls politely and correspond with them on terms of equality. And if there is any difference, the said consular officers will proceed to the great minister who has the general superintendence of those five ports, and state their complaint. If there is no great minister for the superintendence of the five ports, he will address his grievance to the great provincial officers, that they may carefully investigate the same for him, and manage it justly. If it ever happen that there is no consular officer at the said port, the French captain or merchant may entrust the same to a national

consul to transact this business for him. If not, he may repair to the hoppo, make there a clear statement, that he may adopt means to manage it properly, in order that the said captain and merchant may reap the advantages of the regulations.

Art. 5. The emperor of the great French nation will at his option appoint men of war to anchor within the territory of the five ports, in order to keep down the merchants and sailors, so that the consul may have authority and power. The people of the men of war will in future, however, be under control, and not be allowed to create any disturbance. And the master of those men of war will be held responsible to issue orders for the due observance of the 23d clause, and the provisions for the control of the sailors in the management of matters concerning every vessel, and their business with the shore. But it is now distinctly agreed and settled, that men of war will pay no tonnage dues.

Art. 6. The plenipotentiaries of both nations have by their signature and seal settled a tariff and regulations, according to which for all the vessels that enter and leave those five ports, the French ought to pay duties and tonnage dues. The duty money must not in future be increased, and there ought to be no other fees. And it has now been recorded in the regulations, that whenever any Frenchman has paid the tonnage dues, and the duties on his goods, there will be no prohibition or restriction (on the sale). It matters not if (the cargo) is imported from their native or other countries, nor to what country it is taken, but this is entirely at one's convenience. China cannot enter into its code, any additional prohibitory coersive regulations. If any alterations are in future to take place, the law requires that the French shall conjointly discuss the matter, and when agreed upon, it may then be changed. But the tariff and regulations now proposed, or in future to be established, will be fully observed at every place, and always by the French merchants and people who differ nowise from the most favored (greatly beloved) nation. If there are subsequently any reductions in the duties, the French will at the same rate pay less.

Art. 7. French goods which have been imported at the five ports, and according to law paid duties, may be taken immediately by Chinese merchants into the interior, and shall pay transit duties according to the present regulations, without again extorting fees. The standard shall be the present tariff, and no additions need subsequently to be made. And if any clerks or runners of the maritime custom-house, do not observe the law, and falsely take fees in addi-

tion to the duties, they shall be punished according to Chinese laws.

Art. 8. Having now determined the rate, this cannot afford any pretence for smuggling, but it is for the sake of being just, and the French merchant vessels will not in future smuggle at the five ports. If there is any merchantman which in the five ports smuggle, no matter what goods, their price or what description of articles, or contraband cargo, for defrauding the revenue, the local officers will seize the whole and confiscate it. China can moreover put a stop to smuggling vessels at its pleasure, and prevent their entering the central land, or direct them to clear their accounts, and then immediately leave the harbor. But if any other nation makes falsely use of the French flag (for smuggling purposes), France will take measures to put a stop to it, and suppress this evil spirit.

Art 9. The hong-merchant's hongs which were formerly established at Canton for the sake of trade, are now according to law abolished. Frenchmen will henceforth at their own convenience dispose of their articles at the five ports, whether imports or exports, and trade with any Chinaman they may wish, without any interference or obstruction. In future none else ought to combine in forming a monopoly for trade. But if any transgress this law, the consul will inform the Chinese officers to expel (the monopolist?). The officers of the central empire ought to issue previous prohibitions, to avoid injuring the principles of free trade.

Art. 10. If in future any Chinese are in debt to French captains and merchants, no matter whether on account of owing (money) or of fraud, the Frenchmen will not according to the old law, demand the same of the security merchant, but ought to report it to the consul, that he may address himself to the local officers, to investigate the matter, and they exert themselves to hold (the debtor) responsible for the legal payment. But if the debtor can either not be apprehended, or is no longer in existence, or has made a total bankruptcy, being without the means of paying, the French merchant will not ask the officers to make up (the debt). If a Frenchman cheats a Chinaman out of his goods or owes him (any thing), the consul will exert himself equally to recover the same. But the Chinese must not demand of the consul, nor of the French government to pay him.

Art. 11. Any French vessel which sails within the territory of the five ports, may hire a pilot, to take her immediately into port. After having paid the port dues and duties, and wishing to set sail, the pilot ought quickly to take her out of port, without any imped-

ment, delay, and difficulty. Whosoever wishes to be pilot of a French ship, must have two captains' certificates, and the consul may then make him a pilot, to manage as other nations on the same footing. The consular officers at the five ports will justly determine the pilotage according to the distance or the dangers and facilities.

Art. 12. As soon as the pilot has brought any French vessel into port, the marine custom-house will appoint one or two trustworthy servants to follow and to look after the smuggling. Those waiters will either go on board the merchant man, or will themselves hire a boat, according to their own convenience. Their maintenance will be furnished by the custom-house, and they ought not to extort money from the captains or their agents. But if they transgress this law, they will be sentenced according to the amount of the extortions, and the whole be again reimbursed.

Art. 13. If there is no impediment, any French vessel twenty-four hours after having entered the port, will present through the captain, supercargo or agent the ship's register and bill of lading to the consul. The said consul will within a day after the receipt of the ship's papers and bill of lading, distinctly state to the hoppo, the ship's and people's names, the amount of the tonnage, and nature of the cargo. But if the captain is dilatory, and two days after the entrance of the vessel does not present to the consul the ship's papers and bill of lading, he shall for every day be fined 50 dollars, for the use of the Chinese government. Yet the fine ought not to exceed 200 dollars. The consul will then communicate with the superintendent of customs, and the hoppo will issue a permit to open the hatches. But if the captain has not received this permit, and of his own accord breaks bulk and discharges cargo, he will be fined 500 dollars, and the goods thus unloaded will at the same time be confiscated to government.

Art. 14. Any vessel which has entered the port and not yet received a permit to discharge cargo, may according to the provisions of the 16th paragraph, within two days leave the harbor and go to another place, without there paying duties and tonnage dues, which will be discharged and paid up at the emporium where the goods are sold.

Art. 15. Any ship which leaves the port after more than two days, will pay up the whole of the tonnage dues. According to law, every vessel of above 150 tons burden, will pay at the rate of five mace per ton, those below 150 tons, will pay at the rate of one mace per ton. All previous entrance and clearance fees are

abolished, and no others will afterwards be (demanded). Whenever the superintendent of customs gives a clearance, he will distinctly state, that the vessel has paid the port dues. If that ship goes to another harbor, she will take this certificate and present it for examination, to avoid (paying) a second time. All French vessels which from abroad enter China, shall only once pay tonnage dues. Small French vessels such as boats, no matter with sails or without sails, carrying passengers, luggage, letters, and provisions, and no articles paying duties, will all be exempted from tonnage dues. If such small craft, however transport goods, they will pay, according to the rate of (vessels) below 150 tons, one mace per ton. If French merchants hire a Chinese boat, she will not pay tonnage dues.

Art. 16. Whenever any French vessel wishes to load or unload cargo, she will first draw up an account of the goods, and present the same to the consul, who will direct a linguist to report the same to the custom-house, and then she will be permitted to discharge or take in a cargo. A deliberate examination of the goods ought to take place, so that neither party may suffer loss. French merchants who do not wish to calculate themselves the amount of duties, will employ a well experienced individual to compute them in their behalf. The payment will also be at their convenience. If after this business some difference arise, no notice ought to be taken of it. As for articles that pay duty per valuation, if the merchant cannot agree with the Chinese, they ought on both sides to call two or three traders to examine the goods, and determine their value at the highest offer. Whenever duties are to be paid, the articles themselves form the standard, and the tare ought to be subtracted. But if the Frenchman cannot agree with the custom-house about the weight of various goods, the disputed articles and tare must be weighed; and then let them first settle the quantity and average number, and again weigh the mere goods without the tare to ascertain the amount, and make the result the basis of everything of this kind. If in the examination of goods some disagreement exists, the Frenchman will request the consul to come; and the said consul will instantly communicate this to the hoppo, to endeavor to make them agree. But the information must be given within a day, and if not, no notice will be taken of it. Before the dispute, however, is settled, the hoppo must not enter the account on books, for fear of the difficulties to arrange it subsequently. Imports that have been injured ought to pay less duty, and this ought to be managed justly, according to the law of valuation.

Art. 17. Whatever quantity of goods a French vessel may import and unload, the duties will be paid as they are discharged. If the remainder of the cargo is to be taken to another port to be delivered and sold there, the duties thereon will also be paid in that other port. If it ever happen, that a Frenchman has already paid the duties on the goods in one port, and wishes to ship them for another for sale, he will inform the consul thereof, that he may acquaint the hoppo therewith to ascertain, whether they are indeed the very marked articles, which have not been touched. On giving him the portclearance, it ought to be distinctly stated, that the said goods have already paid duties in a certain harbor. And when the said merchant enters that emporium, he will present the certificate to the consul, to transmit the same to the hoppo for examination, to be free from duty. He will then receive a permit to unload the goods, without paying any fees. But if there be any smuggling or deceit, the goods will indiscriminately be seized and confiscated to government.

Art. 18. The regulation is now made, that any French captain or merchant, should every time that he lands goods, also pay their amount of duties, and it should be the same on loading exports. As soon as any French vessel has paid the whole of the port dues and duties, the hoppo will issue a receipt to be presented to the consul for examination, that the ship's register may be restored and permission for her departure be given. The custom-house will appoint the number of bankers who may receive for the Chinese government the duties which the French ought to pay. The receipt given by the banker will be equivalent to any issued by the Chinese officers. The duties may be paid in sycee or foreign money. In regulating the amount of premium to be made, the hoppo and consul will examine the relative market price of sycee and foreign money.

Art. 19. At all the five ports the custom-house will have scales and measures from the Board (of Revenue). These will be accurately compared from the true standard, and be sent to the consulate to be kept there, and must not in lightness, or heaviness, length or shortness differ from those of the Canton custom-house, whilst each will be stamped with the characters of the custom-house. All the money of tonnage dues and duties, which must be paid to the Chinese government, shall be weighed on these scales. If there arises any dispute about the weight or measure of goods, it must be settled by this standard.

Art. 20. If no express permission is given by the officers from

transshipping goods this ought not to be done unadvisedly, and if a necessity exists for transshipping the same, the merchant ought first to communicate this distinctly to the consul, that he may issue a certificate to be examined by the superintendent of customs to allow him to tranship goods. The said hoppo may always direct his underlings to superintend these proceedings. But if goods are transhipped without permission, unless there be unexpected danger brooking no delay, all the transhipped articles will be confiscated to government.

Art. 21. Every French captain or merchant may at his pleasure engage any kind of lighters and small boats to carry goods and passengers; the fare will be agreed upon by the merchant to the satisfaction of both parties, without the influence of the local officers; but if the boatmen cheat, run away or lose anything, the local officers will not make it good. The number of boats will not be restricted, and no body ought to have the sole management. There ought also to be no monopoly of coolies in loading or unloading cargoes.

Art. 22. According to the second paragraph, every Frenchman, no matter what their number, may live at the territory of the five ports, rent dwellings and store-houses, or ground to erect the building himself. All Frenchmen alike may build chapels, dispensaries, poor-houses, and cemetaries. The local officers in conjunction with the consul will determine upon the ground, where the Frenchmen ought to live or build. The amount of ground rent, and house rent, must on both sides be settled by business like persons, according to the local rates of prices. The native ought not to raise the rents high, and the French consul ought carefully to guard, that his countrymen do not violently force (people) to let at a certain price. The parcels of ground allotted in the territory of the five ports for the houses of all the Frenchmen, ought to be spacious, and no restriction ought to be entered upon as to the number, so that Frenchmen may mutually be advantaged. But if any Chinese profane or destroy the French chapels and graves, the local officers will seize them with strictness, and severely punish them.

Art. 23. Every Frenchman who sojourns in the territory of any of the five ports or comes and goes, may at the nearest place walk about, and take exercise. To his daily movements and doings, he does not differ from any native, but must not exceed the boundaries fixed upon by the consul and local officers, for the sake of scheming (after gain). At the anchorage of merchantmen, the

sailors ought likewise in their walks not to exceed the boundaries. Whenever they go on shore, there ought to be regulations for coercing them. These rules will be drawn up by the consul and submitted to the consideration of the local officers, to prevent the said sailors from creating disturbance, or strife amongst the natives. No matter who the Frenchman is, whoever goes beyond the space allotted, or to a distance into the interior, may be seized by the Chinese officers. But he ought to be delivered up to the keeping of the French consul at the nearest port. The Chinese officers and people must not beat, wound, injure, or cruelly treat the French prisoner, to harm the friendship and peace between the two countries.

Art. 24. Frenchmen are allowed at the territory of those five ports, at their option to rent, buy, and hire linguist, clerks, artisans, sailors, and workmen. They may also engage gentlemen to teach them the Chinese language, instruct them to write the Chinese characters, and acquire the dialects of every part. They may also employ people to assist them in their literary labors to draw up essays, study literature and arts. The hire and pay they will either fix themselves, or the consul will settle it for them. Frenchmen may also teach those of the Chinese who wish to learn their own, or any other language, also sell French books and buy all kinds of Chinese works.

Art. 25. Every Frenchman who harbors resentment or ill will towards a Chinese, ought first to inform the consul thereof, who will again distinctly investigate the matter and endeavor to settle it. If a Chinese has a grudge against a Frenchman, the consul must impartially examine and fully arrange it for him. But if there are any disputes, which the consul is unable to assuage, he will request the Chinese officer, to coöperate in managing the matter, and having investigated the facts, justly bring the case to a conclusion.

Art. 26. If any Chinese of the five ports in future harm the French, insult or annoy them, the local officers will immediately put them down, and adopt measures for their protection. But if there are villains or disreputable people who wish to rob, destroy, or burn the French houses, factories, hospitals, and buildings they have erected, the Chinese officers will either make inquiries, or the consuls will give information thereof, and then send their police to drive away the rabble, seize the offenders, and punish them severely according to law, making them in future responsible for the recovery of the stolen articles or a compensation.

Art. 27. If there is any strife between Frenchmen and Chinese, or any fight occurs in which one, two or more men are wounded

and killed with fire arms or other weapons; the Chinese will in such case be apprehended by their own officers with all strictness, and punished according to the laws of the central empire; and the consul will use means to apprehend the Frenchmen, speedily investigate the matter and punish them according to French laws. France will in future establish laws for the mode of punishment. All other matters which have not been distinctly stated in this paragraph will be managed according to this, and great or lesser crimes committed by Frenchmen at the five ports, will be judged according to French law.

Art. 28. All differences of Frenchmen in the territory of the five ports will also be settled by the French consul. If a Frenchman has a quarrel with a foreigner, the Chinese officers will not interfere. Vessels within the territory of the five ports, must not be meddled with by the Chinese officers, but the management will either fall to the consul or the captain himself.

Art. 29. As soon as the civil and military authorities hear in the neighborhood, that a French merchantman has been robbed by Chinese pirates on the seas of the central land, they will with all severity seize them and punish them according to law. The plunder no matter at whatsoever place it is seized, and under any circumstances, must be given back to the consul, to be restored to the agent. But if the pursuers cannot apprehend the robbers, or not obtain all the stolen goods, they will proceed according to the Chinese laws in this matter, but no compensation will be made.

Art. 30. All the French men-of-war which come or go, or sail about for the protection of merchantmen, ought to be treated with friendship at every port they touch. Men-of-war are allowed to buy their daily provisions, and on having suffered damage to refit, without let or hindrance. When French merchant vessels have been injured, or if there is any other cause or necessity for seeking shelter in a port, no matter what the emporium may be, she ought to be treated with friendship. If any French ship, suffers near the territory of the Chinese shore, the local officers on hearing of it will render assistance, and supply her daily wants and adopt means to drag out goods to prevent their being damaged. They will give immediate notice to the nearest consul, who in conjunction with the local officers will adopt measures for sending the merchants and sailors back to their homes, and also save for them any articles of the wreck.

Art. 31. When sailor have run away from French men-of-war

or merchant vessels, the consul or captain will give notice to the local authorities, that they may exert themselves in seizing and delivering them over to the consul or captain. But if any Chinese criminals take refuge in a French dwelling, or hide themselves on board a merchant ship, the local officers will then send information to the consul, that after having clearly investigated the crime, he may use means to seize and send him to the Chinese officers. No protection (to outlaws) ought to be given on either side.

Art. 32. If in future China is at war with any other country, the central empire will not prevent the French from carrying on their commerce, or from trading with the hostile nation, unless a blockade be declared to disable (vessels) from entering. All legal articles may be exported from China to the country with which it is at war without any hindrance, or any difference in the ordinary trade.

Art. 33. Perfect equality and etiquette shall in future exist in the intercourse between officers and public men of both countries, according to their designation and rank. Great French officers, no matter whether they correspond with the great officers in or out of the capital, will use the word communication (照會). French officers of the second rank will in their official letters with the great provincial Chinese officers, use the word statement (伸陳). The great Chinese officers will write to them under the term of making known (告知); and the officers of both nations possessing equal rank will correspond on equal terms. Merchants and plebians of either (country) on stating any complaint will all use the word petition (稟). When a Frenchman has to refer any case to the Chinese local officers, his petition and letter must be transmitted through the consul, who will examine, whether the expressions are reasonable and proper, and if not, change them or give back (the paper). If any Chinese have a petition to transmit to the consul, they will do this through the local officers to be managed in the same manner.

Art. 34. If in future the emperor of the great French nation has to send a letter to the court (of Peking) the resident consul of the emporium will take this dispatch and present it to the great minister who manages the foreign affairs of the five ports. And if there is not a great minister over the five ports, it will be transmitted to the governor to forward the same. If any national letter is sent in return it will be done in the same manner.

Art. 35. If there are any clauses in the regulations, which on a future day the emperor of the great French nation wants to have

changed, twelve years after the exchange (ratification) of these regulations must first elapse before this can be done, and then new negotiations may be entered into with China. But if there are any other provisions settled with other nations and not contained in those clauses arranged by the French, the French consular officers and people cannot be constrained to observe them. Yet if the central empire confers especial favors, extensive benefits, considerable exemptions and protections, which other countries obtain, France will also participate in them.

ART. VI. *Christianity in China; its claims to be received by the inhabitants of the empire, with reasons for its propagation on the part of Christendom.*

CHRISTIANITY, in its purity, is from God. Its precepts and promises—the invitations it gives, the penalties it imposes—all just and equitable, are designed expressly and solely for man, and form for him a perfect rule of life. As a code of ethics, the Bible is in no point defective, and in none redundant. Without it, man has but a dim and feeble light, by which to find his way through the dark mazes of this world. With it, his path is made so plain, that he need never err. In whatever sphere he moves, public or private, whatever his calling or duties, if he follow the plain instructions of Holy Writ, his thoughts will be pure and elevated, and his conduct, just, benevolent, and unblamable, before both God and man. The decalogue, and the royal law, with all the precepts of the New Testament, he will hold sacred and endeavor religiously to obey. He will abhor not only idolatry and the high and dreadful crimes of murder, slander, and such like; but he will dread, and strive to avoid all the secret sins of the heart,—pride, covetousness, &c. Men who take the revealed will of God for their guide, will see and feel that they are not the mere creatures of time, and that their relations are not those merely of man to man. They will see and know, that they are the offspring of the Most High, and that he who died on the cross for the redemption of the world is their only Savior. They will see, and understand too, that every word and work, with every secret thing, will be brought to light at the tribunal of Jesus,

when at the last great day he shall come to judge the world and to close the drama of human life.

Standing with you, Christian reader, at that point in the world's history—standing there in imagination,—we cannot but be serious. The scenes of this mortal life have all closed. Time is no more. The earth and heavens have passed away. The judge is on his throne. Raised from the dead, and assembled with the living from the four quarters of the earth, all the sons and daughters of Adam stand in one vast multitude, awaiting their last sentence. In a little time, the final separation will take place—the righteous will be glorified and made happy forever, the wicked covered with shame and made eternally miserable. Then the value of the Bible and the gain of godliness will be seen and known. Then—looking back to 1845, we shall see that China was an idolatrous nation. Both its rules and people, and the learned and the ignorant, were the worshipers of false gods. Their temples were not for the Most High, but for deified heroes, and the creatures of imagination; and nearly the whole of its three hundred and sixty millions of souls have come up to the judgment seat in the character of gross idolaters, covered with sins that must forever exclude them from the paradise of God; for the unjust and the filthy must so remain, and receive their portion with hypocrites, unbelievers, and “whosoever loveth and maketh a lie.” But stop. . . .

Happily, *this final* sentence has not been passed. The year 1845 has but just commenced. To these three hundred and sixty millions of idolaters, the God of heaven still grants time for repentance. The Bible,—the gracious proclamation of his will,—comes to you, inhabitants of China, with every possible claim to be received. It is a legacy of mercy, a bill of rights, a code of laws, from the court of heaven. It is not a human devise; but a sacred writing, made by inspired men, guided by the Almighty, the God of the whole earth. In this book he reveals his character, with a system of government holy, just, and good. In it, too, we have “the mystery of godliness,” and see our everlasting Father giving up his own dear son to die as a ransom for the soul. For you, inhabitants of China, as well as for others, the son of God has died. He has procured balm for all your wounds, and remedies for all your diseases. The dreadful stains of sin he can wash away, and destroy the sting of death. The religion of the Bible, Christianity in its purity, is a sovereign remedy for every ill. Not so the religions of your country. These are all false and hurtful. Confucianism has no power to remove or

abate the maledies of sin. Buddhism and the ethics of Lantsz' are equally powerless, for all purposes of good. They are merely human devices, not of God, but against him, and lead their votaries to serve the wicked one, to the dishonor of their maker, and to their own everlasting shame and ruin. The Bible has claims to your attention because it ministers to your welfare, and because it emanates from the universal sovereign, our Almighty Father, and demands for him universal homage and universal love. In the strictest sense, you are Jehovah's offspring, and he has a perfect right to your obedience and love; but these by your idolatry you have withheld from him, and given to those who are no gods; and by doing so you have forfeited your heirship and incurred the penalty of eternal punishment. But now a day of merciful visitation has come; the Bible is in your language: and copies of it, if you please, can easily and speedily be so multiplied, that none shall be left uninstructed. Will you now receive it? Will you follow its precepts? Will you accept its invitations? These are pertinent and serious questions, and will soon be put to the test. So we expect. The signs of the times, and both the promises and providence of God warrant this expectation; and the belief that upon you, inhabitants of China, the awful responsibility will soon be laid of accepting or rejecting Jehovah's gracious proclamation,—the Bible,—given in mercy for the instruction and consolation of all the children of men.

And now, Christian reader, what kind and what degree of responsibility in this matter rests with you, with us, and with all the inhabitants of Christendom? The people of God—professing Christians—have it in charge to publish the gospel to all nations. The reasons for the accomplishment of this, on the part of Christendom, deserve the most serious consideration. And to this consideration we shall endeavor from time to time to draw the attention of those who as Christian philanthropists feel an interest in the welfare of this great portion of the human family. It was our wish to have added here a few paragraphs, but space and time are wanting; and for the present, therefore, we leave the subject, hoping the reader will give it the attention it demands.

ART. VII. Comparative view of six different versions in Chinese of John's gospel, Chapter I. verse 1st.

THERE are extant at least six different versions of the whole or parts of the New Testament in Chinese; and the entire book is now undergoing a further revision. Of the six versions, subjoined, the 1st is that found in the British Museum, a copy of which was brought to China by Morrison; the 2d is that made by Morrison; the 3d is that by Marshman; the other three were made by persons now engaged on the new revision.

	6	5	4	3	2	1
帝	元	元	元	原	當	當
永	始	始	始	始	始	始
在	已	有	有	已	已	已
道	有	道	道	有	有	有
者	道	其	其	言	言	言
卽	其	道	道	而	而	而
上	道	與	與	其	其	言
帝	與	上	上	言	言	在
也	上	帝	帝	偕	偕	神
也						

This plan, of bring together for comparison the different versions extant, has been suggested to us by a friend, and it is worthy of the attention of those now engaged in the work of revision. In these versions two important words occur, regarding which the translators have differed in opinion: the first is *logos* translated *yen* 言, by some, and *tau* 道 by others; and the word *θεος* translated *shin* 神 by the older and *sháng tí* 上帝 by the more recent translators. At present we prefer *táu* and *shin*; and shall be glad to hear the opinions of others on the subject. We also prefer *yuen chí* 元始 to either of the other phrases for the word "beginning."

ART. VIII. *Journal of Occurrences: treaties with Great Britain, France, and the United States; affairs at Peking, Shinghai, Ningpo, Kúláng sú, Canton, Macao, and Hongkong; Protestant missions in China.*

FOR the translations of the three treaties, given in this number, we are indebted to correspondents and friends: and we trust it will also be in our power, before this volume closes, to add the originals, to the second and third,—that of the first having been already published. The translator of the second treaty, in a note, has the following remarks: “in the 34 articles, the United States are designated as the *Hok Chung Kwoh*, the literal meaning of which characters is either, “the united all nation,” or “the union of all nations;” they do not, however, in any sense express the “United States.” Throughout the treaty, when wishing to point out other nations, the character *kwoh* is used, meaning a nation; which character is also used in the English treaty, when designating England as a nation, being the same as the last character of the national designation of the United States of America. In the 34th article the character *kwoh* is used to express each state.” We wish the translator would, at his convenience, give us the proper characters for the “United States of America,” which will oblige us very much.

Ere this time we presume the emperor of China has signified his approval of the French treaty; and we have no doubt that both it and that with the U. S. A., will be ratified by the two respective governments in the west.

At Peking, so far as we can learn, pacific counsels still prevail, with the sincerest purpose to fulfill all the provisions of the new treaties. And if ministers understand the true interests of this country they will persevere in this policy; and cultivate the friendship of foreigners. They have perhaps less to fear from without than from within. There is, however, no small danger on both sides. To steer clear of Charybdis and Scylla must needs require much skill and energy. The Chinese are now fully within the current of foreign influence, and with it they must keep on. Ministers—some of them at least—see this. But should the old popular and hostile feeling towards foreigners again get the ascendancy, his majesty will soon find himself in a “sea of trouble.” Whether peace is to be preserved or not, we hold one thing certain that in a very few years foreign ministers will be resident at Peking.

The Gazettes continue the usual detail of minor occurrences—such as appointments, deficits in the provincial revenues, malversations of petty officers, robberies, &c., &c.

At Shinghai, from all accounts that have reached us, it would seem that the foreign commerce is likely, at no very distant day, to become very great.

At Ningpo the prospect is far less encouraging. Still we think Ningpo will have an extensive trade, in the course of a few years after the evacuation of Chusan.

Kúláng sú, it is said, will be evacuated in course of February, and the troops all removed to either Chusan or Hongkong. At the close of this year, Chusan is also to be evacuated.

At Canton there has been, with a good degree of political quiet, considerable commercial activity, Kying doing his best to preserve the peace and meet the wishes of all parties. We see that a long memorial has been laid before the emperor, proposing the immediate removal of the obstructions in the river below Canton. It is exceedingly desirable that these should be immediately removed, as they are continually causing great inconvenience and much damage to life and property.

Macao, if we must believe current reports, is likely, at no very distant period, to enjoy more than its pristine quietude. For it is said that its houses and harbors will soon be frequented by few except the Portuguese. Still Macao is not to be despised. It has a fine climate, and many commodious residences.

Hongkong, for the time being, is becoming more healthy and prosperous: at least, houses, in great numbers, are rising in every part of Victoria, and the roads and streets are being extended and improved. The troops are said now to enjoy better health than at any previous period since the island was occupied.

Politically and commercially considered, the various parts of the Chinese empire, to which our knowledge extends, are in a condition that is tolerably satisfactory. Not so when morally and religiously viewed. In all parts its morals are corrupt and its religions false. But we see—or think we see, the dawning of a better day. The time is near at hand, when the Land of Sinim is to be visited by the dayspring from on high. We indulge the most confident hope that, in a few years, the good providence of God will prepare a high way, through all the length and breadth of this empire, for the gospel of peace, and China be blessed with the benign and happy influences of pure morals and true religion.

The following we believe is a correct list of the persons now connected with the Protestant missions in China.

At Macao, are, Rev. A. W. Loomis, Rev. M. S. Culbertson, Richard Cole, printer. *At Canton*, Rev. Peter Parker, M. D., Rev. I. J. Roberts. *At Hongkong*, Rev. J. L. Shuck, Rev. T. T. Devan, M. D., D. J. Macgowan, M. D., Rev. Dyer Ball, M. D., Rev. E. C. Bridgman, D. D., James G. Bridgman, Rev. James Legge, D. D., Rev. W. Gillespie, Benjamin Hobson, M. D., Rev. S. R. Brown, Rev. A. P. Happer, M. D., Rev. George Smith, Rev. T. M'Clatchie, Rev. W. M. Lowrie, (Rev. W. Dean, and S. W. Williams, absent). *At Amoy*, Rev. William J. Polhman, Rev. E. Doty, Rev. John Stronach, William Young, William H. Cumming, M. D., J. C. Hepburn, M. D., Rev. John Lloyd, (and Rev. D. Abeel, absent). *At Ningpo*, D. B. M'Cartee, M. D., Rev. R. Q. Way. *At Shanghai*, Rev. W. H. Medhurst, D. D., William Lockhart, M. D. & C.

THE
CHINESE REPOSITORY.

VOL. XIV.—FEBRUARY, 1845.—No. 2.

ART I. *An Ordinance for the suppression of the Triad and other secret societies in the island of Hongkong and its dependencies.*

WHAT evidence the governor and council may possess, to prove to others or to satisfy themselves, that any branches or members of the Triad Society exist in Hongkong we know not. That some of this brotherhood have resided on the island, and carried on secret correspondence, and held secret meetings, we presume it to be true. Indeed if we remember rightly, we have somewhere seen documentary evidence of the existence here of this or similar associations. China is full of secret societies, and probably has been so from time immemorial. But of the character, objects, and doings of all these, we know very little. The Chinese government disapproves of all associations, secret and public, if formed among the people; and it has enacted severe laws for their suppression. What has been the effect of these laws we are not able to say. In looking over the Penal Code, some years back, we remember having seen the names of several societies. The Triad and that called *Tien chú kiáu* (Christianity as taught by the Roman Catholics) were among the number. And during the reign of the T'á Tsing dynasty, perhaps no association has been more strongly reprobated or more severely persecuted than the one last named. With what propriety government has done this, we leave it for others to determine for themselves. Chinese moralists also have joined with the government, in action against these associations. Unpopular though they may have been, yet great multitudes of the people have united with them; and it is impossible to compute their

numbers, or form any satisfactory opinion regarding their strength, all their operations being secret.

In Canton, it is said, the numbers of the Triad Society are very numerous. From the nature of the case, however, no one will acknowledge any connection with it or speak of it in favorable terms. On the contrary, when alluded to by the Chinese, they invariably reprobate the association, as one composed only of bad men, leagued together only for evil purposes. We have heard it said, that its grand object is the overthrow of the Manchu dynasty. No doubt the Society is strong, and has often resisted the authority of governors and magistrates. But bad as its principles and doings may be, we do not think the government of China has much cause to fear its machinations or dread its power. At Malacca, Singapore, Penang, &c., its power has been much greater than in China. While writing this paragraph we hear that, in the city of *Híangshán*, between Canton and Macao, its members are giving the magistrats no little annoyance.

As some of our readers may not have at hand the works which contain notices of these secret societies, and the enactments of the Chinese government regarding them, we propose to throw together, in separate articles, such items of information as may seem to bear on the late ordinance, which we here first introduce without further prologue.

“Hongkong, anno octavo *Victoriæ Regiæ*,

No. 1, 1845.

“By his excellency John Francis Davis, esq., governor and commander-in-chief of the colony of Hongkong and its dependencies, her majesty’s plenipotentiary and chief superintendent of the trade of British subjects in China, with the advice of the Legislative Council of Hongkong.

“An ordinance for the suppression of the Triad and other secret Societies within the island of Hongkong and its dependencies.

“Whereas the Triad Society and other secret societies prevalent in China exist among the inhabitants of the island of Hongkong, and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority and with the security of life and property and afford by means of a secret agency increased facilities for the commission of crime and for the escape of offenders:

“1 Be it therefore enacted and ordained by the governor of

Hongkong with the advice of the Legislative Council thereof that from and after the passing of this ordinance if any person or persons being of Chinese origin in the said island or its dependencies shall be a member or members of the Triad Society or other secret societies as aforesaid, he, she or they shall in consequence thereof be guilty of felony and being duly convicted thereof shall be liable to be imprisoned for any term not exceeding three years, with or without hard labor, and at the expiration of such term of imprisonment that such person shall be marked on the right cheek in the manner usual in the case of military deserters and be expelled from the said island.

“Passed the Legislative Council of Hongkong, this 8th day of January, 1845

“JOHN FRANCIS DAVIS, *Governor, &c., &c.*

“ADOLPHUS E. SHELLEY,

“*Clerk of Councils.*”

ART. II. *Some account of a secret association in China, entitled the Triad Society. By the late Dr. Milne, principal of the Anglo-Chinese College. Communicated [to the Royal Asiatic Society of Great Britain and Ireland] by the Rev. Robert Morrison, D. D., F. R. S., M. R. A. S. Read February 5th, 1835.*

THE writer of this paper is fully sensible how difficult it is to discover that which is studiously concealed, under the sanction of oaths, curses and the (supposed) impending vengeance of the gods; and how liable one is, even after the utmost care, to be mistaken in tracing the progress of any set of principles and schemes, which the fortunes or lives of the parties who have adopted them are concerned to hide, to varnish, to distort, and to misrepresent. He therefore offers the following remarks, not as the result of firm and unhesitating conviction, but as having a good deal of probability to support them, and as containing the substance of the best information procurable in his situation. He begs then to say a few words on the name, objects, government, initiatory ceremonies, secret signs, and seal of the said association, and to conclude with a few miscellaneous remarks.

First, the name. The name is not expressed on the seal, and hence it is difficult to ascertain it with certainty. It seems, however,

to be the *Sán hok hwui*, 三合會, i. e. "The Society of the three united," or "The Triad Society." The three referred to in this name are *tien, ti, jin*, 天地人, 'heaven, earth, and man,' which are the three great powers in nature, according to the Chinese doctrine of the universe. In the earlier part of the reign of late Chinese majesty *Kiáking*, the same society existed, but under a different denomination. It was then called the *tien ti hwui*, 天地會, "The Cœlesto-terrestrial Society," or "the society that unites heaven and earth." It spread itself rapidly through the provinces, had nearly upset the government, and its machinations were not entirely defeated till about the eighth years of the said emperor's reign, when the chiefs were seized and put to death; and it was (in the usual bombast of Chinese reports) officially stated to his majesty, "that there was not so much as one member of that rebellious fraternity left under the wide extent of the heavens." The fact, however, was just the contrary, for they still existed, and operated, though more secretly; and it is said, that a few years after they assumed the name of the "Triad Society," in order to cover their purposes. But the name, by which they chiefly distinguish themselves, is *Hung kiá* 洪家, the "Flood Family."

There are other associations formed both in China and in the Chinese colonies that are settled abroad, as the *Tien hau hwui*, 天后會, the "Queen of Heaven's Company, or Society;" called also, the *Niáng má hwui*, 娘媽會, 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.

Secondly, the object. The object of this society at first 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. In foreign colonies, the objects of this association are plunder, and mutual defense. The idle, gambling, opium-smoking Chinese (particularly of the lower class), frequently belong to this fraternity. What they obtain by theft or plunder is divided in shares, according to the rank which the members hold in the society. They engage to defend each other against attacks from police officers: to hide each others crimes; to assist detected members to make their

escape from the hands of justice. A Chinese tailor in Malacca, named Tsáufú, who committed murder, in the close of 1818, shortly after the transfer of the colony, and made his escape from the hands of justice, was a chief man in this society; and, it is believed, had a considerable number of persons under his direction, both on the land and at sea. There cannot be a doubt but his escape was partly owing to the assistance of his fellow-members, as a rigorous search was made for him by the police. In places where most of the members are young, if one takes a dislike to any man who is not a member, the others are sure to mark that man as the butt of their scorn and ridicule. If any one feels injured, the others take part in his quarrels, and assist him in seeking revenge. Where their party is very strong, persons are glad to give them sums of money annually, that they may spare their property, or protect it from other banditti, which they uniformly do when confided in, and will speedily recover stolen goods. In such places as Java, Singapore, Malacca, and Penang, when a Chinese stranger arrives to reside for any length of time, he is generally glad to give a trifle of money to this brotherhood to be freed from their annoyance.

The *professed* design, however, of the *Sán hoh hwui* is benevolence, as the following motto will shew :

Yú fuh tung hiáng, 有 福 同 享

Yú hó tung táng; 有 禍 同 當

The blessing, reciprocally share;

The woe, reciprocally bear.

They assist each other, in whatever country, whenever they can make themselves known to each other by the signs.

Thirdly, its government. The government (if it be proper to dignify the management of so worthless a combination by such an epithet) of the *Sán hoh hwui*, is vested in three persons, who are all denominated *Kó*, 哥, "elder brothers," a name given by way of courtesy to friends; in the same manner as freemasons style each other brothers and brethren, and as certain religious societies call their members brethren, and say "brother" so and so. They distinguish between the ruling brethren thus: *Yih kó*, 一哥; '*rh kó*, 二哥; *Sán kó*, 三哥; "brother first; brother second; brother third." There may be others who take part in the management, where the society's members are numerous. The members generally are called *Hiung tí*, 兄弟 "brethren."

Of the laws, discipline, and interior management of the *Sán hoh*

huoi, the writer of this has not been able to obtain any information. There is said to be a MS. book, containing the society's regulations, written on *cloth*, for the sake of preserving the writing long in a legible state. Should a detection be made, the cloth MS. may, for the time, be thrown into a well or pond, from which it can afterwards at convenience be taken out; and in case of the person, in whose care it is, being pursued by the police, and obliged to swim across a river, &c., he carries the MS. with him; and as the ink appears to possess a peculiar quality, the impression in either case is quite legible. As they cannot print their regulations, this seems well calculated to preserve them from oblivion.

The heads of this fraternity, as in all other similar association, have a larger share of all the booty that is procured, than the other members.

Fourthly, initiatory ceremonies. Of these but a very imperfect idea can be obtained. The initiation takes place commonly at night, in a very retired or secret chamber. There is an idol there, to which offerings are presented, and before which the oath of secrecy is taken. The Chinese say there are *Sán shih luk shí*, 三十六誓, "thirty-six oaths" taken on the occasion; but it is probable that, instead of being distinct oaths, these are different particulars of one oath, very likely the *imprecations* contained in it, against persons who shall disclose the nature and objects of the society.

A small sum of money is given by the initiated to support the general expense. There is likewise a ceremony which they call *Kwó kiáu*, 過橋, "crossing the bridge." This bridge is formed of swords, either laid between two tables (an end resting on each), or else set up on the hilts, and meeting at the point; or held up in the hands of two ranks of members, with the points meeting, in form of an arch. The persons who receive the oath, take it under this bridge, which is called—"passing, or crossing the bridge." The *yih kó*, or chief ruling brother, sits at the head of this steel bridge (or each with a drawn sword), reads the articles of the oath, to every one of which an affirmative response is given by the new member, after which he cuts off the head of a cock, which is the usual form of a Chinese oath, intimating—"thus let perish all who divulge the secret." But it is said the grand ceremony can only be performed where there is a considerable number of members present. They worship heaven and earth on those occasions, and sometimes, when the place is sufficiently secluded, perform the initiatory rites in the open air.

Fifthly, secret signs. Some of the marks by which the members of the *Sán hoh hwei* make themselves known to each other, are those that follow:—mystic numbers; the chief of which is the number *three*. They derive their preference for this probably from the name of their society, “the Triad Society.” In conformity with this preference they adopt *odd* rather than *even* numbers, when it can be done. They say *three*, *three* times ten, *three* hundred, *three* thousand, *three* myriads, rather than *two*, *four* times, ten, &c.

The word *Hung*, 洪, above-mentioned, contains the number *three* hundred and *twenty-one*, and is often used by them for particular purposes. They separate its component parts thus: *sán pah 'rh-shih yih*, 卅 八 廿 一 The character *sán* is properly a form of *shwui*, 水, (water), as used in composition, and should have this sound; but in the analysis of any Chinese character, of which this form of *shwui* constitutes the dexter component, the teacher says to his pupil, *sán tien shwui*, 三 點 水, i. e. put “three points water at the side,” or “the three point form of *shwui*.” But when used by the *Sán hoh hwei*, the word *sán* (or three) alone is employed; the other parts being out of place for them. *Pah*, 八, or eight, much resembles in sound *peh*, 百, (an hundred) and in a rapid conversation is scarcely distinguishable from it. *'Rh-shih*, 卅, is the united or mercantile form of *'rh shih*, 二十, or “two tens,” run together for the sake of expedition in business. *Yih*, 一, is the common form of one. Now hearing the component parts of *hung* gone over in this manner, it seems to the uninitiated to mean *sán pah 'rh shih yih*, 三百二十一 “three hundred and twenty-one.” What the members themselves mean by it, it is impossible to discover. In writing, it is as above analyzed; or in uttering the sound of the components, they equally understand each other's meaning.

Certain motions of the fingers constitute a second class of signs; e. g. using *three* of the fingers in taking up any thing. If a member happens to be in company, and wishes to discover whether there be a brother present, he takes up his *tea-cup* or *cover* (Chinese tea-cups have always a cover), with the *thumb*, the *fore*, and *middle fingers*, or with the *fore*, *middle*, and *third* fingers, and which, if perceived by an initiated person, is answered by a corresponding sign. It does not, however, follow from this that every Chinese who uses three fingers, taking in up, or holding, his tea-cup, is a member of the *Sán hoh hwei*, for many of them do it from mere habit. But there is a *certain way* of doing it by the initiated, which they themselves only know. In

lifting any thing that requires both hands, they use three fingers of each hand.

They also have recourse to *odes and pieces of poetry*, as secret marks.—(See below, under “*explanation of words within the first octangular lines.*”)

Sixth, the seal. The seal is a *quincunangular figure*: this, as above noticed, is one of the Society's mystical numbers. From the manner in which some characters on the seal were written, it is not improbable that some of them have been erroneously explained. The following is submitted as the best explanation of them which the writer's present circumstances enable him to furnish.



Explanation of the characters at the five corners, in the outer, or quincunangular lines.

1. *Tü*, 土, the earth planet, *i. e.* Saturn; which, according to Chinese, especially regards and influences the centre of the earth, also one of the five elements.

2. *Muh*, 木, the wood planet or *Jupiter*, or the planet which reigns in the eastern part of the heavens.

3. *Shoui*, 水, the water planet, *i. e.* *Mercury*, to which the dominion of the northern hemisphere is confided.

4. *Kin*, 金, the metal planet, *i. e.* *Venus*, to which the care of the west is confided.

5. *Hó*, 火, the fire planet, *i. e.* *Mars*, to which the southern hemisphere is assigned.

N. B. The reasons (or some of the reasons) why these planets are placed at the corners of this seal, may be, because they are the basis of Chinese astrological science, and because they are considered the extreme points of all created things.

*Explanation of the five characters which are
directly under the planets.*

6. *Hung*, 洪, a flood or deluge of waters. One of the secret designations of their fraternity is *hunghiá*, literally, "*the flood family*," intended, perhaps, to intimate the extent and effectiveness of their operations, that, as a flood, they spread and carry every thing before them.

7. *Háu*, 豪, a leader; a chief or brave man.

8. *Hán*, 漢, the name of an ancient dynasty; but, in certain connections, signifying a bold and daring man, which is most probably the sense here.

9. *Ying*, 英, a hero.

10. *Kiá*, 架, a stand; but metaphorically used to denote a person of importance to the state, or to society, as we use tropes, and say, "such man is a pillar," "the stay of his country."

N. B. Though this be the ordinary meaning of these words, it is possible that they may be used by the fraternity in a mystical and occult sense.

Explanation of the other characters within the same limits.

Ying, hiung, hwei, hoh, toán, yuen, shí, 英雄會合團園時
Hiung, ti, fan, kiú, yih, sháu, shí, 兄弟分開一首詩

"The hero band in full assembly meet;

"Each man a verse, to make the ode complete."

This is a very probable sense of the words as they are placed, especially as it is known to be a frequent practice of this fraternity to converse together in poetry; and in order to elude suspicion, while in company with others, one man takes but a line, or half a line, which by itself is utterly unintelligible to persons not initiated, but

which, being understood by a brother member, is responded to by him in another line or half a line, and, by thus passing on through several persons, an ode may be completed, though not perceived by any but the parties themselves.

Kie ti tui, 結弟對. The three words are inexplicable in the order in which they stand. *Kie* signifies to tie, to bind, and is often used to signify the formation of a secret association. *Ti* (if we be right in the character) signifies a brother, or younger brother, and the sense thus far would be—"to form a brotherhood." *Tui* is a pair of anything, or two things equal to each other. But it is probable that these words have a reference to other words on the seal, the connection of which it seems difficult to discover.

Explanation of words within the first octangular lines.

<i>Hiung tí tung chin,</i>	兄	弟	全	隨
<i>Kóh yú háu táu;</i>	各	有	号	頭
<i>Káu k'i fan pái,</i>	高	溪	分	派
<i>Wán kú yú chuen.</i>	萬	古	有	傳

Which may be thus read :—

The Brethren all in battle join,
Each ready with a chosen sign;
An ancient brook with parting streams,
Still flowing down from long-past times.

In support of this version it might be urged, that the fraternity have certain secret signs or marks, by which they make their ideas known to each other, and in the tumults which they excite, these signs are made use of to encourage each other in the work of destruction: and that they consider their society as of very ancient origin, and as spreading through the world from age to age.

But the words may be read in lines of eight or seven syllables, and might begin with *kóh*, thus:

Koh yú háu táu káu k'i fun,
Káu k'i fun pái wan kú yú.

N. B. This last line shifts back to *káu* for its first syllable.

In fact there appears scarcely to be a limit to the mutations of these numbers; for, like the changes of the *pá kwá* (Chinese table of diagrams), they may contain an infinitude of senses and modifications, with which, however, the initiated alone are familiar.

Explanation of characters within the second octangular lines.

Chú kih tsing tsáu hien hiá 朱吉清彪卸下. These cha-

racters, as they stand, seems to make no intelligible sense, and from the circumstance of their being written with two kinds of ink, black and red, renders it highly probable that they are constructed for the purpose of local concealment; they are perhaps the name, real or assumed, of the officers of the brotherhood; that half of the characters in *red* ink, which seems printed, may be permanent, and have some general reference to the designs of the society, and to the other characters on the seal; while the *yellow* part (on the original blue silk seal), which is evidently *written* with a pencil, may, joined to the printed half, constitute the names or epithets of the officers in some particular place. In another place, where persons of different designations are chosen to be officers, the yellow part would be different. This conjecture is confirmed by the opinion of several learned Chinese, who have seen and examined the seal.

Wān tien wān tí 天 地. These characters have, no doubt, a reference to the ultimate view of the brotherhood, *viz.* universal extension and dominion; the 1st is an inverted form of 3d; which is an abbreviated form of *wān*, a myriad; *tien* (in the quinquangular lines) signifies heaven, and *tí*, earth. And the position of the two, both looking towards the straight line on which the words heaven and earth are written, may mystically signify the bringing of myriads of nations under the society's influence.

Explanation of characters within the square lines.

Chung í fú, wó chuh tung, 忠義扶我出統, *let the faithful and righteous unite so as to form a whole* (i. e. an universal empire). This seems the plain sense of the words, according to this arrangement of them; but it is impossible to ascertain whether something else may not be intended, as they are susceptible of as many meanings as arrangements. This version, however, agrees with the general views of this dangerous fraternity.

Characters within the oblong square.

Yun shing, 潤昇; supposed to be the name of the *chief* of the fraternity, some think the *founder*; but, the character being *written*, and in *yellow* ink, it is more likely to be the chief for the time being, at whose death the blank space in seals subsequently issued could be filled up with the name of his successors; whereas the name of the founder, never changing, would be more likely to be printed, in some permanent form.

If any weight be due to the scattered hints that have been given

above, there will appear to be a striking resemblance in some points between the *Sán hoh hwoi*, and the *society of freemasons*. The writer would not be understood, by so saying, to trace this resemblance in any of the *dangerous* principles of the *Sán hoh hwoi*, for he believes that the *society of British freemasons* (and of others he knows nothing) constitutes a highly respectable body of men, whose principles and conduct are friendly to social order, regular government, and the peace of society. The points of resemblance, then, between the two societies, appear to the writer to be the following.

1. In their pretensions to great antiquity, the *Sán hoh hwoi* profess to carry their origin back to the remotest antiquity. *Tsz' yú Chung Kwoh*, *i. e.* "from the first settlement of China;" and their former name, *viz.* "*Celesto-terrestrial Society*," may indicate that the body took its rise from the creation of heaven and earth; and it is known that some freemasons affirm that their society "had a being ever since symmetry and harmony began," though others are more moderate in their pretensions to antiquity.

2. *In making benevolence and mutual assistance their professed object, and in affording mutual assistance to each other, in whatever country, when the signs are once given.* Notwithstanding the dangerous nature of the *Sán hoh hwoi*, the members swear, at their initiation, to be filial and fraternal and benevolent, which corresponds to the engagement of the freemasons, to philanthropy and the social virtues.

3. *In the ceremonies of initiation, e. g. the oath, and the solemnity of its administration, in the arch of steel and bridge of swords.* These are so singularly striking, that they merit the attention of those especially who think freemasonry a beneficial institution, or who deem its history worthy of investigation.

4. May not the three ruling brethren of the *Sán hoh hwoi* be considered as having a resemblance to the three masonic orders of apprentice, fellowcraft, and master?

5. The signs, particularly "*the motions with the fingers*," in as far as they are known or conjectured, seem to have some resemblance.

6. Some have affirmed that the grand secret of freemasonry consists in the words "Liberty and Equality;" and if so, certainly the term *hiung ti*, (*i. e.* "brethren") of the *Sán hoh hwoi* may, without the least force, be explained as implying exactly the same ideas.

Whether there exist any thing in the shape of "Lodges" in the *Sán hoh hwoi*, or not, the writer has no means of ascertaining; but

he believes the Chinese law is so rigorous against this body, as to admit of none. Nor does there appear to be a partiality among the members for the *masonic employment*. Building does not appear to be an object with them, at least not in as far as can be discovered.

ART. III. Evils of forming illegal associations; prohibition of magicians, leaders of sects, and teachers of false doctrines; renunciation of allegiance; the tea sect, &c.

“IN the reign of his present majesty, the celestial powers overshadow and nourish all things, the sun and moon cast forth their radiance, the universe is regulated in peace, and the tribes of men are also universally tranquil. Of the people who live in this age, the scholar discourses of propriety, and enforces the importance of the ancient odes; while the illiterate cultivate their fields, and dig their wells, without attending to extraneous affairs all their lives long, enjoying soft and luxurious ease, in peace and tranquility. Truly we know not why it is that the people, wrought upon by foreign means, have been induced to fall into the net of delusion; but constantly searching into the matter we find, that the generality of disobedient and lawless persons, are at first nothing more than worthless characters without any dependence; being poor, and having no fixed object of pursuit, they seducingly establish some corrupt dogmas, in order to obtain a livelihood: the stupid, they move by hopes of happiness and fears of misery—the vicious, they blind by charms or spells—the strong and vigorous, they teach gymnastic feats—the weak, they subdue by blustering strength—and the poor, they tempt by bribes of money,—until their disciples and followers become numerous—then in their excursions, they plunder; and in their assemblies, they gamble; they flock into the markets to drink, and roar and bawl in the open fields; the lesser among them entice dogs and chuck fowls (in order to steal them), and the more practiced in villainy drive away oxen, and rob the graves; so that honest and virtuous families in the villages cannot but fear them, and cannot avoid relying on them. These pernicious evils are what the names of sects engender, and are produced by the influence of *illegal associations*.

“To the south of the mountain Sin, a common belief in ghosts and demons prevails, and conjurors 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, 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, till it enter China? We also hear that on the northwest of the province, which is a very mountainous district, there are continually poor people who having no possessions come from a distant part, and bringing their instruments of husbandry with them, cultivate the waste crown lands: some of them erect cottages by the banks of rivers, and form habitations in the sides of the mountains, where they harbor banditti; these banditti go forth by day to plunder and return in the evening; and although the civil magistrates and military officers have united in order to apprehend them, yet the woods being deep, and the jungle thick, when they pursue them on the west they fly to the east; there are some haunts probably which have not come to the knowledge of the magistrates, but the observation of the people is more certain and real. It therefore rests with you, people, strictly to distinguish between corrupt and correct doctrines, and seriously to consider the misery or happiness attending them. Do not covet a bully's fame; be not moved by strange and new sayings; thirst not for present gain, and do not remove future calamities from your sight. Awaken the stupid, reject the disorderly, suppress the boisterous, assist the weak, pity the poor; and then your persons and families will obtain uninterrupted tranquillity, and villainy and corruption will have no means of access among you. If you do not act thus, then corrupt teachers will deceive the people, notwithstanding the enlightened instructions of the sages; and the multitude will be turned aside into devious paths, notwithstanding the express injunctions of the laws.

“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 exception come to an ill end, and their adherents and descendants have been exterminated; for instance, formerly, in the provinces of Sz'chuen, and Húkwáng, the plundering sect of the water-lily over-spread three provinces, and were confessedly numerous; but when the great army arrived, they were all put to the sword. And lately, another instance occurred in the case of the rebel Liutsing, who had formed a band and excited insurrection: long before the appointed time for commencing their ope-

rations arrived, the principal ringleader was cut into small pieces, and the rest of the conspirators were slain. Also Chú Maulí, of Yukán, in the province of Kíángsí, and Fáng Yungshing, of Hócháu, in the province of Ngánhwui, having rebelled, before the affair was brought to any head, their villainy was instantly 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 a multitude of persons, excited an insurrection at Yangshí Shán, in Pohló; 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 Chinlánkihsz' (the foreign leader of this band) where is he now? Last year also, the ragabonds who collected bands and formed confederacies, with a design to plunder and rob, have all been apprehended and punished. Hence we may see, that this kind of plundering banditti, certainly cannot by any lucky chance escape, and whoever it is that excites insurrection and rebellion, the powers above will not suffer him to escape. Even those who in common convene meetings and collect money, with a design to obtain a paltry livelihood, when once information of it is obtained, will be punished either with sword or saw, or be bound with ropes and cords: their accomplices also will be banished to some distant part, where they will not be able to cherish their aged parents, to take care of their wives and families, or to overlook their houses and fields. Their regrets may be poignant, but their is no deliverance. Alas! alas! is not this dreadful!"

Extracted from a prize essay, written at Canton in 1819.

The following is from sir George Thomas Staunton's translation of the Penal Code, book I., section CLXII., entitled: "*Magicians, leaders of sects, and teachers of the false doctrines.*"

"Magicians who raise evil spirits by means of magical books and dire imprecations, leaders of corrupt and impious sects, and members of all superstitious associations in general, whether denominating themselves *Mi-lih fuh*, 彌勒佛; *Peh-lien she*, 白連社; *Ming-tsun kiáu*, 明尊教; *Peh-yun tsung*, 白雲宗; or in any other manner distinguished, all of them offend against the laws, by their wicked and diabolical doctrines and practices.

"When such persons, having in their possession concealed images

of their worship, burn incense in honor of them, and when they assemble their followers by night in order to instruct them in their doctrines, and by pretended powers and notices, endeavor to inveigle and mislead the multitude, the principal in the commission of such offenses shall be strangled, after remaining in prison the usual period, and the accessaries shall severally receive 100 blows and be perpetually banished to the distance of 3000 *li*.

“If at any time the people, whether soldiers or citizens, dress and ornament their idols, and after accompanying them tumultuously with drums and gongs, perform oblations and other sacred rites to their honor, the leader or instigator of such meetings shall be punished with 100 blows.

“If the head inhabitant of the district, when privy to such unlawful meetings does not give information to government, he shall be punished with 40 blows.

“The penalties of this law shall not however be so constructed as to interrupt the regular and customary meetings of the people, to invoke the terrestrial spirits in spring, and to return thanks to them in autumn.”

Again from the same work we quote the following, being a translation of clauses annexed to section 255 of the Penal Code.

“All persons who, without being related or connected by intermarriages, establish a brotherhood or association among themselves, by the ceremonial of tasting blood, and burning incense, shall be held guilty of an intent to commit the crime of rebellion; and the principal or chief leader of such association shall, accordingly, suffer death by strangulation, after remaining for the usual period in confinement.—The punishment of the accessaries shall be less by one degree.—If the brotherhood exceeds twenty persons in number, the principal offender shall suffer death by strangulation immediately after conviction; and the accessaries shall suffer the aggravated banishment into the remotest provinces.—If the brotherhood be formed without the aforesaid initiatory ceremonies of tasting blood and burning incense, and according to the rules of its constitution, be subject to the authority and direction of the elders only, but exceed forty persons in number, then the principal shall still suffer death by strangulation, as in the first case, and the accessaries a punishment less by one degree.

“If the authority and direction of the association is found to be vested in the strong youthful members, that circumstances alone shall

be deemed a sufficient evidence of its criminality ; and the principal shall accordingly suffer death by strangulation immediately after conviction : the accessaries, as in the preceding cases, shall undergo aggravated banishment.

“ If the association is subject to the authority and direction of the elder brethren, and consists of more than twenty, but less than forty members, the principals shall be punished with 100 blows, and sent into perpetual banishment to the distance of 3000 *li*. If the association under the last mentioned circumstances, consists of any number less than twenty persons, the principal shall suffer 100 blows, and wear the cangue for three months.—In both cases, the punishment of the accessaries shall be one degree less severe than that of the principals.

“ Whenever vagrant and disorderly persons form themselves into a brotherhood by the initiation of blood, as aforesaid, and endeavor to excite factious or leading men to join them, or tamper with the soldiers and servants of public tribunals, with the same intent, having for their ultimate object, to injure the people, and disturb the peace of the country ; and further, when such criminal practices have been duly reported by the country-people and head of villages, to the magistrates and governors of the division or district ; if the said magistrates and governors refuse or neglect to take measure for suppressing such proceedings, or in any other manner countenance or connive at them, so that in the end an open sedition breaks out, and rapine and devastation ensue, such culpable officers of government shall be forthwith deprived of their dignities and employments, and prosecuted for their misconduct, by accusation laid before the supreme court of judicature.—Nevertheless, if, after such associations had been suffered to take place through the neglect or connivance of the magistrates, those magistrates exert themselves successfully in stopping the progress of the evil, and in preventing the commission of any act of open violence, sedition, and rapine, and are, moreover, active in seizing the criminals, and bringing them to justice, their former neglect and omission shall, in such case, be pardoned.

“ All those inhabitants of the neighborhood, and heads of villages, who, when privy to these unlawful practices, omit to give information thereof to government, shall be punished according to the degree of their responsibility, and the other circumstances of the case ; but, on the other hand, those who give timely notice and information, shall be proportionably rewarded :—if, however, the charges

are found to have been made under frivolous pretexts, the informers will be subject to punishment as calumniators.

“The punishment of the brotherhood associated by the initiation with blood, which exists in the province of Fukien, shall be conformable to the afore-mentioned regulations; and further, when the persons thus guilty, take up arms in order to resist the magistrates, and a tumult ensues, all who are concerned in such resistance, shall, if considered as principals, suffer death by being beheaded; and by strangulation, if considered as accessaries to the offense.

“All associations connected together by secret signals, whatever be their extent, are obviously instituted with the design of oppressing the weak, and injuring the solitary and unprotected.—Wherefore the leaders or principals of all such societies, shall be held to be vagabonds and outlaws, and accordingly be banished perpetually to the most remote provinces: the other members of such associations shall be considered as accessaries, and punished less severely by one degree.

“Those persons who, though not regularly belonging to, had suffered themselves to be seduced to accompany such associated persons, shall not be banished, but shall suffer the punishment of 100 blows, and wear the cangue for three months.—All persons who, after having been employed as soldiers or civil servants of government, enter into any of the said unlawful associations, shall be punished as principals.

“Any inhabitants of the neighborhood, or heads of villages, who may be convicted of being privy to, and not reporting these practices to government, shall be punished more or less severely, according to the nature of the case.—Magistrates neglecting to investigate and take cognizance of the like offenses; or from corrupt and sinister motives, liberating and pardoning offenders after examination, shall be punished as the law applicable to similar cases directs.

“Notwithstanding the aforesaid, persons assembling for the sole purpose of doing honor, or returning thanks to a particular temple or divinity, and immediately afterwards peaceably dispersing, shall not be punished by any construction of these prohibitions.

“All those vagabond and disorderly persons who have been known to assemble together, and to commit robberies, and other acts of violence, under the particular designation of “*Tien ti Hwui*,” or “the Association of heaven and earth,” shall immediately after seizure and conviction, suffer death by being beheaded; and all those who have been induced to accompany them, and to aid and abet their said practices, shall suffer death by being strangled.

“ This law shall be put in force whenever this sect or association may be revived.”

Notices of the tea sect, extracted from the Peking Gazettes for the 27th day, 5th moon of the 21st year of Kiáking, June, 1816.

“ *Tsingcháng*, of the imperial blood, and general, in command of the city *Shing*, together with *Yung Tsú*, holding the office of *shiláng*, kneel down and report. Profoundly honoring the imperial mandate to assemble and rigorously investigate, and determine on punishments proper to be inflicted, we respectfully present this document, praying that it may please his majesty to examine it.

“ We have examined the case of the criminal *Wang Yungtái*, that is *Wang Sankú*, the leader of the sect, and also the case of *Wang Chu-rh*, *Wang King-tsiáng*, and *Wang Tsopih*, to be banished on his account. We immediately took the sum of their testimony, and in a former statement reported it. At the same time, we commanded *Wang Kingyu* the *tungchí* of Simmintun, to proceed quickly to the district of *I*, and, with *Tohsangá*, the military commandant of the town, to investigate with rigor and secrecy, whether *Wang Yungtái* had delivered his doctrines and made proselytes there or not. We also ordered them to call *Cháuhing* and *Kwoh Cháulung*, the masters of the inn in which *Wang Yungtái* resided, together with *Hiáng* and *Pán*, superiors of the people, to appear and give evidence. Shortly after this the officers whom we thus ordered, reported, saying, “ we have secretly searched and found out that *Wang Yungtái* fled from the border, and came to the country of *I*, where, after remaining for six days, he was taken up. We still more minutely examined and found that the said criminal had not, after his return to *I*, either delivered doctrines or made disciples.”

“ In the present year, the fourth month, and the twenty third day, while engaged in judging of this affair, an official document was sent to us from one of the imperial counsellors, noticing that he had received the sovereign's decree, stating his majesty's pleasure which was to this effect: “ We have seen the statement of *Tsingcháng* and his constituents, reporting their examination of a criminal called *Wang Yungtái*, the principal leader of a corrupt sect in *San-cháu*, and reporting also the sum of evidence obtained in the examination of three other criminals, his accessories. Moreover, in course of examination they had discovered that there were yet remaining in the province of *Húpeh*, two criminals, disciples of *Wang Yungtái*. Now we have already sent down an intimation of our will to *Má*

Hwuiyu, requiring him and his constitutes to take and examine with rigor these persons. As it appears from the examination of the criminal *Wang Yungtái*, by *Tsingcháng* and others, that he has really made proselytes in Húpeh, the testimony of the three others agreeing thereto. It appears also that the said criminal on returning from Húpeh to Shihfuh káu, heard that the unauthorized sectaries were being brought to trial, was afraid, and fled to Y, and other places where he concealed himself only for a few days; and moreover that he did not deliver his doctrines in Y. Also that *Wang Chú'rh* and the other two criminals have not themselves been guilty of practising the rules of the sect or of making disciples (but they are involved in consequence of being related to him). *Wang Yungtái* is ordered to be executed, and his body to be cut into small pieces. *Wang Chú'rh* and the other two are ordered to be dealt with as the law directs, in cases where persons are involved by the crimes of others. Take this edict and make it known. Respect this."

"In obedience to the imperial mandate, it was immediately forwarded to us. *Teh-kih-tsin-tái*, the governor of Y, sent forward to us *Cháuhing* and the other, masters of the inn. We again assembled in court, called, and strictly examined them. From the examination it appeared, that this *Wang Yungtái* otherwise called *Wang Sankú* belongs to the village Shihfuh káu, in the district Lan, in the province of Chilé; and is the descendant of *Wang Táusang*. But that he removed to the village Ngankiálú in the district of Lúláng. That his ancestors had delivered down the dogmas of the sect, called *Tsingchá Man*. That on the first, and fifteenth of every month, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, the sun, the moon, the fire, the water, and their (deceased) parents. They also worship Budhas, and the founder of their own sect. In receiving proselytes, they use *Choh-kuái* (i. e. bamboo chop-sticks) and with them touch the eyes, ears, mouth, and nose, of those that join their sect, commanding them to observe the three revertings and the five precepts. They lyingly and presumptuously affirm that the first progenitor of the clan of *Wang* resides in heaven. The world is governed by three Budhas in rotation. The reign of *Yentang Fuh*, (otherwise called *Omoto Fuh* is past; *Shihkiá Fuh* now reigns and the reign of *Mílih Fuh* is yet to come. These sectaries affirm that *Mílih Fuh* will descend and be born in their family; and carry all that enter the sect, after death, into the regions of the west, to the palace of the

Immortal Sien, where they will be safe from the dangers of war, of water, and of fire. Because of these sayings they deceive the simple people, tempt them to enter the sect, and cheat them out of their money. Those who join them are all called "Yay." That the criminal had two brothers, now dead, who formerly promoted the sect in Húpeh and in Shensí. That in the 6th month of the 15th year of Kíáking, the criminal being poor and finding it difficult to live, went to Hánkau in the province of Húpeh, where he resided for a time, telling the people the advantages of entering the sect; hoping to gain proselytes and cheat them out of their money. Accordingly *Sicháukwei*, *Fang Wanping* and others, of that place, honored him as their leader, expecting to receive the doctrines of his ancestors. Every person that joined him gave money, of the current coin, from several times ten to upwards of ten thousand *wan*."

ART. IV. *List of officers belonging to the Chinese government, extracted from the Red Book for the Chinese Repository, by a correspondent.*

REFERRING OUR readers to former volumes of the Repository, especially to the IV. and XII., for detailed accounts of the constitution of the Chinese government, the duties of its officers, &c., &c., we proceed at once to give the list of office-bearers as they now stand in the Red Book.

The Tsungjin fú.

TSUNGLING.

1. 戴銓 Tsáitsiuen, the tolo ting kíunwáng.

TSUNGCHING.

2. 仁壽 Jinshau, the hóshih juy tsúgwáng.
3. 鳥爾恭阿 U rhungá, the hóshih, chingtsúng.

TSUNGJIN.

4. 綿偲 Miensái, a tolo beile.
5. 綿岫 Miensiú, a Kúshán beitse.

FUCHING.

6. 劉誼 Liú í of Chungtsiáng hien, Húpeh, an inspector of the school of the left wing gioro.

TREASURERS.

2. 仁壽 Jinshau.
 7. 恩桂 Ngankwei, a Manchu of the bordered blue; of the imperial kindred, a shángshú of the Board of Civil Office.

The Inner Council, or Nuikoh.

TAHEOHTSZ'.

8. 穆彰阿 Muchângá, a Manchu of the bordered blue; a jihkiáng of the kingyen (classical feasts), an officer of the Kíkiúchú office, a principal guardian of the heir apparent, minister of the Wanhwá tien (Hall of literary adornment), a principal tsungtsái of the Kwohshí kwan, (national historical office), an instructor of the Shúkíehsz', a reviewer of troops, superintendent of the Board of Works, tútung (general) Manchu bordered yellow banner, an inspector of the imperial edicts, a president of the wanyuen koh (Cabinet of literary treasures), a president of the Hánlin yuen (imperial academy), a hingtsau of the Nán Shúfáng, (South Library), and a Tsungsz' chuen of the Sháng Shúfáng (Upper Library).
 9. 潘世恩 Pwán shíngán, of Wú hien, Kíángsú; a jihkiáng of the classical feasts, an officer of the Kíkiúchú office, a principal guardian of the heir apparent, minister of the wúying tien (Hall of Martial Heroism), an inspector of the imperial edicts, a president of the Hanlin yuen, a president of the wányuen koh, a tsungsz' chuen of the sháng shúfáng, a ching tsungtsái of the Kwohshí kwan, superintendent of the Board of Revenue.
 10. 寶興 Páuhing, a Manchu of the bordered yellow; a gioro, minister of the Wányuen koh, and governor-general of Sz'chuen.

HIEPAN TA HEOHTSZ'.

11. 敬徵 Kingching, a Manchu of the bordered white; of the imperial kindred, a shangshú of the Board of Revenue, and tútung Manchu bordered red banner.
 12. 卓秉恬 Choh Pingtien, of Hwáyáng hien, Sz'chuen; a shángshú of the Board of Civil Office, and superintendent of the prefecture-ship of Shuntien.

HEOHSZ'.

13. 景亮 Kingting, a Manchu of the bordered yellow.
 14. 景慶 Kingking, a Manchu of the plain yellow.
 15. 載增 Tsáitsang, a Manchu of the plain blue; of the imperial kindred, fú tútung Manchu plain white banner

16. 瑞常 Suichang, a Mongol of the bordered red; principal chūkán (examiner) of Fukien.
17. 奕毓 Yihyuh, a Manchu of the plain blue; of the imperial kindred.
18. 慶錫 Kingsih, a Manchu of the plain blue; of the imperial kindred, an inspector of the Chungshú koh (office of patents).
19. 趙光 Cháu Kwáng, of Hwanming hien, Yunnán; and inspector of the Chungshú koh.
20. 羅文俊 Ló Wántsiun, of Nánhái, Kwángtung.
21. 張芾 Chang Fí, of Kingyáng hien, Shensí; Hiohching or Literary chancellor of Kiángsú.
22. 王廣陰 Wáng Kwángyin, of Tungcháu, Kiángsú; literary chancellor of Shuntien.

The Imperial Academy, or Hánlin yuen.

PRESIDENTS.

8. 穆彰阿 Muchangá.
9. 潘世恩 Pwan Shíngan.

THE SIX BOARDS.

Board of Civil Office, or Lípú.

SHANGSHU.

7. 恩桂 Ngankwei, a Manchu of the bordered blue; of the imperial kindred; a speaker of the classical feasts, a controller of the Nuiwí fú (imperial household), superintendent of the Tsing-í gardens, the Yuenming gardens, the Pání of the three imperial banners, the school of the Hienán kung, the Ningshau kung, the Wúying tien, the treasury of the Tsungjin fú, the national college, the board of music, tútung Chinese plain yellow banner, and commander-in-chief of the fúkiun (foot brigade).
12. 卓秉恬 Choh Pingtien.

SHILANG.

23. 栢蔭 Pehtsiun, a Mongol of the plain blue; fú tútung (lieut.-general) Manchu plain white banner.
24. 季芝昌 Lí Chícháng, of Kiángyin hien, Kiángsú, literary chancellor of Ngánhwui.
25. 惠豐 Hwuifung, a Manchu of the bordered yellow; fú tútung Chinese bordered white banner.
26. 候桐 Hautung, of Wúyáng hien, Kiángsú.

Board of Revenue, or Húpú.

SUPERINTENDENT.

9. 潘世恩 Pwán Shingán.
SHANGSHU.
11. 敬徵 Kingching.
27. 祁鶴藻 Kí I'tsáu, of Shauyang hien, Shánsí.
28. 端華 Twánhwá, a Manchu of the bordered blue; of the imperial kindred, a guardsman of the imperial presence, a speaker of the classical feasts, a superintendent of three treasuries, a president of the Iwáníwei, a húkwoh tsiángkiun, a fú tútung, Manchu plain blue banner, and a tsungping of the left wing.
29. 祝慶蕃 Chuh Kingfán, of Kúchí hien, Hónán; a superintendent of the three treasuries.
30. 成剛 Chingkáng, a Manchu of the bordered blue; of the imperial kindred, a fú tútung, Manchu plain yellow banner, and a superintendent of tsienfá tang (Hall of coinage laws).
31. 何汝霖 Hó Júlin, of Kiángning hien, Kiángsú; a superintendent of the Tsienfá tang.

Board of Rites, or Lípú.

SHANGSHU.

32. 特登阿 Tehtangá, a Manchu of the bordered red a speaker of the classical feasts, a tsungtsái of the Wúying tien, tútung, Chinese bordered blue banner, superintendent of the táichang sz', and hungloh sz'.
33. 李宗昉 Lí Tsungfáng, of Shángyáng hien, Kiángsú; a speaker of the classical feasts.
34. 連貴 Lienkwei, a Manchu of the bordered red; a fú tútung Chinese plain blue banner, and superintendent of the táichang sz'.
35. 周祖培 Chau Tsúpei, of Shángching hien, Hónán.
36. 花沙納 Hwásháná, a Mongol of the plain yellow; a fú tútung, Chinese plain yellow banner, a superintendent of the táichang sz'.
37. 吳鐘駿 Wú Chungtsiun, of Wú hien, Kiángsú; literary chancellor of Chehkiáng.

Board of Music, or Yohpú.

SUPERINTENDENT.

38. 綿愉 Mienyu, the hohshih hwui tsinwáng.
7. 恩桂 Ngánkwei.

The Board of War, or Pingpú.

SHANGSHU.

39. 裕誠 Yühshing, a Manchu of the bordered yellow; a speaker of the classical feasts, a chancellor of the imperial household, Tútung, Chinese plain white banner, a superintendent of the three treasuries, and the grand medical college, and a first class noble of the first order.
40. 許乃晉 Hú Náipú, of T'sientáng hien, Chehkiáng; a speaker of the classical feasts.

SHILANG.

41. 道慶 Táuking, a Manchu of the bordered blue; of the imperial kindred, a fú tútung, Manchu plain yellow banner.
42. 朱嶺 Chú Tsun, of Tunghái hien, Yunnán.
43. 倭什訥 Weishihnáh, a Mongol of the plain yellow; a fú tútung, Chinese plain yellow banner, a first class hereditary noble of the second order.
44. 孫瑞珍 Sun Suichin, of Tsíning cháú, Shántung; literary chancellor of Kiángsí.

The Board of Punishments, or Hingpú.

SHANGSHU.

45. 阿勤清阿 A'lihtsingá, a Manchu of the plain blue; tútung Chinese plain red banner.
46. 李振祐 Lí Chinkú, of Tái hú hien, Ngánhwui.

SHILANG.

47. 廣福 Kangfuh, a Manchu of the bordered blue; a fú tútung, Chinese bordered white banner.
48. 魏元煊 Wei Yuenláng, of Chánglí hien, Chihlí.
49. 斌良 Pinliáng, a Manchu of the plain red; a fú tútung Chinese plain red banner.
50. 張澧中 Cháng Líchung, of Chángkí ting, Shensí.

The Board of Works, or Kungpú.

SUPERINTENDENT.

8. 穆彰阿 Muchángá.

SHANGSHU.

51. 賽尚阿 Sáishángá, a Mongol of the plain blue; a speaker of the classical feasts, an assistant tsungtsái of the kwohshí kwán, a

superintendent of the three treasuries, tútung, Manchu plain yellow banner, superintendent of Lífán yuen.

52. 陳官俊 Chin Kwántsion, of Wei hien, Shántung: a speaker of the classical feasts, an inspector of the school of the right wing gioro, and a superintendent of the three treasuries.

SHILANG.

53. 舒興阿 Shúhingá, Manchu of the plain blue; a fú tútung, Manchu plain red banner.

54. 徐士芬 Sü Sz'fan, of Pinghú hien, Chehkiáng; a speaker of the classical feasts, a hingsau of the sháng shúfang.

55. 阿靈阿 A'lingá, a Manchu of the plain red; a superintendent of the Tsiénfáh táng, a fú tútung, Chinese bordered blue banner.

56. 賈楨 Kiá Ching, of Hwáng hien, Shántung.

The Colonial Office, or Lífán yuen.

SUPERINTENDENT.

51. 賽尙阿 Sáishángá.

SHANGSHU.

57. 吉倫泰 Kíhluntái, a Manchu of the bodrerred yellow; tútung Chinese bordered white banner.

SHILANG.

58. 恩華 Nganhwá, a Manchu of the bordered blue; of the imperial kindred, a guardsman of the Kántsing gate, a fú tútung, Manchu plain red banner.

59. 玉明 Yuhming, a Manchu of the plain yellow; of the imperial kindred; a guardsman of the imperial presence, a president of the Lwáníwei, a fú tútung, Manchu plain white banner.

SUPERNUMERARY SHILANG.

60. 拉木棍布扎布 L'íhmukwanpúchápú, a Mongol of the Ch'á láiteh banner; a dzassak tolo beilí.

The Censorate, or Tíchá yuen.

CHIEF CENSORS.

61. 文慶 Wanking, a Manchu of the bordered red; and instructor of the Shúkihsz', tútung, Chinese bordered blue banner, a controller of the imperial household.

62. 杜受田 Tí Shautien, of Pinchau, Shántung, a speaker of the classical feasts, a hingsau of the sháng shúfang, a superintendent of the three treasuries.

ASSISTING CENSORS.

One vacant.

63. 劉重麟 Liú Chunglin, of Cháu-yih hien, Shensí.
 64. 廣林 Kwánglin, a Mongol of the plain yellow.
 65. 陳孚思 Chin Fúgan, of Sínching hien, Kiángsí.

The Court of Representation, or Tungching sz'.

PRINCIPALS.

66. 和淳 Hochun, a Manchu of the bordered blue; of the imperial kindred.
 67. 李菡 Lí Hán, of Páuchí hien, Shuntien, Chihli.

DEPUTIES.

68. 鍾翔 Chungsiáng, a Manchu of the bordered yellow.
 69. 彭蘊章 Páng Wancháng, of Chángchau hien, Kiángsí.

The Criminal court, or Tali sz'.

PRESIDENTS.

70. 倭仁 Wei-jin, a Mongol of the plain red.
 71. 邢福山 Hing Fuhshán, of Síncháng hien, Kiángsí; an inspector of the school for the imperial kindred of the left wing.

The Sacrificial court, or Táicháng sz'.

SUPERINTENDENTS.

32. 特登阿 Tehtangá.
 34. 連貴 Lienkwei.

PRESIDENTS.

72. 廣昌 Kwángcháng, a Manchu of the plain red
 73. 唐鑑 Tángkien, of Fíching hien, Shántung.

The office of the Imperial stud, or Taipuh sz'.

PRESIDENTS.

74. 慶祺 Kingkí, a Manchu of the plain blue; of the imperial kindred.
 75. 黃琮 Hwáng Tsung, of Hwanming hien, Yunnán.

The Ceremonial court, or Kwángluh sz'.

SUPERINTENDENT.

23. 栢菱 Pehtsiun.

PRESIDENTS.

76. 繫桂 Lingkwei, a Manchu of the plain blue; of the imperial kindred.

77. 程庭桂 Ching Tingkwei, of Wú hien, Kiángsú; inspector of the school of the right wing of the gioro.

The National college, or Kwohsz' kien.

SUPERINTENDENT.

32. 特登阿 Tehtangá.

PRINCIPALS.

78. 吉明 Kihming, a Manchu of the bordered blue.
79. 葉觀儀 Yeh Kiní, of Luhloh hien, Kiángsú; chief examiner of Kiángsí.

PROFESSORS.

80. 英瑞 Yingsui, a Manchu of the plain yellow.
81. 德成額 Tehchinggeh, a Mongol of the bordered white.
82. 張鏢 Cháng Hung, of Nánpi hien, Chihlí.

The Sacrificial court, or Hungló sz'.

SUPERINTENDENT.

32. 特登阿 Tehtangá.

PRESIDENTS.

83. 桂德 Kweiteh, a Manchu of the bordered blue.
84. 邵燦 Cháu Tsán, of Yüyáu hien, Chehkiáng.

The Astronomical Board, or Kintien kien.

SUPERINTENDENT.

11. 敬微 Kingching.

PRESIDENTS.

65. 祥泰 Tsiángtái, a Manchu of the plain white.
86. 周餘慶 Cháu Yúking, of Táhing hien, Shuntien fú.

The Grand Medical Board, or Táií yuen.

SUPERINTENDENT.

39. 裕誠 Yüishing.

PRESIDENT.

87. 蘇鈺 Sú Yuh, of Táhing hien, Shuntien fú.

Office of the Imperial Carriages, or Luániwei.

SUPERINTENDENT.

88. 載垣 Tsíiyuen, a Manchu of the plain blue; of the imperial kindred, a great minister of the imperial presence, a hingsau of the

sháng shúfáng, an inner great minister commanding the bodyguards,
tútung, Chinese plain blue banner, the Hóshih í tsinwáng.

PRESIDENTS.

28. 端華 Twánhwá.

59. 玉明 Yuhming.

CHINESE PRESIDENT.

89. 滿承緒 Mwan Chingsü, a Chinese of the bordered red.

LOCAL METROPOLITAN OFFICERS.

SUPERINTENDENT OF SHUNTIEN FU.

12. 卓秉恬 Choh Pingtien.

MAYOR.

90. 李德 Lí Hwui, of Hwájin hien, Shensí.
Assistant mayor, vacant.

COMMANDER-IN-CHIEF OF THE GUARDS.

7. 恩桂 Ngankwei.

GENERAL OF THE LEFT.

28. 端華 Twánhwá.

GENERAL OF THE RIGHT WING.

91. 關聖保 Kwanshingpáu, a Manchu of the bordered blue;
a fú tútung, Manchu plain red banner.

Tútung of the eight banners.

MANCHUS.

Bordered yellow.

8. 穆彰阿 Múchángá.

Plain yellow.

51. 賽尙阿 Sáishángá.

Bordered red.

11. 敬徵 Kingching.

CHINESE.

Plain yellow.

7. 恩桂 Ngankwei.

Plain white.

29. 裕誠 Yüishing.

Bordered white.

57. 吉倫泰 Kihluntái.

Plain red.

45. 阿勒清阿 A'lihtsingá.

Plain blue.

88. 載垣 Tsáiyuen.

Bordered blue.

32. 特登厚 Tehtangá.

61. 文慶 Wanking.

Fú tútung of the eight banners.

MANCHUS.

Plain yellow.

30. 成剛 Chingkáng.

14. 道慶 T'auking.

Plain white.

23. 柏俊 Pehtsion.

59. 玉明 Yuhming.

- | | | |
|-----------------------|----------|------------------------|
| <i>Plain red.</i> | | <i>Bordered white.</i> |
| 58. 恩華 Nganhwá. | | 25. 惠豐 Hwuifung. |
| 91. 關聖保 Kwánshingpáu. | | 47. 慶福 Kángfuh. |
| 53. 舒興阿 Shúhingá. | | <i>Plain red.</i> |
| <i>Plain blue.</i> | | 49. 減良 Pingliáng. |
| 28. 端華 Twánhwá. | | <i>Plain blue.</i> |
| | CHINESE. | 34. 連青 Lienkwei. |
| <i>Plain yellow.</i> | | <i>Ordered blue.</i> |
| 36. 花沙納 Hwásháná. | | 55. 阿靈阿 Alingá. |

PROVINCIAL GOVERNMENT.

盛京 Shingking, or Moukden.

General commander-in-chief.

92. 禧恩 Hingan, a Manchu of the plain blue; of the imperial kindred, general in chief of the Manchus.

Fú tütung, at Moukden.

93. 慶住 Kingchú, a Manchu of the bordered blue.

Fú tütuny at Kinchau fú.

94. 祥厚 Tsiánghau, a Manchu of the bordered red; of the imperial kindred, superintendent of the naval affairs of Moukden.

Fú tütung at Kinchau fú.

95. 祁俊 Kítsiun a Chinese of the bordered yellow; superintendent of the Chwángtá, and púsang of the government posts, and overseer of the herds of the Táling river.

Shiláng of the Board of Revenue.

96. 明訓 Minghiun, a Mongol of the plain yellow; superintendent of Fungtien fú.

Shiláng of the Board of Rites.

97. 春佑 Chunyú, a Manchu of the plain red.

Shiláng of the Board of War.

98. 福齊 Fuhtsí, a Manchu of the bordered white.

Shiláng of the Board of Punishment.

99. 德厚 Tehhau, a Manchu of the plain blue; a gioro.

Shiláng of the Board of Works.

100. 培城 Peiching, a Manchu of the bordered yellow.

寧古塔吉林 Ningkútáh Kirin.

Tsiángkiun of Kirin oula and its dependencies.

101. 經額布 Kinnghepú, a Manchu of the plain yellow.

Fú títung of Kírín and its dependencies.

102. 薩炳阿 Sápíngá, a Mongol of the plain blue.

Fú títung of Ningkitáh and its dependencies.

103. 烏爾德喜 Urtehshen, a Manchu of the plain blue.

Fú títung of Petúné and its dependencies.

104. 倭克清額 Weikihtsingá, a Chinese of the plain yellow.

Fú títung of Sánsing, and its dependencies.

105. 伊勒東阿 I'lihtungá, a Manchu of the bordered blue.

Fú títung of Artchauki and its dependencies.

106. 果升阿 Kwoshingá, a Manchu of the plain blue.

黑龍江 Hihlung kiáng, and its dependencies.

Tsiángkiun.

107. 棍楚克策楞 Hwantsúktsihláng, a Manchu of the bordered yellow.

Fú títung of Tsitsihár and its dependencies.

108. 英隆 Yinglung, a Manchu of the bordered blue; of the imperial kindred.

Fú títung of meighen and its dependencies.

109. 烏凌阿 Ulingá, a Manchu of the bordered yellow.

Fungtien fú.

SUPERINTENDENT.

96. 明訓 Minghiun.

MAYOR.

110. 吉年 Kíhnien, a Manchu of the bordered blue.

ASSISTANT MAYOR.

111. 黃贊湯 Hwáng Tsántáng, of Lúling hieu, Kiángsí, literary chancellor.

The eighteen Provinces of China Proper.

GOVERNMENT OF CHIHLI 直隸.

Governor-general, resident at Páuting fú.

112. 訥爾經阿 Ná'rhkingá, a Manchu of the plain white; a principal guardian of the heir apparent, superintendent of the river communication, commander-in-chief of the forces, head of the commissariat department in charge of the passes of Cháihing, and Nihyun, and entrusted with the duties of the governorship.

Literary chancellor, resident at Páuting fú.

22. 王廣蔭 Wáng Kwángjin.

Treasurer, resident at Páuting fú.

113. 陸建瀛 Luh Kienying, of Mienyang hien, Húpeh.
Judge, resident at Páuting fú.

114. 陸蔭奎 Luh Yinkwei, of Hwánming hien, Yuunnán; superintendent of the provincial posts.

Director of the gabelle department, resident at Tientsin.

115. 德順 Tehshun, of the imperial household of the yellow banner.

Salt commissioner, resident at Tientsin.

116. 陶士霖 Táu Sz'lin, of Nánling hien, Ngánhwui.

GOVERNMENT OF LIANGKIANG 兩江.

Governor-general, resident at Nanking.

117. 璧昌 Pihchang, a Mongol of the bordered yellow; commander-in-chief of the forces, director general of the commissariat department, charged with the maintenance of the rivers in Kiángnán, and superintendent of the salt transport of the Liáng Hwái.

PROVINCE OF KIANGSU 江蘇.

Governor, resident at Súchau fú.

118. 孫善寶 Sun Shenpáu, of Tsíning hien, Shántung; commander of the forces, and director of the commissariat department.

Literary chancellor, resident at Kiángjin hien.

21. 張芾 Chángfí.

Chihtsáu, at Nanking.

119. 經文圖 Kingwántú, of the imperial household, of the plain yellow banner; superintendent of the Lungkiáng and Sisin custom-houses.

Chihtsáu at Súchau fú.

120. 瑞慶 Suiking, of the imperial household, of the plain white banner; superintendent of the Hús' custom-house.

Treasurer at Nanking.

121. 陳繼昌 Chin Kicháng, of Linkwei hien, Kwángsí.

Treasurer at Súchau fú.

122. 文桂 Wankwei, of Suicháng hien, Kiángsí.

Judge, at Súchau fú.

123. 郭熊飛 Kwoh Hiunfei, of Wei hien, Shántung; provincial post-master general.

Grain commissioner, at Nanking.

124. 沈兆澐 Shin Táuyn, of Tientsin hien, Chihlí.

Grain commissioner, at Súchau fú.

125. 楊培 Yángpei, of Kweichuh hien, Kweichau.

Salt commissioner at Nanking.

126. 積喇明阿 Tsihlámingá, a Manchu of the plain white.

Governor of the canal transports, resident at Kwáingán.

127. 惠吉 Hwuijíh, a Manchu of the bordered yellow, commander of the forces employed in the transport of the grain, and director of the commissariat.

Governor of the rivers, resident at Tsingkiáng pú.

128. 潘錫恩 Pwán Sihngan, of King hien, Ngánhwui; commander of the river forces.

Salt commissioner of the Liúngwái, resident at Yángchau fú.

129. 李俞通 Lí Yohtung, of Káu-yáng hien, Chihlí.

Superintendent of customs at the port of Súchau fú.

130. 宮慕久 Kung Múkiú, of 'Tungping chau, Shántung; military intendant of circuit of Súchau fú, Sungkiáng fú, and Tái-tsáng chau.

Overseer of commercial affairs at Shánghái.

131. 沈炳垣 Shin Pingyuen, of Tunghiáng, Chehkiáng; a sub-prefect and superintendent of the grain department at Súchau fú.

Magistrate of Shánghái hien.

132. 藍蔚雯 Lán Weiwan, of Tinghái ting, Chehkiáng.

Assistant Magistrate.

133. 吳璧光 Wú Pihkwáng, of Nánhái hien, Kwángtung.

PROVINCE OF NGANHWUI 安徽.

Governor resident at Ngánking fú.

134. 王植 Wáng Chih, of Tsingyuen hien, Chihlí; commander of the forces, director of the provincial commissariat.

Literary chancellor.

24. 李芝昌 Lí Chícháng.

Treasurer.

135. 徐寶森 Sü Páusan, of Jinhó hien, Chehkiáng.

Judge.

136. 常大淳 Cháng Fáshun, of Hangyáng hien, Húnán.

PROVINCE OF KIANGSI 江西.

Governor at Náncháng fú.

137. 吳文鏞 Wú Wanyung, of 'tching hien, Kiángsí; commander of the forces, and director of the provincial commissariat.

Literary chancellor.

44. 孫瑞珍 Sun Suichin.

Treasurer.

138. 費開綬 Fei K'áisháu, of Wútsin hien, Kiángsú.

Judge.

139. 温于巽 Wan Yüsun, of Hányin ting, Shensí.

Grain commissioner.

140. 法良 Fáhliáng, a Manchu of the plain red.

Salt commissioner.

141. 朱成烈 Chú Chinglieh, of Suhning hien, Chihlí.

The prefect of Kwángsin fú.

142. 麟桂 Linkwei, a Manchu of the bordered white.

Magistrate of Yuhsháu hien.

143. 汪道森 Wáng T'áusan, of Jinhó, Chehkiáng.

Magistrate of Yuenshán hien.

144. 吳林光 Wú Linkwáng, of Nánhái, Kwángtung.

GOVERNMENT OF MIN CHEH 閩浙.

Governor general resident at Fúhchau fú.

145. 劉韻珂 Liú Yunkó, of Wansháng hien, Shántung; commander in chief of the forces and director general of the commissariat department of the provinces of Fuhkien and Chehkiáng.

PROVINCE OF CHEH KIANG 浙江.

146. 梁寶常 Liáng Páucháng, of Tientsin hien, Chihlí; commander of the several naval and military brigades and in charge of the provincial commissariat department.

37. 吳鐘駿 Wú Chungtsiun, of Wú hien, Kiángsú; a hiohsz' of the inner council and vice president of the board of rites.

Chihtsáu at Hángchau fú.

147. 恩吉 Ngankih, of the imperial household of the plain yellow; charged with the superintendence of the northern and southern inland custom-houses.

Treasurer.

148. 存興 Tsunking, a Manchu of the bordered blue, a gioro, charged with the sea defenses.

Judge.

149. 蔣文慶 Tsiáng Wanking, a Chinese of the plain white; provincial post-master general.

Grain commissioner.

150. 顧椿 Kúchun, of Linkwei hien, Kwángsí.

Salt commissioner.

151. 蔡瓊 Tsíkiung, of Tsín-ning chau, Yunnán.

Intendant of circuit at the port of Ningpo fú.

152. 陳之驥 Chin Chíki, of Shángyuen hien, Kiángsí; intendant of circuit of Ningpo fú, Sháuhing fú, Táichau fú, Háifáng, and superintendent of customs.

Prefect of Ningpo fú.

153. 李如霖 Lí Júlin, of Liáuching, Shántung.

Magistrate of Yin hien.

154. Vacant.

Magistrate of Chínháí hien.

155. 賴晉 Láí Tsin, of Wankiáng, Sz'chuen.

Magistrate of Tingháí, Chusan.

156. 林朝聘 Lin Cháuping, of Kútien, Fuhkien.

Police inspector at Sinkáng.

157. 蕭貢琅 Siáu Kungláng, of Hwáh hien, Honán.

Police inspector at Sinkiá mun.

158. 張衍祚 Cháng Yentsú; of Kingchau, Chihlí.

PROVINCE OF FUHKIEN 福建.

Governor.

159. 劉鴻翱 Liú Hunggáu, of Wei hien, Shántung; commander of the forces and director of the provincial commissariat department.

Literary chancellor.

160. 李嘉端 Lí Kiátwán, of Táhing hien, Shuntien; deputy shensz' of the school of the Shensz' fú in the Hánlin yuen.

Treasurer.

161. 徐繼畬 Sü Kíyü, of Wútái hien, Shánsí.

Judge.

162. 裕康 Yüekáng, a Manchu of the plain red; and provincial post-master general.

Grain commissioner.

163. 尙阿本 Shángápan, a Manchu of the plain blue; superintendent of the water carriage department.

Salt commissioner.

164. 武常 Wú Cháng, of Yángkáu hien, Shánsí; superintendent

of the salt stores at Fúhchau, and the works connected with its shipping.

Prefect of Fúhchán fú.

165. 沈汝瀚 Shin Yúhán, of Fungsin hien, Kiángsí

Magistrate of Yin hien.

166. 王江 Wáng Kiáng, of Shányin, Kiángsí.

Intendant of circuit at Amoy.

167. 恒昌 Hangcháng, a Manchu of the bordered white; intendant of circuit of Hinghwá fú, Siuenchau fú and Yungchun chau, charged with the post office department.

FORMOSA 臺灣.

Intendant of circuit, at Táiwan fú.

168. 熊一本 Hiung Yihpan, of Luhán chau, Ngánhwui; superintendent of the judgeship and literary chancellorship.

GOVERNMENT OF LIANG HU 兩湖.

Governor-general, resident at Wúcháng fú.

169. 裕泰 Yútái, a Manchu of the bordered red, principal guardian of the crown prince; commander-in-chief of the provinces, and director general of the commissariat department.

PROVINCE OF HUPEH 北湖.

Governor.

170. 趙炳言 Cháu Pingyuen, of Kweingán hien, Chehkiáng; literary chancellor, commander of the forces and director of the provincial commissariat department.

Literary chancellor.

171. 王履謙 Wáng Líkien, of Táking hien, Shuntien; a pien-siú of the Hánlin yuen.

Treasurer.

172. 朱士達 Chú Sz'táh, of Páuying hien, Kiángsí.

Judge.

173. 陳功 Chin Kung, of Háukwán hien, Fuhkien; provincial post-master.

Grain commissioner (Vacant).

Salt commissioner.

174. 程煥采 Ching Hwántái, of Sinkien hien, Kiángsí; charged with the immediate control of Wúcháng fú.

PROVINCE OF HUNAN 湖南.

Governor.

175. 陸費瑒 Luh Fítsiuen, of Tungkiáng hien, Chehkiáng;

commander of the forces, and director of the provincial commissariat department.

Literary chancellor.

176. 陳壇 Chin Tán, of Shángkiú hien, Hónán.

Treasurer.

177. 萬貢珍 Wán Kungchin, of 'Ihing hien, Kiángsú.

Judge.

178. 蘇彰阿 Sú Chángá, a Manchu of the bordered red banner, provincial post-master general.

Grain commissioner.

179. 登應臺 Táng Yingtái, of Kinkí hien, Kiángsú.

Salt commissioner.

180. 高枝 Háu Mei, of Siáushán hien, Chehkiáng; in charge of the two prefectures of Chángshá fú and Páuking fú, and superintendent of the water carriage communication.

GOVERNMENT OF HONAN 河南.

Governor.

181. 鄂順安 Gohshun-ngán, a Manchu of the plain white banner; commander of the forces, superintendent of the river navigation, and controller of the military lands appointed for the rearing of horses.

Literary chancellor.

182. 劉定裕 Liú Tingyii, of Hiáukán hien, Húpeh: a piensáu, of the Hánlin yuen.

Treasurer.

183. 張日晷 Cháng Jihching, of Kweichuh hien, Kweichau.

Judge.

184. 王簡 Wáng Kien, of Ngánkiú hien, Shántung; provincial post-master general.

Grain and salt commissioner.

185. 庚長 Kangcháng, a Manchu of the bordered yellow banner.

PROVINCE OF SHANGTUNG 山東.

Governor, resident at Tsinán fú.

186. 崇恩 Tsungngan, a Manchu of the plain red banner, a gioro, in charge of the military lands for the rearing of horses, and commander of the forces.

Literary chancellor.

187. 殷壽彭 Yin Shaupáng, of Wúkiáng hien, Kiángsú; a shíkiáng hichts' of the Hánlin yuen.

Treasurer.

188. 王篤 Wáng Tuh, of Hánching hien, Shánsí.

Judge.

189. 陳慶階 Chin Kingkiái, of Hwuikí hien, Chehkiáng; provincial post-master general.

Grain commissioner.

190. 景霖 Kinglin, a Manchu of the plain white.

Salt commissioner.

191. 陳士枚 Chin Sz'mei, of Pingting chau, Kiángsí; salt commissioner, of both the provinces of Chihlí and Shántung.

Governor of rivers.

192. 鐘梓 Chuntsiáng, a Chinese of the bordered yellow banner; governor of the water communication of Hónán and Shántung, commander of the forces employed on the rivers.

Intendant of the water transport.

193. 清平 Tsingping, a Manchu of the plain white.

GOVERNMENT OF SHANSI 山西

Governor of Shánsí, resident at Táiyuen fú.

194. 梁尊涵 Liáng Goh-hán, of Yungching hien, Shántung; commander of the forces employed at the military post of Yenmau, and director of the commissariat department.

Literary chancellor.

195. 沈祖懋 Shin Tsúmau, of Jinhó hien, Chehkiáng; a pien-sáu of the Hánlin yuen.

Treasurer.

196. 喬用遷 Kiáu Yungtsien, of Hiáukán hien, Húpeh.

Judge.

197. 恒春 Hangchun, a Manchu of the plain white banner; provincial post-master general.

Salt commissioner, resident at Púchau fú.

198. 李百齡 Lí Pehling, of Tsángwú hien, Kwángsí; superintendent of the salt department of Shánsí, Shensí, and Hónán.

GOVERNMENT OF SHEN KAN 陝甘

Governor-general, resident at Kánchau fú.

199. 富呢楊阿 Fúniyángá, a Manchu of the bordered red banner; in charge of the governorship, commander-in-chief of the forces, director general of the commissariat and superintendent of the frontier trade in tea and horses.

Literary chancellor.

200. 金國均 Kin Kwohkiun, of Hwángpí hien, Húpeh, a tso chungyun of the Chinsz' fú.

PROVINCE OF SHENSI 陝西.

Governor.

201. 李星沅 Lí Singyuen, of Siángyin hien, Húnán, commander of the forcer, and director of the provincial commissariat department.

Treasurer.

202. 陶廷杰 Táu Tinglieh, of Túyun hien, Kweichau.

Judge.

203. 汪云任 Wáng Yunjin, of Hútái hien, Ngánhwui; provincial post-master general.

Grain commissioner.

204. 方用儀 Fáng Yungí, of Náncháng hien, Kiángsí.

Salt commissioner.

205. 崇綸 Tsunglun, a Manchu of the plain white banner.

PROVINCE OF KANSUH 甘肅.

Treasurer.

206. 鄧廷楨 Tang Tingching, of Hiángning hien, Kiángsí.

Judge.

207. 楊以增 Yáng Ytsang, of Liáuching hien, Shántung; provincial post-master general.

Salt commissioner.

208. 魏襄 Wei Siáng, of Táhing hien Shuntien; resident at Kúyen chau.

SINKIANG, OR NEW FRONTIER 新疆.

伊犁 I'í and its Dependencies.

Tsiángkiun.

209. 布彥泰 Púyentái, a Manchu of the plain yellow banner.

Tsántán táchin.

210. 達洪 Táhhung, a Manchu of the bordered yellow banner.

Lingsui táchin.

211. 皂興 Tsáuhing, a Mongol of the bordered red.

212. 都廣 Túkwáng, a Manchu of the plain red.

213. 扎拉芬泰 Cháláhfantái, a Manchu of the plain white; of the imperial kindred.

214. 豐伸 Fungshin, a Manchu of the plain yellow.
215. 花沙布 Hwáshápú, a Mongol of the bordered red.
TARBAGATAI AND ITS DEPENDENCIES 塔爾巴哈台.
Tsántsán táchin.
216. 湍多布 Twántópú, a Mongol of the bordered blue.
Lingsui táchin.
217. 那福德 Náhfuteh, a Manchu of the plain white.
218. 希拉布 Híláhpú, a Mongol of the plain red.
CASIGAR AND ITS DEPENDENCIES 喀什噶爾.
Lingsui táchin.
219. 開明阿 Káimingá, a Manchu of the plain white.
Hwánfáng tsungping.
220. 豐伸 Hungshin, a Manchu of the plain white.
H'HARASHAR AND ITS DEPENDENCIES 拉沙噶爾.
Pánsz' táchin.
221. 全慶 Tsiuenking, a Manchu of the plain white.
KOUCHE AND ITS DEPENDENCIES 庫車.
Pánsz' táchin.
222. 常清 Chángtsing, a Mongol of the bordered blue.
AKSU AND ITS DEPENDENCIES 阿克蘇.
Pánsz' táchin.
223. 輯瑞 Tsíhsui, a Manchu of the plain blue.
OUSHI AND ITS DEPENDENCIES 烏什.
Lingsui táchin.
224. 興貴 Hingkwei, a Manchu of the plain red.
Pángpán táchin.
225. 惟祿 Weiluh, a Manchu of the plain yellow.
YARKAND AND ITS DEPENDENCIES 葉爾羌.
Tsántsán táchin.
226. 奕經 Yihking, a Manchu of the bordered red; of the imperial kindred, governor of the Mohammedan frontier.
Hiehán táchin.
227. 賽什雅拉泰 Sáisihiyáláhtái, a Manchu of the plain yellow, superintendent of Khoten.

KHOTEN AND ITS DEPENDENCIES 和闐.

Pánsz' táchin.

228. 奕山 Yihshán, a Manchu of bordered blue; of the imperial kindred.

YINGESHAK AND ITS DEPENDENCIES 英吉沙爾.

Lingsui táchin.

229. 齊清阿 Tsitsingá, a Mongol of the plain blue.

OROUMTSI AND ITS DEPENDENCIES 烏魯木齊.

Tútung.

230. 惟勤 Weikin, a Manchu of the bordered blue, of the imperial kindred.

Lingsui táchin.

231. 成山 Chingshán, a Manchu of the plain blue.

HAMI AND ITS DEPENDENCIES 哈密.

Pánsz' táchin.

232. 鐘芳 Chingfáng, a Manchu of the plain yellow.

Hiepán táchin.

233. 恒毓 Hangyuh, a Manchu of the brodered white.

TURFAN AND ITS DEPENDENCIES 吐魯番.

Lingsui táchin.

234. 海杖 Háimei, a Manchu of the bordered blue.

PALISHIN AND ITS DEPENDENCIES 巴里坤.

Lingsui táchin.

235. 白文治 Pehwanchí, a Manchu of the plain white.

KUCHING AND ITS DEPENDENCIES 古城.

Lingsui táchin.

236. 毓書 Yushú, a Manchu of the bordered yellow.

KOURKARASOU AND ITS DEPENDENCIES 庫爾喀拉烏蘇.

Lingsui táchin.

237. 德克齊春 Tehkitsichun, a Manchu of the bordered yellow.

OULIASOUTAI AND ITS DEPENDENCIES 烏里雅蘇台.

Lt.-general of the Tingpien left.

238. 桂輪 Kweilung, a Mongol of the plain white.

Tingpien táchin.

239. 車倫多爾濟 Chélunordji, an outside borderer.

TINGPIEN AND ITS DEPENDENCIES 定邊.

Tsántán táchin.

240. 樂斌 Lohpin, a Manchu of the bordered yellow

KULUN OR OURGA AND ITS DEPENDENCIES 庫倫.

Pánsz' táchin.

241. 客照 Yungchau, a Manchu of the plain white.

Tángpán táchin.

242. 德勒克多爾齊 Tahlíkhihtortsi, a Mongol of the bordered yellow.

COBDO AND ITS DEPENDENCIES 科布多.

Tsántsán táchin.

243. 果勒明阿 Kwóhlimingá, a Manchu of the bordered blue; of the imperial kindred.

Pánpán táchin.

244. 多爾齊那木凱 Tortsinamukái, a Mongol of the bordered yellow.

GOVERNMENT OF SZ'CHUEN 四川.

Governor-general.

10. 寶興 Páuking.

Literary chancellor.

245. 蔡振武 Tsí Chinwú, of Jinhò hien, Chehkiáng; censor of the Kiángnán province.

Treasurer.

246. 王兆琛 Wáng Táuyin, of Fuhsháu hien, Shántung.

Judge.

247. 潘鐸 Pwán Toh, of Kiángnán hien, Kiángsú; provincial post-master general.

Salt and Tea commissioner.

248. 吳珩 Wú Hang, of Jinhò hien, Chehkiáng.

GOVERNMENT OF LIANG KWANG 兩廣.

Governor-general.

249. 耆英 Kíying, a Manchu of the plain blue; of the imperial kindred, commander-in-chief of the forces and director general of the commissariat department.

PROVINCE OF KWANGTUNG 廣東.

Governor.

250. 程喬采 Ching Yuhtsái, of Sinkien hien, Kiángsú; commander of the forces and director of the provincial commissariat department.

Literary chancellor.

251. 李棠階 Lí Tángkiái, of Honui hien, Honán; a sháuking of the Táicháng sz'.

Superintendent of maritime customs.

252. 文豐 Wanfung, a Manchu of the plain blue.

Treasurer.

253. 黃恩彤 Hwáng Ngantung, of Ningyáng hien, Shántung.

Judge.

254. 孔繼尹 Hung Híyin, of Tunghái hien, of Yunnán, provincial post-master general.

Grain commissioner.

255. 萬保 Wánpáu, a Manchu of the plain yellow.

Salt commissioner.

256. 韋德成 Weitehching, a Chinese of the bordered yellow.

Assistant salt commissioner.

257. 余源 Yü Yuen, of Yüyáu hien, Chehkiang.

Prefect of Canton.

258. 易長華 Yih Chánghwá, of Shángyuen, Kiángsú.

Sub-prefect at Tsien shán.

259. 吉泰 Kihíí, a Manchu of the plain blue.

Magistrate of Nánhái hien.

260. 史樸 Shi Poh, of Tsunhwá chau, Chihlí.

Magistrate of Pwányü hien.

261. 文晟 Wanshing, of Pinghiáng, Kiángsí

Master of the anchorage.

262. 李光華 Lí Kwanghwá, of Shihtái, Ngánhwui.

Magistrate of Hiángshán hien.

263. 陸孫鼎 Lúh Sunting, of Tsingyuen, Chihlí

Magistrate of Sinngán hien. Vacant.

Síunkien of Kúlung.

264. 許文深 Híú Wanshin, of Heih hien, Ngánhwui.

Intendant of circuit of Hainán.

265. 蘇敬衡 Sú Kinghang, of Chinhwá hien, Shántung.

PROVINCE OF KWANGSI 廣西.

Governor.

266. 周之琦 Chau Chéhí, of Tsiángfú hien, Hónán; commander of the forces and director of the provincial commissariat department.

Literary chancellor.

267. 李承霖 Lí Chinglin, of Táutú hien, Kiángsú, member of the H-nlin yuen.

Treasurer.

268. 張祥河 Cháng Tsiángho, of Lau hien, Kiángsí.

Judge.

269. 寶清 Páutsing, a Mnachu of the brodered blue; provincial post-master general.

Salt commissioner.

270. 袁玉麟 Yuen Yuhlin, of Sincháng hien, Kiángsí.

GOVERNMENT OF YUN KWEI 雲貴
Governor-general, resident at Yunán fú.

271. 桂良 Kweiliáng, a Manchu of the plain red; commander-in-chief of the forces, and director general of the commissariat department.

Governor.

272. 吳其濬 Wú Hísiun, of Kúchí hien, Hónán; commander of the forces, and director of the provincial commissariat.

Literary chancellor.

273. 吳存義 Wú Tsuní, of Hiúning, Ngánhwui; belonging to Táiing, Kiángsí, a piensiu of the Hánlin yuen.

Treasurer.

274. 傅繩勛 Chuen Shinghiun, of Liáuching hien, Shántung.

Judge.

275. 趙光祖 Cháu Kwángtsú, of Lúlung hien, Chihlí; provincial post-master general.

Grain commissioner.

276. 沈蘭生 Shin Lansang, of Pinghú hien, Chehkiáng.

Salt commissioner.

277. 周顥 Chau Goh, of Kweichuh hien, Hweichau.

PROVINCE OF KWEICHAU 貴州.

Governor.

278. 賀長齡 Kiáchangling, of Shinwá hien, Hónán; commander of the forces and director of the provincial commissariat.

Literary chancellor.

279. 胡家玉 Hú Kiáyuh, of Suikien hien, Kiángsí; a piensiu of the Hánlin yuen.

Treasurer.

280. 羅繞典 Lo Jántien, of Nganhwá hien, Húnán.

Judge.

281. 吳振棫 Wú Chinyih, of Tsientáng hien, Chehkiáng; provincial post-master general.

Grain commissioner.

282. 馮德馨 Ping Teh-hing, of Tsíning chau, Shántung.

ART. V. *Remarks on the translation of the words God and Spirit, and on the transferring of Scripture proper names into Chinese, in a letter to the editor of the Chinese Repository.*

MY DEAR SIR,—As the revision of the Chinese translation of the New Testament is now going on, a few thoughts bearing on the work have occurred to me which, with your approbation, I will lay before your readers.

The first relates to the mode of translating the word *god*. Whatever words or phrases may be used in conversation and preaching, it is evident that in a translation the word should represent the original. Now it is well known that the original term for God is not the name of any one deity, but a term signifying deity itself; and is applied both to the true God and to false gods, to gods celestial and terrestrial, and is used both in the singular and plural number.

The term *shàng tí*, 上帝, which has been somewhat extensively adopted, if used as in the ancient classics is one of the names and titles of an imaginary deity, holding in Chinese mythology a rank somewhat similar to that of Jupiter in the Roman: this term cannot therefore be applied indiscriminately to celestial or terrestrial, to true and false gods, nor can it be used in the plural number; and hence in those versions where this term is adopted, wherever the original word is thus used, some other term is employed. See John 10:35. Acts 14:11; 17:23; 19:26; and Cor. 8:5, in several of the latest versions. These passages clearly show how inadequate is the term in question to represent the original word for God in all its various uses. If instead of considering the term as a proper name it is used in its natural signification, 'High Rules,' it certainly does not come up to the idea of the original. Even if it be contended that the ancient Chinese had an idea of the true God, and that they spoke of him under this name, yet since this is only the name or title which they applied to him, and not a term involving the idea of deity itself, it does not represent the original word. Thus in English, speaking of God, we often say, 'The Lord;'; this is well enough in conversation and in preaching, but no one would think that because the term was applied to God it would answer to the original word in a translation.

What has been said respecting the limited application of the above term, may also be said respecting *Shin-tien*, 神天, and *Chin-shin*, 眞神: they cannot be used with the same latitude as the original term, and therefore very imperfectly represent it. It seems strange then that these words have been adopted instead of the one

originally used by Morrison and Marshman, which is free from all the above objections, and which answers so exactly to the original words. It is true that *shin*, 神, in connection with qualifying adjectives may be applied to the human mind and soul in a manner of which the original word is incapable; but I believe that by itself alone, without qualifying words, it necessarily refers to what the person who uses it regards as God. Its use as an adjective corresponds very exactly to the adjectives formed in Greek by a slight change in the original word. But I apprehend the chief reason why this word has not of late been used for God, is that it is needed as a term for the Spirit. This leads to

The second point of remark, viz.: the term to be used for translating SPIRIT, considered as the third person of the Trinity. *Shin*, 神, in connection with qualifying particles may answer very well for this purpose; but without a qualifying particle it would naturally mean God. Hence those translations which use this term always say holy spirit, whereas in the original the word spirit is as often used alone as in connection with holy. This fact is a decided objection to the use of this word; and besides, this is, as above stated, the true character by which to translate the word God. Cannot then some other character be adopted? There seems to be a general and a reasonable dissatisfaction with the term used by Morrison; though it answers to one signification of the original word, it does not to that which is generally supposed to belong to it in cases now under consideration. It does not mean immortal spirit or soul. Permit me respectfully to suggest, for the consideration of those concerned in the work, the word *ling*, 靈, to be used alone when alone in the original, and to receive the appellation of holy when it has it in the original. This word when used as a name means the soul or spirit of man; and when used adjectively gives an idea of power prevailing and operating, much in the same way as we believe God works by his spirit. Thus it is applied to some of the ancient emperors, implying that they were able to exert an influence throughout their dominions, renovating the wicked, conferring favor on the good, and even causing the brute creation to listen to their commands. That this word is applied simply to the spirit of man, and not to the spirit of God, may very naturally have resulted from the fact that the Chinese have no knowledge of the spirit of God. They do however in various ways apply the word to God. Thus a native work entitled *King sin luh*, 敬信錄, speaking of the blessings which a good man enjoys says, *Shin ling wei chi*, 神靈衛之: such expressions show that the word in question may be used for the spirit of God in as strict accordance with the native idiom as

could be expected in a heathen language, and I think that this word corresponds to the original term more exactly than any other which has yet been proposed. It is true that when the Chinese apply this word to God their idea is in many respects different from the Scriptural account of the Holy Spirit. And so also when they use the word God, their idea is very different from the God of the Bible; but this is no reason why we should not employ the word which their language furnishes as the appropriate term to convey either of these ideas, and then correct their false apprehensions respecting them. Having thus suggested this subject, I will leave it for the consideration of those engaged in the work of revision.

One other topic of remark refers to the transferring of Scripture proper names into Chinese. This is a difficult work, and when done in the best possible manner the names will appear awkward in their new dress. It is therefore desirable that careful attention should be directed to this point, and that so far as practicable the names be so transferred as not again to need alteration. I have but one suggestion to make on this subject, viz.: that instead of attempting to represent in Chinese the *letters* of the original name, the syllables only should be represented. The Chinese have no letters, all their characters are syllables; hence it is impossible to represent the letters of a name, and by attempting to do so we only increase its awkwardness without making any nearer approximation to its sound. When we have found the Chinese syllables which must represent the syllables of the original name we have, in *most cases*, done all we can do. Thus for example Petrus (Peter), a word of two syllables, stands in most versions a trisyllable, and I will venture to say that a stranger hearing it would not recognize the name. If the first syllable *Pet* were represented by *peh*, 伯, and *rus* by *lo* 羅, (unless some better character can be found) there would be a name of two syllables; and would not the sound of the original name be represented better than by the characters now in use? Similar remarks might be made respecting the names of Jacob, Joseph, &c. There are doubtless syllable to which no one Chinese syllable would make even an approximation, but which may be tolerably well represented by two. Such cases form exceptions to the above plan, and require the exercise of discretion on the part of the translator. It is also worthy to be borne in mind, that while the Chinese characters must be selected according to their sound in the court dialect, yet among the various characters of the same sound in that dialect let those be adopted which have the most appropriate sound in the other dialects.

ART. VI. *Journal of Occurrences; secret associations; revolution in Nipál; council at Peking; governmental embarrassments; the five ports; Macao; Hongkong; new publications; Protestant missionaries.*

REGARDING secret associations in China, the reader is referred to vol. IV., p. 421, and to vol. V., p. 94, for information in addition to that given in the first pages of this number.

In Nipál there has been a revolution. "A son of the late reigning prince has deposed his father, and seated himself on the throne." The Friend of India, in addition to this information, reports revolutionary movements in "the Punjab."

A *New council*, it is said, has been appointed at Peking, "which will transact all important matters:" but of its organization, functions, and so forth, we know nothing.

The government of H. I. M. is evidently not a little embarrassed, by want of revenue, by overflowing of rivers, by breaking down of embankments and dykes, by famines, and last,—but not least—by want of good-faith in its officers. Every year and month gives additional proof of the correctness of his majesty's remark, that "his servants, do not know what truth is."

At the *five ports*, affairs continue gradually to improve. At Canton a more pacific spirit prevails among the Chinese; the re-building of the foreign factories progresses; and a recent fire, which broke out in one of the factories, was extinguished with promptness, the Chinese officers and people rendering every possible assistance. At Amoy and Fuchau "fitting official residences" are at length obtained for H. B. M.'s consular establishments. From Kúláng sú, the British troops are about to withdraw.

Of *Macao* we ought to have, or at least might have said a word more in commendation, when referring to it in our last number. As a place of residence none is more or even so healthy in all the east; and in no other perhaps can individuals or families reside more economically or comfortably; and its inhabitants too are not wanting in kind offices.

Hongkong is improving and rising rapidly; but the fear is that it will "out-grow itself." Time will show the truth.

Several *new publications* are claiming attention—we have space now only to give their names: a new edition of the *Pei Wan yun fú*, in 140 volumes; the first volume of Callery's Dictionnaire Encyclopédique de la Langue Chinoise; a Christian Almanac in Chinese, for the year 1845; the China Mail, Nos. 1 and 2; and, (quoting the words of a correspondent at Shánghái,) "Lin's Geography, a handsome book in 20 volumes, with plates. Price \$8.00."

The following Protestant missionaries have proceeded north from Hongkong: the Rev. W. M. Lowrie, in the *Rob Roy*, on the 17th instant; and the Rev. M. S. Culbertson, the Rev. A. W. Loomis, and D. J. Macgowan, M. D., and their wives, in the *Isabella Anna*, on the 20th instant.

THE

CHINESE REPOSITORY.

VOL. XIV.—MARCH, 1845.—No. 3.

ART. I. Notices of the Miáu Tsz', or Aboriginal Tribes, inhabiting various highlands in the southern and western provinces of China Proper.

ONCE, and only once, do we remember to have seen any of these rude people. The readers of our first volume will remember the wars in which the Chinese authorities of Canton were engaged during the year 1832, and in which some tribes of the Miáu tsz' took part. Lienchau on the frontiers of this province, and adjacent districts on the borders of Húwáng, were the principal scenes of those wars. After their subjugation parties of them came down to the provincial city, and individuals visited the foreign factories. Those we saw were exceedingly rude, in manner somewhat resembling the American aborigines, but in their persons less stout and athletic. They could speak Chinese, but had a language of their own, differing not a little from that of the flowery people. They came to Canton in small rude boats, and brought with them only a few of their own native products,—mats, baskets, &c. Buddhism and the other religions of China, seem not to have obtained footing among them; but what their religion is we know not. Probably they are without any very well defined religious system, and on that account perhaps would be more ready to receive the plain and simple precepts of Christianity than their more polished neighbors, the sons of Hán. Du Halde alludes to this fact; but whether the Roman Catholic missionaries have found these “children of nature” more teachable than the Chinese we are not informed. We do not remember ever to have seen notices of any efforts made to propagate Christianity among them. In the late war with Great Britain, the

Chinese had among their troops some of these people, but in no case, that has come to our knowledge, did they distinguish themselves by valorous acts.

The word *Miáu*, 苗, is a compound term, formed by the two words *tsáu*, 草, plants, and *tien*, 田, fields; and Morrison in his Dictionary defines it thus, "grain growing in a field; the first budding forth of any plants; numerous descendents," &c.

One of Du Halde's editors complains of him because he did not give the names of the many tribes of *Miáu tsz'*, whose manners, habits, &c., he described. We will here introduce the names of some of the tribes found in the province of *Kweicháu*, and then subjoin brief descriptions of the same.

1. 谷關	Kuhlun,	21. 高坡	Háupò,
2. 楊洞羅漢	Yungtung ló-han,	22. 牙代	Yáfah,
3. 克孟牯羊	Kihmang kú-yáng,	23. 清狝家	Tsingchung kiá,
4. 洞	Tung,	24. 里民子	Límin tsz',
5. 水家	Shuikiá,	25. 白兒子	Peh'ur tsz',
6. 水家	Kingkiá,	26. 白龍家	Pehlung kiá,
7. 箐	Tsing,	27. 白狝家	Pehchung kiá,
8. 六額子	Luhnggeh tsz',	28. 土斫狝	Túkih láu,
9. 白額子	Pehnggeh tsz',	29. 車寨	Chéchái,
10. 冉家蠻	Yenkiá mán,	30. 西溪	Sikí,
11. 洞家	Tungkiá,	31. 葫蘆州	Húló,
12. 九名九姓	Kiúming kiú-sing,	32. 洪州	Hungchau,
13. 茆頭	Mautau,	33. 黑樓	Hehlú,
14. 洞崽	Tungtsái,	34. 黑脚	Hehkiöh,
15. 清江黑	Tsingkiáng heh,	35. 黑生	Sang,
16. 樓居黑	Lúkü heh,	36. 短裙	Twánkwan,
17. 八寨黑	Páhchái heh,	37. 尖頭	Tsientau,
18. 黑山	Hihshán,	38. 郎慈	Lángtsz',
19. 黑生	Hehsang,	39. 羅漢	Lóhán,
20. 黑狝家	Hehchung kiá,	40. 六洞夷	Luh tung í,
		41. 鴉雀	Yátshíoh.

Many of the foregoing names are significant, and some of them will be translated in the following notices, written by a native traveler, who thus prefaces his sketches.

Whenever I have extended my rambles to other provinces, and noticed remarkable views or objects, I have always taken notes and sketches of them, not that I supposed these could be called fine or beautiful, but because they gratified my own feelings. Still, I think that among all these views and natural objects,—the flowers, birds, animals, &c., there were some singular and rare forms, which may be called curious. Moreover, having seen the people in Kweichau province, scattered in various districts and places,—both those whose customs are unlike, and also the different customs in the same tribes, having utensils of strange shapes and uses, not discriminating in their food between that which was ripe and the raw, having dispositions sometimes gentle and at other times violent,—having seen their agriculture and manufactures,—having noticed that the men played and the women sung, or the men sung and the women danced; also having viewed their hunting deer and trapping rabbits, which are the products of the hills, and their spearing fish and netting crabs, the treasures of the waters, their manner of cutting out caves in the hills for residences, and of framing lofts from bamboos in trees for lodgments, all of which usages were unique and diverse:—these I thought were still more remarkable. Then I perceived that there are both common and rare things in the world, and races unlike common people; I therefore sketched their forms on one page, and gave the description on the opposite, in order to gratify my own feelings and those of others who wished to see these things. The following are some of these descriptions.

1. The *Yuhlun*. Many of these live in *Tingfán*. Their disposition is rude and overbearing, and they are skillful in throwing javelins; they constantly carry spears, bows and arrows, so that all the other *Miáu* fear them. The men follow agriculture, and the cloth they weave is in great request for shirts and trowsers.

2. The *Yungtung lóhán*. These are found in *L'pingfú*. The men are farmers and traders, the women rear silk-worms and weave flowered-silk. They tie their hair in a slovenly manner, wearing a wooden comb on their foreheads. The rich females suspend silver rings in their ears; their garments are short, and bound with a double girdle; an embroidered square is placed on the breast, and is trimmed with silver or copper. Sometimes they wear long trowsers and short petticoats, and sometimes no trowsers; every few

days they wash their hair with scented water to keep it clean. Among all the tribes, few are comparable to these for goodness.

3. The *Kihmang kú yáng*. These live in a town, belonging to Kwángshun chau. They select overhanging cliffs, where they dig out holes for habitations; the higher ones are more than a hundred feet high, and are reached by bamboo ladders. Instead of the plough they employ iron hoes. The sexes marry without midsmen. After the birth of a child the mother goes home to her husband. When their parents die, they do not weep for, but eulogize the dead in songs and smiles. They put away the corpse, and where the goat-chaffer's cry next year is heard, the whole family raise a lamentation. "The birds come back with the year, but our parents will never return."

4. The *Tung Miáu* reside in Tienchú near Kinping. They select level lands near the water courses for residences, and are occupied in the cultivation of cotton. Many of the men hire themselves out as laborers to the Chinese; the women wear blue clothes round their heads, and dress in flower-edged petticoats. The figured silk they weave is called, "Tung silk." Many of this tribe understand Chinese, and submit to be bound to service them; there are some of them residing in the capital of the province.

5. *Shouikiá Miáu*, i. e. the Water Family Miáu—are also found in Lípó district in Túyun fú; they all moved hither from Kwángsí in the 10th year of Yungching. The men take pleasure in fishing and hunting, and the women are skillful in spinning and weaving.

6. The *Kingkiá* reside in Lípó hien. On the last day of the tenth month they have a great festival, and sacrifice to demons. Both men and women bind blue flowered handkerchiefs on their heads. Before marriage, they wear this kerchief rather long. In the eleventh month, the unmarried youth dance and sing in the fields, when the girls chose whom they please and wed them; after a child is born, they return to see their parents. This custom is called "marrying at sight." If no child is born, they do not return home at all.

7. *Tsing Miáu*. These live in Pingyuen chau. They do not excel in agriculture; and both sexes dress in cloth of their own weaving.

8. *Luhngch tsz'*. These live in Weining district in Táting fú; there are black and white. The men have a slender headdress; the women wear long petticoats and no trowsers. They bury the dead in coffins, and after a year's interval, they choose a lucky day, and invite their relatives and friends to come to the grave, where they make a sacrifice of spirits and flesh; they then open the grave, and

taking out the bones brush and wash them clean; and then wrap them in cloth and reinter them. They do thus once every one or two years, taking them out and cleaning them, for seven times, when they cease. Whenever any one in the house is sick, they say "The-bones of your ancestors are not clean," and therefore take them out and wash them. Wherefore they are sometimes called *washbone* *Miáu*. Owing to the strict prohibition of the authorities, this bad custom is gradually going into disuse.

9. *Pehgeh tsz'*, or the White-foreheads, are situated between Yungfung and Lókuh. They wear their headdress done up spirally like a lymnea shell; they dress in white, the men in short and the women in long petticoats. Their customs resemble the preceding, but when sick they invoke demons and do not wash bones.

10. *Yenkiá Mán* live in Sz'nán fú, and take great delight in taking fish and crabs. Their customs and manners are similar to those of the other tribes.

11. *Tungkiá Miáu* also inhabit Lípó hien. Their dress is usually blue, and only reaches down to the knees. On new-year's day, they put fish, flesh, spirits and rice in wooden trenches and gourds and worship. They dwell near the water, and are skillful in cultivating cotton; and the women are industrious weavers. Both sexes understand Chinese, but cannot read it; they use notched sticks as letters when they have any business to transact.

12. *Kiúming kiúsing*, or the Nine named and nine surnamed *Miáu*, live in Tuhshán chau. Their disposition is treacherous and violent; many falsely assume other people's names and surnames. At weddings and funerals they kill oxen, and come together to drink; when drunk they get to fighting, and resort to spears; those who are wounded settle their disputes by giving or receiving so many oxen. Men and women get their living by cultivating the hills. Their customs resemble the *Tsz'kiáng Miáu*.

13. The *Mautau Miáu* live in the region of Hiáyu and Kú chau, and are of the same sort as the *Tungchái Miáu*. They employ human labor instead of oxen in agriculture. The 1st day of the 11th month is a great festival. The women braid their hair into a head-dress, and put on a garlands made of silver thread in shape of a fan, fastening it with a long skewer. They wear two earrings from each ear, and a necklace on the neck. Their clothes are short, and the cuffs and selvages are worked with figured silk. In marriages paternal aunt's daughters must marry their cousins, but if they have no marriageable child, or no child at all, they must give the bridg-

room's father a sum of money, which is called the niece's dowry; after which they can marry her to any body. If they give no money, the uncle will not permit her ever to marry.

14. The *Tungchái* live in Kúchau, and are divided into two tribes. Those who live in large cantonments exercise authority over those who live in small ones, the latter not venturing to have intercourse with the former. If they are guilty, their property is all taken away, or their lives destroyed. Of all Míáu tribes, these are the most skillful in boating and sailing.

15. *Tsingkiáng keh*, or the Black tribe of Tsingkiáng. The men bind their hair with red cloth, put silver chains round their necks, and hang large rings from their ears. Their trowsers are large and they go barefooted. They have dealings with the Chinese, and the two salute each other thus, "Same age brethren." Unmarried boys are called Budhas, girls are called "old sorts." On pleasant days in spring, they carry wine to the hills, where men and women sing in harmony; those who are mutually pleased drink with each other out of a horn, and at even the woman follows her lover and is married. After the birthday of a child, they learn agriculture.

16. The *Lúkú keh*, or Black Míáu who live in houses. These live in Páhchái and Tsingkiáng. The men are diligent in agriculture and of violent dispositions. The women dress their hair like rams horns in shape; they like to dwell in high lofts. When any one dies, the corpse is confined and kept; after a lapse of twenty years, the cantonment select a fortunate day, and at once bury from ten to a hundred coffins. An ancestral shrine is erected by the public, called "Demons' Hall." This tribe delight in rearing cattle. The men live in the loft above, the cattle are stabled below.

17. *Páhchái keh*, or the Black tribes of the eight cantonments, reside in Táyun sí. Their disposition is violent. The men fringe their sleeves with flowered cloth, and put a piece of embroidered silk on their bosom called, a stomacher. Every cantonment erects a bamboo house in the fields, called a *máláng*, in which at evening, unmarried men and women assemble; those who mutually please each other present a wedding gift of a horn of wine; on the 3d day the bride returns home, when the bride's parents demand "head money" of the son-in-law; if he have none, they wed their daughter to some one else; if the son-in-law and the daughter die, they demand the money of their son. This money is called "demon-head money."

18. The *Hchshán*, or Tribes of the Black hills, live in Táikung, in

the department of *Tsingkiáng*. They bind their hair with blue cloth, and live in the recesses of the mountains. They despise agriculture and get their livelihood by plundering. They are expert in divining by reeds, and in ascertaining lucky and unlucky times. Latterly they have been more peaceable than formerly.

19. *Hehsang Miáu*, or the Black Subdued tribes, live within the borders of *Tsingkiáng*. Their disposition is fierce and murderous. Ascertaining where the rich live, they collect in bands and come by night with torches, long spears and sharp knives, and rob them. They were subdued in the 13th year of *Yungching*, and now are obedient.

20. *Hehchung kiá*, or the Black Reptile Families, appertain to the *Tsingkiáng* clean, and sell wood for a living; these families are rich; Chinese have much intercourse with them, knowing them all, so that they call them companions, and even borrow money of them; and if at the proper time, the borrower cannot repay, he does not fear to state the reasons therefore truly; and if he has been unsuccessful, he can even borrow again. If persons have been swindled, they do not pursue them to recover the debts, but after their death finding out where their graves are, they open and take out the skull and bones. This is called seizing the white (innocent) and letting go the black (the guilty). This causes the people, whose graves have been rifled to search out and seek the swindler and compel him to refund the borrowed money, in order to ransom the bones. The contiguous graves always receive these injuries, so that now it is customary for the people to become surety for each other.

21. The *Káupo Miáu*, also called Crown-board tribes, live in *Pingyuen*. They are usually black, and prefer to cultivate high plateaus. The women tie up their hair a foot or more in length, and with it wed their husbands.

22. The *Yáfáh Miáu* live in the *Sientien* garrison in the district of *Kweiting*. The men cover themselves with grass clothes, wearing short petticoats; the women have short garments, with long-body petticoats; and tie their hair to a long bodkin. At marriages and at religious rites, they sacrifice dogs.

23. The *Tsingchung Miáu* live in *Taikung ting*. The women diligently plough and weave; the men wind red cloth round their heads, and suspend bow-knives from their girdles, and go out in bands, to rob lonely travelers. They make cangues of wood, and bring their victims bound into the lodge, where they extort money, "called ransom body." If the prisoner has no money he is never set free;

Since they have been punished and soothed, their dispositions have become more mild.

24. *Limin tsz'*, i. e. the Lí people, live in T'átung fú, Kiensí chau, Kweiyáng fú, Ngánshun fú, &c. The men trade for a living, many rearing cattle and sheep. They wear finely woven sandals. After the labors in the field are over, they spin and weave cloth out of wool. These are among the best of the Miáu tribes.

25. *Pch'rh tsz'*, or the Whites, live in Weining chau; they drive cattle and horses to market for sale. Their customs resemble the Chinese, and many of them intermarry with Chinese.

26. *Pehlung kiá*, or White Dragon families, live in the district of Pingyuen in T'átung fú. Their dress is white; many of them collect lacker among the hills for a livelihood. They retail their articles, carrying them on their backs. They understand the rules of propriety.

27. *Pehchung kiá* live in Lípó ting. The men wear a foxtail on their head, and get their living by agriculture. The women are small but clever, have a white complexion, and many of them are handsome. Their dress is blue; they wear petticoats of watered silk, with small folds; red embroidered shoes; trowsers of various colors bound on the calf. In the first month of every year, selecting a level spot, and taking a hallow stick (called *pátsáu*) they erect it in the midst, and men and women, each having a bamboo slat, strike it; the sound is like that of the drum, and the exercise is called "united play." The Chinese, who understand their language, also play with them.

28. The *Tukih láu* live in Kánning chau. The men weave grass into garments. They hire themselves out to the Kóló people as laborers. The children sear their feet with hot oil, and run among the hills like monkeys.

29. *Chéckái Miáu* live in Kú-chau ting. The men have many occupations; the women embroider. The unmarried collect in the fields, which they call the "moon arena," where the men play and the girls dance. Their music is clear and sweet. They mutually choose and marry. This is called "dancing to the moon." Their parents stand by and do not forbid it. This tribe formed part of Mǎ Sán páu's army (in the time of T'áitsung of the Táng dynasty); and 600 of the men fled to this place, where they settled with Miáu wives and dwelt there; they are therefore sometimes called the six hundred wild Miáu families.

30. The *Siki Miáu* live in Tienchú district. The petticoats of the

women do not reach below the knees. They have green cloth bound round their thighs. Unmarried boys carrying reed organs, and the girls taking some provisions, they go into the fields, where they give pledges to each other, and are betrothed, and the girls taken home to their husband's house. After the birth of a child, a marriage present of a cow is given.

31. The *Húlú* live in Lókuk in Tingpwán chau district. Their disposition is fierce and violent. Collecting in bands their only business is to plunder and kill, caring nothing for agricultural pursuits. Lately many of them have submitted to lawful rule.

32. The *Hungchau Miáu* live in Líping fú. The men are like Chinese, and follow farming for a living; the women are skilled in spinning and weaving cotton garments and grasscloth; the latter of which is pretty fine, whence it is called Hungchau grasscloth.

33. The *Hehlau Miáu* live in the eight encampments of Tsingkiáng ting; they are neighbors to all the encampments on the elevated plateau. They unitedly build a house, and call it the Assembly Hall, which is several stories high. A long hollow stick, called 'long drum,' is suspended in the topmost story; when persons have any altercations or strife they go up and strike it, and the men of every cantonment, seizing their spears and sharp kreeses, assemble below the hall and wait for them to come down and prepare an ox and wine, when the elders of the cantonment decide the business. Those who have, without good reason, assembled the people, are mulcted an ox, which is appropriated to public use.

34. The *Hehkióh*, or Black leg *Miáu*, live in Tsingkiáng ting and Taihung. The men have short garments and broad trowsers; they put a white plume on their heads, and ever carry long spears in their hands, with sharp knives in their girdles; they go in bands of three or five, and rob and plunder. When they have any altercation they put two crabs (*volutes*) into a bowl and look at their fighting, from which they divine good or bad luck; they are very skillful in doing this. The crab is from this called "the general." Widows cannot marry. If a man declines being a robber and a marauder, no one will give his daughters to him to wife. Latterly they have become somewhat tractable and subject to rule.

35. The *Wild Miáu* live in T'áihung, Káili, Hwángniú, Shíping, &c. Their habits are wild, and they eat all manner of raw things.

36. The *Twánkwán Miáu* dwell in the eight cantonments in T'áyún fú. The men have short dresses and broad trowsers; the women have no sleeves nor lappets to their dress, so that their bosoms and

their waists are not covered ; they wear no trowsers, and their petticoats have many folds. They collect a sort of red grass which they sell for a living. They love to drink immoderately, and when drunk go to sleep in the caves of the mountains ; when very cold they wash themselves in the riverlets, to get warm.

37. The *Narrow headed Miáu* live in Kweiyáng. Men and women dress their hair in a peak ; they observe the first day of the 11th month as a great festival. Husband and wife plough together in the fields.

38. The *Lángtsz' Miáu* live in Weining. The customs of this tribe are very singular. After the birth of a child, the wife herself goes abroad and works, preparing rice, which she offers to her husband, and then gives suck to her child. When a month has elapsed, the husband first goes abroad. When a parent dies, as soon as life is extinct, they twist the head round backwards, so that, as they say, he can see who is behind him.

39. The *Lóhán Miáu* live in Táu Kiáng and Páhcháí ting. The men wear a foxtail on their heads, letting their hair float loose behind. They worship Budha, and commencing on the 3d day of 3d month, men and women, old and young, all carry food to offer to him, singing and playing for three days, during which they eat nothing dressed with fire. This resembles the festival of eating cold food just before Tsingming.

40. The *Luktung í*, or the six valley barbarians, live in Liping fú. The women are fond of wearing clothes with folds of many colors, and painted shoes. Their legs are bound round with cloth, instead of buskins ; unmarried persons cut girdles out of their dresses, and exchange them ; after which they select a fortunate day and marry ; inviting all the neighboring damsels, each carrying a blue umbrella, they accompany the bride home ; this is called escorting the bride. Taking hold of each other's sleeves, they dance and sing, and when arrived at the bridegroom's house, they joyfully sing and give pledges with three cups. When night comes, they conduct the bride home to her father's house. The bridegroom privily repairs to his father-in-law's every night to keep company with his wife, who after the birth of a child, returns to her husband's own dwelling. The bride's family make a marriage present of several pieces of cloth, to the extent of several tens of pieces. The women spin and weave diligently ; the men study books and are able to write. Their funeral rites are like those of the Chinese.

41. The *Crow Miáu* live in Kweiyáng. Their speech resembles the cooing of crows. They fringe their neckerchiefs and lappells

with white cloth, and both sleeves likewise. For this they are called "Crows." They prefer to live on high hills, and cultivate some sorts of millet for food. They choose the summits of the hills to bury their dead. All disputes are referred to the magistrates, but they investigate and decide contraversies according to the declaration of the village elders.

ART. II. *Essay on the justice of the dealings with the Miáu Tsz' or Aborigines who dwell on the borders of the provinces. Translated from the Chinese for the Chinese Repository.*

WITHIN the borders of the provinces lying in the western part of the empire—Húkwang, Sz'chuen, Yunnán, Kweichau, and Kwángsí—a mixed people are found, who are known under the various epithets of Miáu Yáu, Tung and Kehláu, but who all belong to the races of the Miáu barbarians. Some of them, who are designated, *sang*, 生, or unsubdued, reside in the deep recesses of the mountains. Over these the magistrates of the country exercise no jurisdiction. Those who live in the open country near the towns and villages, and who pay the usual tribute of grain, &c., are called *shuh Miáu*, 熟苗, or subdued Miáu; and are in no respect different from the common Chinese, except that they are of a perverse disposition, and much addicted to revenge. And perhaps it was on account of their sinister feelings towards them, that they collected a large force of men and chariots, and taking advantage of the darkness of the night surrounded their abodes, burned the houses, and slaughtered the inmates.

The unsubdued Miáu taking advantage of a favorable opportunity, whenever the Chinese left their villages, descended from their retreats and went four or five miles into the villages of the people, when, trembling and apprehensive, they were set upon with spears and not allowed to return; which is the reason of their dread of the Chinese, and their great veneration for the magistrates. Now if these men had been instructed, treated with kindness and properly ruled, they would have become docile and obedient. But instead, the folly of the Miáu increased by seeing the example of the gentry, their superiors; for the majority of the latter were doltish, not exercising a proper supervision over them, but driving them to plunder. These malpractices after a while became known abroad, and high officers were sent to ex-

amine the delinquents, but they did not molest them, or deprive them of their dignities. The gentry, therefore, did not fear the officers, but ventured to continue their bad practices.

The multiplied and bitter grievances which the Miáu tsz' have received from the gentry excite my utmost commiseration, that they have no regular government over them; they have for many generations been used as slaves and menials, and not even their wives, their children, or their property could they call their own. I have heard that the gentry of Kweichau province made every year three exactions, when they took cash; and once in three years, a grand exaction, when they levied taels; and the annual tribute of the Yáu tribe, was ten times as much as that of the Chinese. Whenever one of the gentry wished his son to take a wife of the Miáu, he did so; but for the space of three years, none of the people durst bring home a bride. If one of them broke the laws, the gentry would seize and execute the criminal; and in a case of murder, it was customary for each one of the relations to contribute a sum of money to be presented to the gentry, sometimes amounting to sixty taels or to forty, but never less than twenty-four; this sum was called "the money to scrape the knife." Thus were these poor people peeled and fleeced in many ways, without having any means of redress or complaint. I have heard, that on a former year, the inhabitants of a whole village left their dwellings and petitioned the higher officers of the department to reform their modes of paying taxes, and to send regular magistrates to rule over them. But, although there was a temporary congratulation among these people, yet only a short time elapsed before the gentry were again bribing the officers to keep silence, and returning to their oppressions; and if the wretched Miáu tsz' resisted, they would destroy their houses, kill the inmates, and seize their wives and children for slaves. How could they refrain from swallowing their complaints, and drinking their tears? While with fortitude they bore their multiplied grievances, they almost forgot to behold the light of day! The thousands of people living in the four or five provinces were like other loyal subjects, unanimous in their desire to implore the mercy of the emperor.

I would recommend that the various tribes of the Miáu tsz' be incorporated with the other subjects of his majesty, having with them the same rule; and then, if the various officers over them cherish and instruct them kindly, I think they will become peaceable and tranquil. They can be taught the filial and fraternal duties; the requirements of propriety and urbanity; how to respect their

superiors, and obey the laws; and then of themselves they will not venture to act perversely, killing and plundering. But if the gentry are exceedingly tyrannical, and their people are permitted to harass and plunder the Miáu tsz', then the gentry must be dealt with as other delinquent officers are; their dignities taken away, they mulct in fines, and their cases reported to the emperor. Chinese officers, when they do wrong can be thus punished, but how shall the gentry be chastised, who have no salaries to be deprived of, no button to take away, or perquisites to be molested? For if they be degraded, and their children or relations put in their place, then the old ones will become greater personages, and still more oppress the poor Miáu.

I would propose a new law to be made for reducing the possessions of the gentry, and they will then, in knowledge of it, become careful and cautious. Just look at it, and see if it would not be efficacious to punish them in proportion as their crimes were light or grievous. If several miles were cut off and taken away from their villages, it would be equivalent to fining and degradation together; let those who were great offenders, be deprived of everything. If the lands thus confiscated are near, the chief officer can govern them himself; but if distant, and the people obstinate and vicious, let a proper magistrate be sent to rule them, and the people will return to their homes, and there will be no changing of governors. If those who were so disgusted with the oppressions of the gentry had united to petition the magistrates to reform the mode of paying taxes, and make it like the Chinese; and rulers, who understood their dispositions, had made the reformation, then they would have returned to their several districts. Those secluded retreats in the mountains, where the influence of the laws, or the presence of the officers did not reach, and which have been confiscated, could be put under the supervision of a native of wealth and respectability, and he appointed the headman. These districts would be small in extent and resources, and the power of the new gentry unequal, and they could not oppress; and in course of time they would all be reformed, and at no distant day become like other Chinese. Even the predatory aboriginal Miáu tsz', who live in the fastnesses of the mountains, being acquainted with the gentry, would gradually be induced to leave their lawless habits, and unite under one kind soothing sway. In this way, in a few years, the aboriginal Miáu tsz' would become subdued Miáu, and the subdued would be improved into quiet and good people.

ART. III. *China, in a series of views displaying the scenery, architecture, social habits, &c., of this ancient and exclusive empire. By Thomas Allom, esq.; with historical and descriptive notices, by the Rev. G. N. Wright, M. A. London.*

OUR notice of this work shall be short. Whether it was undertaken from a desire of pecuniary gain, or from a sincere wish to extend useful knowledge, we need not stop to inquire. It was to appear in monthly parts, quarto size; "each part, price two shillings, containing four highly-finished engravings and eight pages of letterpress." The engravings, so far as we have seen them, are well executed, and worth all they cost the purchaser. The form and style of the work is "Uniform with Mr. Allom's splendid and popular work, 'The Turkish empire illustrated.'" The publishers, Fisher, Son, & Co., herald their work with the following paragraphs.

"The histories of all other nations disclose successive revolutions in government, in morals, and in civilization,—the prostration of thrones, and the dissipation of tribes; while that of the vast Empire of China, extending over ten millions of square miles, and sustaining three hundred millions of inhabitants, has enjoyed an uninterrupted perpetuity of political existence for upwards of four thousand years. This nation has been stationary, while all others upon our earth have received an impulse, advancing to civilization, or sinking in the on-rolling tide of time.

"Warpt in the dark mantle of idolatry, a population, one third of the whole amount that animates the surface of our globe, have remained, from the first unit of recorded duration, "the abject, beaten slaves," of arbitrary rule. Each subject is a subordinate automatic piece of imperial mechanism, to which the director assigns its specific duty, by the performance of which such excellence is attained, that Chinese industrial productions have reached the climax of human perfection; notwithstanding the neglect of mental cultivation, and prohibition of the diffusion of knowledge. Amongst the celebrated monuments of China, with which travellers are acquainted, those that have excited the highest astonishment, are their great roads, numerous canals, immense single-arched bridges, and pyramidal towers; but, above all, "the Wall of the ten thousand Li," which traverses high mountains, crosses deep valleys, spans broad rivers, and extends to a length of 1,500 miles.

“Obstinate adherence to national customs, love of antiquity, prevalent in all oriental countries, and repudiation of intellectual intercourse with foreigners, have given such peculiar moral and physical characters to this “teeming population,” as render their history the most unique, original, and extraordinary of all the nations of the earth. Their agricultural system is unequalled; their manufactures, the models of other nations; their architecture, elaborate and fantastic; and their plans for economizing labour and redeeming time, admirable. The first light of those three portentous discoveries—printing, gunpowder, and the mariner’s compass—discoveries to which modern times owe all their boasted superiority over the earlier ages of the world, are known to have emanated from China.

“The struggle in which England is now engaged with this gigantic empire, the anxiety naturally felt for the issue of a contest apparently so unequal, and the consequences of that issue to our commercial prosperity, are powerful stimulants to national curiosity; but, independent of these contingent causes, there is a laudable inquisitiveness inseparable from the growth of knowledge, that creates in educated society an appetite for every species of information calculated to develop the workings of the human mind, under new and different circumstances from those to which they have been accustomed.

“To illustrate the scenery, customs, arts, manufactures, religious ceremonies and political institutions of a people so unlike the rest of mankind, so attached to established usages, that they exemplify the mode of living of thousands of years back—so jealous of intrusion, that a foreigner has always been held by them in execration—“*hic labor, hoc opus est.*” In promoting an object of such surpassing interest, no expense has been declined, no exertion evaded; nor is it the least amongst the Publishers’ causes of self-gratulation, that they have secured Mr. Allom’s valuable coöperation. This gentleman’s connection with their House enabled him, while travelling through the scenery of many lands, to cultivate his professional taste by studying the great architectural monuments of Europe and of Asia. Remembering this inestimable benefit, and influenced by early associations, although now eminently and extensively engaged as an architect, he consents to devote his varied talents once more, and exclusively, in their service, to the production of a work illustrative of *China and the Chinese.*”

These enterprising gentlemen, in the commencement of their work, have labored under some very erroneous impressions, and

their work will serve to perpetuate the same. The chief of these impressions is embodied in the following clause: *the vast empire of China has enjoyed a perpetuity of political existence—has been stationary, comprising one third of the animal creation, from the first unit of recorded duration—each subject being a mere automatic piece of mechanism, so that Chinese industrial productions have reached the climax of human perfection, notwithstanding the neglect of mental cultivation and prohibition of the diffusion of knowledge.*

From time immemorial there has been, on the eastern side of Asia, a *Chung-kuoh*; but it has waxed and waned, and, like all the other kingdoms on earth, been subject to constant changes. There are now extant, in China, thousands of volumes of historical records to prove this. Changes here have been frequent and great, and they will continue to be so, we doubt not, in time to come.

While many of the views and descriptions are very good, being both accurate and elegant, such are not those given of Hongkong. We subjoin Mr. Wright's notices of the island. He says—

“There is an archipelago of rocky islets in the estuary of Canton river, long known, but only lately visited by Europeans. Of these, Hong-kong, one of the most easterly, and only forty miles distant from Macao, possesses a harbour so sheltered, commodious, and secure, that during the repudiation of our trade from Canton by commissioner Lin, it became the favourite rendezvous of British merchantmen. Hither mariners have been attracted by the facility of procuring a supply of the purest water, which is seen falling from the cliffs of the *Leong-teong*, or *two summit*, in a series of cascades, the last of which glides in one grand and graceful lapse into a rocky basin on the beach, whence the waters rebounding are widely scattered in their unrestricted progress towards the open sea. It is from this fountain, *Heang-keang*, the *fragrant stream*, or *Hoong-keang*, the *red* or *bright torrent*, that the island is supposed to derive its name; and it is little less probable, that this very name is the grateful memento of some thirsty mariners who, ages ago, obtained here a seasonable supply in time of need. The maximum length of the isle is about eight miles, its breadth seldom exceeding five; its mountains of trap-rock, are conical, precipitous, and sterile in aspect, but the valleys that intervene are sheltered and fertile, and the genial climate that prevails gives luxuriance and productiveness to every spot, which, by its natural position, is susceptible of agricultural improvement. The aboriginal inhabitants, about four thousand in number, are poor, but contented and industrious, and, whoever has

experienced the insolence of office, in the treatment of the mandarins at Canton to British subjects, is alone competent to appreciate the innate gentleness, and disinterested hospitality, of the farmers and the fishermen of Hong-Kong. On the south, the sheltered shore of the island, are several hamlets, and the town of Chek-choo, the little capital, where a mandarin and his myrmidons usually resided. Within the last half century these industrious islanders have seen their picturesque harbour twice occupied by large fleets of European vessels riding securely at anchor; in 1816, the expedition under the conduct of Lord Amherst visited their shores for the purpose of watering, and of receiving interpreters; and, at the commencement of the recent Chinese quarrel, this was for many months the chief opium mart. The opium brought from Hindōstan was here transferred to the *Hercules* and *Lintin* storeships, respectively representing the interests of Great Britain and of America, and reshipped on board vessels destined for Chinese ports. By an arrangement entered into between the British superintendent and commissioner Keshen, during a cessation of hostilities in the Chinese war, the Island of Hong-Kong was ceded to the Queen of England, and, in a few months after, the population of the new settlement of "Queen's Town" was estimated at eight thousand souls, and the grand total of the island at fifteen. This cession received a final confirmation by the treaty of the 29th August, 1842, when the British army, at the gates of Nanking, dictated terms of peace to the Celestial Empire.

"As a commercial entrepôt, as a safe asylum for our shipping in the oriental seas, as commanding the estuary of the Canton river, and as a military station, Hong-Kong possesses the utmost value; it never can become a port for the direct and immediate shipment of Chinese exports, the mountainous and inhospitable character of the coast between it and the productive provinces of the empire, completely intercepting communication. The harbour, however, the subject of the accompanying view, is one of the noblest roadsteads in the east; situated between the north-west extremity of the island and the mainland, it may be entered southward through the Lanma Channel,—westward by the Cap-sing-muu passage, and from the east by vessels sailing close under the peninsula of Kow-lung. When Capt. Elliot's proclamation declared Hong-Kong to be a part and parcel of the British dominions, he marked out the site of Queen's-Town on the southern shore, and here, around the standard of freedom, whole streets started into existence as if raised by the wand of the enchanter. A broad hard road now extends to the harbour of Ty-tam,

around which marine villas are in progress of erection, commanding the grand spectacle of Hong-kong harbour, and enjoying the refreshing breezes that blow from the unbounded sea. At the base of the lofty mountain-chain, that margins the Chinese coast for many a league, is the Cow-loon (kow-lung, *the winding dragon*) peninsula, which, like the isthmus at Gibraltar, was to have been considered neutral ground, but the enemy having violated the treaty, it was seized by the British, who garrisoned the fort and named it Victoria, in honor of her Britannic majesty.

“ Besides the usual products of Chinese soil, climate, and industry, which are very prominently and meritoriously raised in this pleasant islet, there is a valuable export of granite, and a large proportion of the natives have long sustained themselves by the profits of hewing this primitive stone. In the structure of the district, the trap-rocks hold the higher position, while the granite is found in huge debris scattered over the level and the lower regions. As there is no necessity for blasting or quarrying, the masses being detached and accessible on every side, it only remains for the labourer to hew or split each bolder into blocks easy of transport to the shore. This process is performed by the maul, chisel, and wedges, in a manner long practised by the granite hewers on the shores of Dublin bay, and in the mountains that rise at a little distance from them. With the maul and chisel, shallow holes, at equal intervals, are sunk in a right line along the surface of the rock, into which iron wedges are subsequently driven, which rend the mass with an extraordinary regularity. The rent blocks of course present a rugged surface, but the inequality is soon reduced to sufficient smoothness by the application of keener-edged tools.

“ In every sheltered nook along the coast a lonely cottage makes its appearance, close to the margin of the water, and before the door stands a piece of machinery consisting of a bench, raised a few feet from the ground, with foot and back board, to give the occupant complete control over his movements, besides two upright posts connected by a windlass with a wheel at each extremity. This construction is a regular accompaniment of every fisherman's hut, and completely characteristic of Hong-kong scenery. The elevated stage forms part of an apparatus for fishing which none but Chinamen could ever have contrived, and none else have continued to use, after they had witnessed the more simple means employed by foreigners, to obtain the same conclusion. The radii of the wheels, attached to the extremities of the reel or windlass, are so many

levers, which, by the operator pressing with his hand and feet, coil up or release a set of ropes tied to stakes stuck into the muddy bottom of the shallow sea. Between these stakes a net is suspended, so nicely adjusted that its weight depresses their heads below the surface whenever the ropes are relaxed. The net being immersed, the partners in the stratagem, who are provided with a boat, row to the seaward of it, and, by striking the gong, by vociferating, and by beating the surface of the water with their oars, affright the fish, and drive them into the space immediately over the secret snare. The person stationed at the windlass paying the most vigilant attention to these proceedings, and feeling the vibration produced in the meshes by the effect of the fish to descend, slowly turns his levers until his net is brought near the surface, where the boatmen are waiting to secure the draught. Two principles in philosophy seem to have been fully understood by these children of nature, one is the extraordinary power of conveying sound which is possessed by water; the other, that fish, prompted by instinct, always endeavour to escape from danger by diving down into deeper water, but never rise to the surface for that object. The supply so procured is not sent to the market of Queen's Town for sale, the quantity sought and obtained being seldom more than sufficient for the wants of the fisherman's family: and, it is by means of this wholesome fare, together with the whitest and firmest rice in the Chinese empire, that the inhabitants of this sea-grit isle succeed in presenting an appearance of rude and never-failing health, that visitors universally remark."

Regarding "the view" of Hongkong harbor we will say nothing, and but few words regarding the foregoing description. Good water and granite and in large supplies are procurable; and the modes of working the rock and of taking the scaly tribes are very well described. But the series of cascades, the productiveness of every spot, the little capital with its mandarin and his myrmidons, the broad hard road to Tytam, &c., &c., are mere fancies; and the description, taking it all in all, is more false than true. The winding dragon is *Kau lung*, 九龍, Nine dragons; and as for the mandarin and his myrmidons none of any description ever resided on the island.

ART. IV. Characters formed by the divisible type belonging to the Chinese mission of the Board of foreign missions of the Presbyterian Church in the United States of America. Macao, Presbyterian press, 1844.

On the last page of our last volume allusion was made to this type. We now proceed to give the promised details. Two pamphlets on this subject have been issued from the same press. The second bears the title which forms the heading of this article, and is comprised in 110 quarto pages, presenting to us impressions of 22,841 characters, as the sum total of those which can be formed by the divisible type now ready for use in that office. The order in which these characters are presented is the same as that in Kánghi's dictionary: it commences with the first of the 214 radicals, and by the synthetic method, gives in regular succession the twenty-two thousand and odd characters, specified above. The sum total under each radical is given at the end of the list: thus under the first radical, *yih*, 一, *one*, are 23 characters; under the ninth, *jin*, 人, *man*, are 658; under the sixty-first, *sin*, 心, *the heart*, are 769; under the seventy-fifth, *muh*, 木, *wood*, are 840; under the one hundred and ninety-fifth, *yü*, 魚, *fish*, are 417; and so of all the others. It is supposed, by those who have got up this work, that, from unavoidable omissions and mistakes, several characters may have been left out of their list, so that the sum total may in fact be somewhat greater than that stated above, viz.: 22,841.

It is not easy to give a perfectly fair and full account of this font. In saying, as we did in our last volume, that this type "seems likely to be of great advantage, superior to anything yet devised for Chinese printing," it has been thought that too high commendation was given. It may be so, though the experiment has not yet been carried far enough, we think, to enable any one to determine very definitely what will be the exact capabilities of the font. That our readers may judge of it for themselves, we have been at some pains to procure a specimen, composed of characters taken up at random, which is given on the opposite page.

So far as it regards the *number* of characters, and *facility* of composition, the experiment with metallic type may be considered completely successful.

蓋聞古者有言勿殺人命而凡殺人者必遭審判惟我語爾凡無
 故怒兄必遭審判而凡罵兄曰小賊必解到議會但凡罵兄曰狗
 才者自于戾地獄之火矣。倘將禮物獻于壇上在彼忽記兄弟怨
 爾則畱禮物祭壇之前先往求兄復和嗣後獻禮可也。倘有對頭
 尙在路間急求相和恐對頭解到按察司又按察司提到司獄致
 禁爾監牢。吾固然告爾待填末釐清楚總不出彼也。○蓋聞古者
 有言勿姦人妻惟我語爾凡看婦嗜慾之則心底既經行姦也。倘
 右眼累爾陷罪則挖出擲去之。寧失一目不可渾身墜地獄矣。倘
 右手累爾陷罪則割斷擲去之。寧亡一股不可全體落地獄矣。蓋
 聞有言人出其妻可交休帖。惟我語爾妻無弘交而出之則致之

If our readers, who have it in their power, will please compare this specimen with Chinese books, carefully observing the formation of each character, they will be enabled to estimate the true merits of the new type. This specimen gives a few verses of our Saviour's sermon on the mount, commencing at the 22d verse of the 5th chapter of Matthew; and the comparison will be more fair and easy, perhaps, if the same portion of reading, furnished from Chinese blocks, be brought into view. Of these blocks there have been at least three sets prepared, all of different sizes, from each of which good impressions are still extant, and may be found in the hands of most of the Protestant missionaries, now in China.

Those gentlemen who have been at the trouble of getting up this font, give us their views of the same in some "Introductory Remarks," from which we quote the following.

"The attention of oriental scholars has often been turned to the subject of printing Chinese with metallic type. The greatest difficulty lies in the number of the characters, for those in comparatively frequent use are upwards of five thousand, and a work on botany, zoölogy, or medicine would require hundreds which a font of even that number could not supply. But the space occupied by ten or fifteen thousand characters, and the difficulty of using them would be so great, that many have thought it impracticable to print Chinese, except in the accustomed mode of cutting each page on wooden blocks. Ten years ago some Chinese scholars in Paris, conceived a plan of dividing the characters, by which any work in the language may be printed without requiring a very great or inconvenient number of different type. The Board of Foreign Missions of the Presbyterian Church, at that time contemplating a mission to China, determined to procure a set of the matrices, and by a fair experiment to test the practicability of the plan. After several years of labor, (a large part of which was performed by the Corresponding Secretary of the Board,) the plan has been matured to a considerable extent, and the press and matrices having this year arrived in China, the type have been cast, and the office is in readiness to execute work in Chinese or English. A very little experience, however, has shown that the workmen in the printing office must have a correct printed list of all the characters, otherwise much time will be lost by beginners in looking for them. For this purpose, and also to gratify the numerous friends who feel interested in the experiment, this specimen book is prepared. Its object is to show, at a glance, every Chinese type in the office, and the case in which it is contained.

"The Chinese type are of two classes: 1st *whole*, which form the character by a single type. 2d *divided*, which form it by the union of two. The second class is again sub-divided into two: 1st *horizontally divided*; 2d *perpendicularly divided*; and each of these must be arranged in cases by themselves. * * *

"That part of this arrangement which we deem particularly worthy of notice, is the concentration of the characters that occur most frequently, in cases by themselves. Every Chinese scholar knows, that while such characters as 之其爲 are found on every page, there are many others, such as 鬃鬪毬 which are scarcely met with in the perusal of a volume. A list of characters arranged according to the frequency of their occurrence, which was prepared by the lamented Mr. Dyer, has been of essential service in this part of the work. By the aid of this list about two hundred and fifty characters have been selected and arranged (according to their radicals) in four cases. These comprise about one half of those used in printing common Chinese books.

"The horizontal characters being few, it was not thought expedient to have more than one arrangement of them. They are accordingly placed together in four cases to the left of the whole characters, and are arranged according to the number of strokes in each, beginning with the fewest.

"The perpendicular characters are more numerous and in more frequent use. Those that occur most frequently, (marked thus^o) have been selected and arranged in four cases, just opposite the cases containing the concentrated whole characters, while the remainder are arranged in six cases on the left, as shown in the plan. All of these, as well as the horizontal characters, are arranged according to the number of strokes beginning with the fewest. By this arrangement, the compositor reaches four fifths of the characters he has occasion to use without moving more than steps, while for those that are farthest off, he is not required to walk more than twelve feet.

"That this plan of printing is now brought to perfection is not pretended: none are more sensible of its defects than those persons who have spent so much labor to bring it to its present state. But improvements can and will be made, and considering the difficulties already overcome, and the progress already made, we are disposed to thank God and take courage. *Macao, August, 1844.*"

Allusion has often been made in the Repository to Mr. Dyer's type, a specimen of which we give on the next page.

能利利利耳孝行要能行曰耳孝汝要道
 汝爲親利行親要汝利利勒自耳利道
 利親利要利孝親能自利行能道孝道利
 行利行父父耳要自利要父行利汝利行
 利要父利行道自要行汝自要自利父利
 利行親行能父汝耳利利爲自能利能能
 要父利利道行行父利行親行父者自行
 利道父道利要利利父自利道利利道利

By the kindness of the Rev. Alexander Stronach, of Singapore, in charge of the foundry, &c., formerly in the care of the lamented Mr. Dyer, we are able to inform our readers that accessions are continually being made to this font. At the time of Mr. Dyer's death, the variety of characters, according to a list before us, amounted to 1845. Mr. Stronach informs us, in a letter of January 7th, that he has 370 new matrices; and 1226 punches, from which matrices have not been made. These will give a total of *three thousand and forty-one* characters in variety. He has made some progress with the smaller font; but is, at present, occupied exclusively with the larger, being desirous of having it as complete as possible.

Compared with the variety of types, 22741, formed by those in the divisible font, the number 3041 is not large, yet with occasional additions it will be quite sufficient for all ordinary purposes. Regarding the number of characters and the facility of composition, as before remarked, the experiment may be deemed perfectly successful. The two principal points now remaining to be attained, are *elegance* in the form of the character, and *facility* or economy in printing. In the divisible font, very many characters are far from being elegant, and they fail to please the Chinese eye. In this particular Mr. Dyer's type is nearly perfect, being at least fully equal to the great mass of what the Chinese regard as good printing. In manufacturing books, after the pages have been composed, there is of course no difference in the two fonts; but whether the metallic type and the European press will be able to compete with the old Chinese method, of printing from blocks, remains yet to be determined. It used to be supposed, by foreigners, that not more than 15000 or 20000 impressions could be taken from a set of blocks. But from recent experiments it appears that more than 40000 copies may be struck, giving very fair impressions. At this moment different portions of the New Testament are being printed by each of these two methods, and it will in this way be made to appear which of the two—that of Europeans with metallic type and press, or that of the Chinese from blocks—is the most economical.

ART. V. *Tsung jin Fú*, or Board charged with the control and government of the Imperial Family.

DETAILED notices of this Board have been given in previous volumes; and the names of its leading members, as they appeared in the Red Book at the close of the last year, will be found in our last number, at the head of the list of Chinese officers. In future, every year will bring foreigners into more and more near and intimate acquaintance with the Chinese government, and render all information concerning its principal functionaries more and more interesting. Every thing giving us knowledge of the various offices and their incumbents will be deemed valuable. We have now before us the volumes of the *Tá tsing Houi Tien*, 大清會典, "Collected Statutes of the 'Tá tsing' dynasty, from which we will select a variety of particulars relating to what is called—

Tsung jin fú, 宗人府, Clansmen's court.

The whole body of the emperor's family or clan, are so called by way of distinction, and the phrase *tsung jin*, clansman or clansmen, is commonly and correctly translated "Imperial kindred"; *fú* is an office, court, or board of control. The members of this court are five, and are thus designated.

1. *Tsung ling*, 宗令, clan director;
2. *Tso tsung ching*, 左宗正, left clan controller;
3. *Yü tsung ching*, 右宗正, right clan controller;
4. *Tso tsung jin*, 左宗人, left clansman;
5. *Yü tsung jin*, 右宗人, right clansman.

Such is the literal designation of the principal functionaries, who compose the court, charged with the government of his majesty's kindred. The word *ling* corresponds to chairman of a committee, president of a board, &c.; *tso* and *yü* are equivalents for first and second; *ching* is to put right, to correct, to control; and the two may be considered as first and secondary controllers. The *tso* and *yü tsung jin* may be considered as first and second deputies, or assistant controllers, or counselors. These officers are all selected by the emperor, from among those who have the high titles of kings, dukes, &c.

The duties of the members of this Board are summarily given in the following clause

chúng huáng tsuh chí ching ling,
掌 皇 族 之 政 令

To manage imperial kindred's government (and) orders :

or, in other words, to oversee and regulate whatever appertains to the government of the emperor's kindred. These are divided into two grand branches, the near and the remote.

The near are called, *tsung shih*, 宗室.

The remote are called, *kioh lo*, 覺羅.

In the *tsung shih*, or imperial house, are comprised all the branches of the direct descendents of Shunchí, the first monarch of the reigning family.

In the *kioh lo* are comprised the descendents of that emperor's brothers and uncles. *Kiohlo*, or *Ghioro*, is a Manchu word and means the 'Golden race,' being the Manchu surname of reigning family.

The names of all children, male and female, of the imperial house and golden race, must be reported to this court, and be *shú yü ts'eh*, 書於冊, written in the Registers, of which there are two; the one yellow, for members of the imperial house, the other red, for the offspring of the golden race. Once every ten years all these names must be copied from the Registers, and *tang yü yuh tieh*, 登於玉牒, entered in the Precious Tablets. They are written in both the Manchu and the Chinese character. The names of the living are in vermilion, those of the dead are in black ink. In like manner the names of children who have been adopted as heirs in due form, also all marriages, titles of nobility, &c., must be reported and recorded. In recording these names, &c., which must be done within a limited period, the year, month and day of the child's birth must be specified. So in like manner the dates of marriages, &c., must all be specified.

When the period arrives for transferring the names from the ordinary registers to the precious tablets, or *yuh tieh*, the principal officers of this court must make a formal report thereof to the emperor; and when his permission has been obtained, these high officers must lead out their respective subordinates, direct them in the discharge of their respective duties, and see that they all accomplish the work assigned to them. These subordinates are all literary men, some Manchus and some Chinese, and are selected from the Board of Rites, the Imperial Academy, &c. The "Precious Tablets, forming as they do, the permanent Genealogical Tables of

the reigning family, receive every possible attention in their revision, and after it is completed, and the finishing stroke has been given to them, they are then with great formality laid before his imperial majesty, who

kung yueh 'rh ts'ung chi,
恭 閱 而 藏 之

respectfully inspects and deposits them.

Henceforth they become a permanent part of the national archives; and are probably as correct as those of any other nation or people. These are deposited in Peking, and copy of them is prepared, with like care, and laid up among the state papers in Shingking, the capital of Moukden:

Regarding the manner in which the names are given, and written, we may refer the reader to the Chinese Repository, Volume XII, pp. 22,23, where the subject is fully and clearly explained.

The two branches of the emperor's family are distinguished by their girdles.

The tsung shih by a *kin wáng tái*, 金黃帶, or yellow:

The kioh lo by a *hung tái*, 紅帶, or red girdle.

When members of either of these branches are degraded, that degradation is made to appear by a change of the girdle:

The yellow is exchanged for the red; and

The red is exchanged for a *tsz' tái*, 紫帶, a pale-red.

The *fung tsioh*, 封爵, or 'titles of nobility, which are conferred by the emperor,' on the members of his family, are divided into twelve orders, viz:

- | | | | | | |
|----|------------------|-------------|-------------|--------------|---|
| 1. | <i>Ho</i> | <i>shih</i> | <i>tsin</i> | <i>wáng,</i> | |
| | 和 | 碩 | 親 | 王 | |
| 2. | <i>To</i> | <i>lo</i> | <i>kiun</i> | <i>wáng,</i> | |
| | 多 | 羅 | 郡 | 王 | |
| 3. | <i>To</i> | <i>lo</i> | <i>pei</i> | <i>leh,</i> | |
| | 多 | 羅 | 貝 | 勒 | |
| 4. | <i>Kú</i> | <i>shún</i> | <i>pei</i> | <i>tsz',</i> | |
| | 固 | 山 | 貝 | 子 | |
| 5. | <i>Fung ngan</i> | <i>chin</i> | <i>kwoh</i> | <i>kung,</i> | |
| | 奉 | 恩 | 鎮 | 國 | 公 |
| 6. | <i>Fung ngan</i> | <i>fú</i> | <i>kwoh</i> | <i>kung,</i> | |
| | 奉 | 恩 | 輔 | 國 | 公 |

- | | | | | | |
|-----|------------------|---------------------|-------------|-------------|--------------|
| 7. | <i>Puh juh</i> | <i>páh fan</i> | <i>chin</i> | <i>kwoh</i> | <i>kung,</i> |
| | 不 入 | 八 分 | 鎮 | 國 | 公 |
| 8. | <i>Puh juh</i> | <i>páh fan</i> | <i>fú</i> | <i>kwoh</i> | <i>kung,</i> |
| | 不 入 | 八 分 | 輔 | 國 | 公 |
| 9. | <i>Chin kwoh</i> | <i>tsiáng kiun,</i> | | | |
| | 鎮 國 | 將 軍 | | | |
| 10. | <i>Fú kwoh</i> | <i>tsiáng kiun,</i> | | | |
| | 輔 國 | 將 軍 | | | |
| 11. | <i>Fung kwoh</i> | <i>tsiáng kiun,</i> | | | |
| | 奉 國 | 將 軍 | | | |
| 12. | <i>Fung ngan</i> | <i>tsiáng kiun,</i> | | | |
| | 奉 恩 | 將 軍 | | | |

Here, in names of these orders of nobility, we have a singular blending of Manchu and Chinese—with this embarrassing fact, that of the Manchu words the sounds only are given and that too in the Chinese character. Hence the meaning of these names, thus given, must remain sealed up from all those who are ignorant of the native language of the reigning family. Previously to their conquest of China, the Manchus had established eight orders of nobility, and from those we have the twelve given above, a part of which only we are able to explain.

1. The *ho shih* are sounds of Manchu words; *tsin* means kindred, and *wáng* means king: thus the whole is *ho-shih*, kindred king.

2. The *to-lo* are likewise Manchu sounds; *kiun* means a state or principality, and *wáng* as above.

3. This is wholly Manchu.

4. Also Manchu.

5. This is literally, *receive favor guard empire duke*, i. e. a duke appointed by favor for the protection of the state.

6. This means, a duke appointed by favor for the protection of the empire.

7. Literally,—*not enter eight divisions guard empire duke*; i. e. a duke for the protection of the empire, who has not been admitted into the eighth orders.

8. Like the preceding.

9. General for protecting the empire.

10. General for protecting the empire.

11. General serving the empire.

12. General serving favor.

The ladies and daughters of the various grades of the nobility are distinguished by honorary titles; and rules are laid down for the regulation of these titles, many of which are Manchu, and the sounds given only in Chinese characters.

Those titles of nobility, which have now been enumerated, are conferred for various considerations, which are thus specified.

1. *Yú kung fung*, 有功封, conferred for merit;
2. *Yú ngan fung*, 有恩封, conferred by favor;
3. *Yü sih fung*, 有襲封, conferred as hereditary;
4. *Yü k'áu fung*, 有考封, conferred on examination.

Services done to the state, in protecting or advancing its interests, form the ground of consideration for the first named titles. Nearness of affinity to the emperor gives occasion for the second. The third, though styled hereditary, are not conferred irrespective of personal character; there must be ability and skill in horsemanship, archery, &c., with knowledge of the Manchu language, before one can inherit the titles of his ancestors. Candidates for titles of the fourth are the younger brothers of those who receive the hereditary; but these have to depend *entirely* on their ability and skill, both for the conferment and for the retention of their titles.

To all those, on whom titles of nobility are conferred, are given either a *ts'eh*, 册, or a *káu*, 诰, as evidence of their titles. The first is usually a golden or silver tablet, the latter a scroll. Largesses are also conferred. These consist of money, grain, clothing, &c. The living are sometimes also honored with new names, and the dead with posthumous titles.

These titular dignitaries, *tái ting i pán*, 皆定以班, "are all arranged into distinct orders," according to which they must always proceed, when admitted to the presence or banquets of the emperor, or are appointed on service, such as keeping guard in the imperial city, inspecting and protecting the tombs of the emperors, sacrificing to the gods, &c.

Provision is made for the education of all the junior members of the emperor's kindred, in horsemanship, archery, and their vernacular tongue. During this period of training they are frequently inspected by high officers appointed by the emperor.

The punishments, inflicted on the imperial kindred, are lighter than those to which the Chinese are subjected. They may be fined, flogged, imprisoned, banished, &c.

ART. VI. *Literary notices: The China Mail, Nos. 1-5; Christian Almanac in Chinese, for 1845; and Callery's Dictionnaire Encyclopédique, Tome Premier.*

THE periodical press, like the tract system, is a powerful engine, whether it be designed for good purposes or for evil. It may originate and give extension to the worst of sentiments, distort and pervert the truth, or heap calumny on the innocent and defenseless. Supported, as it usually is, by the public, its character will generally conform to the sentiments of that public. We say *generally*, because instances may occur in which an individual, or a number of individuals, may sustain a periodical, and it may be so conducted as to receive support from large numbers of the community, be aided by them in its circulation, and yet be no fair index of the sentiments of the whole. Generally, too, but not always, the name of a paper is indicative of its character.

Five numbers of "the China Mail" are now before us. It is a weekly newspaper, "printed and published by Andrew Shortrede, Hongkong." The first number is dated "Thursday, February 20th, 1845;" and in it, notice is given by order, that "until further orders, THE CHINA MAIL is to be considered the official organ of all government notifications." We wish Mr. Shortrede all success in his new enterprise. He will, we hope, excuse us for drawing his attention to one particular, touching the character of his paper. Had it been called *the Hongkong Colonial Government Mail*, or something of this sort, then its readers would not have had reason to expect—as the name now warrants them in expecting—that its pages were to be occupied with what relates to *China*. But a name, like Falstaff's honor, 'is a word, is air, a mere scutcheon,' and we will raise no quarrel on this ground. All we wish is that, in future, he will give us, along with what is colonial and what is connected with commercial affairs at the five ports, more regarding the celestial empire, supplying the public with (in matter, if not in manner,) a true *China Mail*. Under the words, "*From the Peking Gazette*," we have had, indeed, a variety of short notices,—some of them truly valuable, but others so loose and vague as to make us doubt their authenticity. We will give an example. In the No. 4. for the 13th instant, we have under "the Peking Gazette," the following notice of Christianity.

Christianity. It is authentically stated that Kíying has memorialized the emperor on the subject of the Christian religion and accompanied this paper with copies of Christian tracts and other books in the Chinese language. It appears that these have been minutely examined, and an answer has been received to the effect that the publication of these works proceeded from good motives, for they exhort the people to the practice of virtue; and the religion they contain, which has hitherto been interdicted, should be tolerated and allowed."

Now it would be exceedingly gratifying, if the editor would tell us the No. and date of the Gazette, in which the above *facts* appear "authentically stated." On the face of the notice, we have a public announcement to all people (at least to all who read the Gazettes and the Mail) that *the Christian religion is to be henceforth tolerated by the emperor of China.* We shall recur to this topic in our Journal of Occurrences.

In making his paper the organ of government, the editor of the China Mail has assumed a difficult task—difficult, if he intends to please, and support the interests of both the government and the people of the colony,—for we fear the interests of the two are not, as they ought to be, identical. Doubtless he has counted the cost; and we hope that, by serving the two, he may succeed in blending their interests, and have the satisfaction of seeing the rulers of Hongkong and its dependencies become, what the Chinese say all good magistrates and governors ought to be, "the fathers and mothers of the people."

2. *Christian Almanac in Chinese for A. D. 1845.* Almanacs of this description were published for 1843 and 1844. This therefore is the third in the series; and of it 10,000 copies have been printed, and most of them have already been put into circulation among the Chinese, who have sought for it with great eagerness. It is a handsome octavo, of about sixty five leaves, or 130 pages, with four maps, the first is a map of the Chinese empire; the second, a map of the globe, the third is a chart of the principal animals and productions of the world in their respective regions; and the fourth is a map of North America.

On opening this volume of the Almanac, we have first a tabular view of the weeks in the current year, and the sabbaths, or the first days of each week are indicated according to the European and Chinese Calendars, specifying the days of the month on which they occur. This is followed by a scriptural account of the institution of the

Sabbath, and a discourse regarding its observance. This is succeeded by scriptural instructions for worshipping the true God. Next is a treatise on the soul, and two of the parables of our Savior. A brief scriptural account of the drunkard is next given, with a quotation from a Chinese author on the same subject. Next we have some explanations of the map of the world, with the names of the principal kingdoms and states; also an enumeration of the animals and productions represented on the chart. To these succeed a short treatise on astronomy; a tabular account of the opium imported into China, and some admonitions against indulging in its use. Next are brief statistics of the U. S. A., regarding their population, productions, manufactures, commerce, revenue, military forces, &c. After these are two short papers, one regarding the nutmeg, and the other giving the eclipses for 1845. The Calendar for the 25th year of the reign of his majesty, Táukwáng, corresponding to A. D. 1845 makes up the last half of the volume.

3. *Callery's Dictionnaire Encyclopédique de la langue Chinoise, Tome Premier; Macao; Chez L'Auteur; Paris, Chez Firmin Didot Frères, Rue Jacob, No. 56, 1844*, was noticed in our last number. The prospectus of this work our readers will find, in vol. XII. p. 300 and the sequel. We now lay before them Mr. Callery's "Avertissement," prefixed to this his first volume.

"It is with a high degree of satisfaction, that I present, at length, to the public, the first volume of a work, which was long since announced, but being delayed in its publication, has been attended with a degree of impatience on the part of those who have felt an interest in Chinese Literature.

"The nature and occasion of this delay having been already sufficiently explained in the Prospectus which I published at Paris in 1842, and having been required besides to furnish matter for the two volumes of Introduction which are to follow, I shall do no more, in this advertisement, than notice a few of the difficulties which have occurred to retard the publication of the work, and circumstances which may possibly defer its completion for an indefinite period.

"These explanations are due to the public, both as a shelter to responsibility, and a pledge, on my part, that it shall not be owing to a deficiency of effort, however humble, if the literary world should receive in the end, only a portion of the fair treasure, which I had promised to bestow in case of success.

"In undertaking alone to prosecute a work, sufficiently extensive

to engage the attention of many sinologues for the same period, and in submitting patiently to the great variety of sacrifices which it has imposed, I had reason to expect encouragement from those whom their studies, their character, or their social relations would naturally have made my protectors. It was with this expectation that I left China immediately after the publication of my *Systema Phonicum Scripturae Sinicae*, that I might go to Europe and make known my project, the means in hand, and those which were wanting for its accomplishment.

“But what were my grief and chagrin, in beholding a frightful cloud of obstacles arise in the very quarter from which I had expected a powerful support. I will not pause here to mention the names of those individuals, who moved by jealousy or some baser motive, became all of a sudden the enemies of my enterprise; this would tend only to give them a celebrity, which perhaps they covet, but do not deserve. I will barely remark, that this array of adversaries, though evidently one in their views and feelings, may very properly be arranged under two distinct classes. To discourage me has been the object with some, and to effect it, they have represented the work as infinitely too great for the limited abilities of an individual, as about to present only a shapeless mass of useless words, as only a *copia verborum*, and as greatly inferior to other works of a similar character, which, they asserted, would in a short time make their appearance. Others more skillful in their manoeuvres, have repaired to the source itself whence it was perceived the means of accomplishing the task proposed must emanate, and have thus thought to dissuade me from my purpose, by insinuations of my own incompetence to effect it.

“Having been left for a long time to encounter single-handed these combined efforts of my adversaries, I should certainly have been worsted in the conflict, had it not been for the timely succor which I received from a few powerful and distinguished friends. Their interposition has not indeed been attended with all the success I could have desired, for it is in all cases easier to prostrate than to erect, to wound than to heal; but they succeeded at length in effecting my return to China with an official title, and the credit necessary for the indispensable outlays attending the commencement of my publication.

“Among those to whom I am under especial obligations, I may mention with a degree of pride and gratitude, MM. Guizot, Villemain, D'Argout, Al. de Humboldt, Od. and Ad. Barrot, Lamartine, B. Delessert, Max. de Lambert, and A. Firmin Didot.

“ It was under the auspices of these illustrious names, and with the hope of a most efficient patronage, that I ventured to purchase and bring to China a complete foundry of movable Chinese type prepared in Paris by M. Marcellin Legrand, all the apparatus of a printing establishment, a library suitable for the vast researches upon which I was about to enter, in a word, all that was required for the preparation and printing of the first volume of this work.

“ Such is the present condition of the work ; from the sample presented, the public may form their own opinions of its intrinsic merits, and of my own competence to warrant the possibility of its execution ; but at the same time, as the resources upon which I have been wont to rely are now spent, and the means requisite for the prosecution of the work exhausted, unless I am freed from the embarrassment in which my sacrifices have placed me, by timely and effectual relief, I shall shortly find it necessary to relinquish so expensive an undertaking.

“ In nearly all the branches of human knowledge, which in the present age furnish food for the press in such abundance, the authors may hope from the proceeds of their works, to be able, at least, to defray the expense of their publication, even if they cannot expect to realize anything by way of profit. But in the present instance nothing of this kind can be anticipated, because, in the first place, the Chinese language having but few attractions, as an object of study, the number of those who engage in it is small, and in the second place, because people in general are not forward in subscribing to works whose publication must occupy a space of twelve or fifteen years, to say nothing of the vicissitudes to which even the most sanguine would be liable during the lapse of so long a period. It may be proper here to explain the reason why the printing of the first volume was extended to 150 copies, while that of the second has been limited at 50, though, in all probability, the last mentioned will exceed the actual demand.

“ Whoever will call to mind the plan of the *Dictionnaire Encyclopédique* of the Chinese language, such as I proposed in 1842, and the long specimen accompanying it, will perceive that in the final arrangement of the work there are several important modifications. Upon these I may add a few remarks.

“ I. In accordance with the judicious advice of M. Villemain, I have in some cases abridged, and in others, suppressed entirely, the details relating to the manners, arts, and history of China, which belong more properly to works especially devoted to these subjects, than to those which are professedly philological.

"2. I have not deemed it expedient to exhibit the pronunciation of each character in the Canton and Fukien dialects, seeing it varies considerably, according to the locality, and no standard work has yet appeared, which might serve as a basis for such an auxiliary.

"3. Having reason, as I think, to believe that it would be useless to encumber this work with the ancient and abbreviated characters, which are indeed rarely studied by Chinese scholars, and may besides be found in the dictionaries published for this purpose, I have therefore confined myself to the modern classic character.

"4. In all cases, wherein a phrase has appeared to present some difficulty, I have selected from the most approved authors a variety of examples calculated to illustrate the meaning, and show the correctness of my own renderings. In the choice of these references, I have endeavored to exhibit as great a variety of style as possible, both for the purpose of showing the differences in phraseology, which appear to have occurred in the written language of China during the long period of its existence, and also to disabuse those of their error, who, from the trivial phrases with which some sinologues have crowded their voluminous productions, have been led to regard a knowledge of the Chinese written language as a thing very easily to be acquired. For is it not as really injurious to the interests of a science, to conceal, as to exaggerate the difficulties it presents?

"5. It was announced in the beginning, that this work would be comprised in a compass of 20 volumes, of large size, 600 pages each; and such indeed would have been the arrangement, had I made use, as in the Prospectus, of Chinese stereotype plate, which being introduced with the French, would considerably drive the print, and would require also a great number of figures of reference. But by the acquisition of a set of movable Chinese type, each page is made to comprise nearly double the amount of matter, and the number of volumes is reduced to one half as many as were originally contemplated. By this process, moreover, the typographic execution is sufficiently expeditious to ensure the completion of the work in eight or ten years, and furnished to the public at a price varying but little from that at which it was originally fixed.

"6. Unforeseen circumstances of time and place have prevented me from availing myself of the hints of foreign sinologues, with whose concurrence I had hoped to be favored, at the time of publishing my prospectus, though further experience has shown that the singleness of responsibility to which I have been reduced has contributed rather to my advantage than detriment; since the work is

thus made to present a much more decided aspect of uniformity, and is exempt from the uncertainty which necessarily attends a contrariety of opinions in the persons consulted, without obtaining, for the most part, a corresponding advantage to the science itself. For similar reasons also, I have had with me only a few Chinese teachers of unquestioned abilities; for when more are employed, it becomes impossible to reconcile their differences of opinion, either, because some are more advanced in science than others, or because they prefer their peculiar notions to a real love of truth. I have made it a point, meanwhile, to consult several of the Hanlin, or members of the Imperial Academy of Peking, with whom I hold certain friendly relations, and among others may mention the celebrated Huañ-gan-tuñ, already by his great literary and diplomatic talents, raised to distinguished eminence, and promising, when age shall have been added to his yet youthful experience, to rise to the highest dignities of the empire.

“7. In conclusion, I would desire the public to observe an important addition made to my work, imparting to it a degree of authenticity with which no other of the kind has yet been invested. It consists, in having cited under each of the phrases quoted in this dictionary, by means of a couple of letters used as a mark of reference, the title of the work from which it is derived, in such a manner, that the Chinese student, by repairing to the original, may judge for himself of the correctness of my assertions, and determine with accuracy the epoch, when any form of expression first began to be used. It has cost me much labor, to make out in due form the long list of authors to which the marks of reference in the aforesaid citations refer. God forbid that I should speak of the peculiar advantage it affords, or gratuitously furnish weapons to those jealous individuals, whose sole profession appears to be, to criticise severely all that lies beyond the compass of their own abilities. For the rest, I say plainly, without reserve or pride, that I have no desire to avoid criticism, and while I shall always be ready, ingenuously to acknowledge the errors which may be pointed out in a spirit of candor and courtesy, I shall aim at the same time strenuously to defend all that appears founded in truth.

“ Macao, 25th June, 1844.

J. M. C.”

The mechanical execution of the volume is very fair; and to show as fully as we can its method and matter we quote two or three pages, commencing, on page 113 with—

ORDER 10. 了

“Though this is a radical character, yet I have entirely discarded it from my *Systema Phonicum*, because its compounds are all obsolete. But, as it may clearly be reckoned to hold a very natural place among the Phonetic Orders, characterized by *Léao* its proper sound, and seeing it is itself in frequent use, though its compounds are not, I deem it proper to restore it to the place which it is wont to hold in the general system of Chinese writing.

“Notwithstanding the simplicity of its form, it does not appear that this character has any affinity with the other phonetics: but the engravers frequently confound it with 了, another radical character of three strokes, which will find its proper place elsewhere.

Order 了 了 了 了 了 了 了

Characters most in use 了.

了 Léao

“Resolved, determined, not doubting. A man of talents. The knowledge of something; to understand. Well-being, tranquility, satisfaction. It is finished: a form of expression often used in French, denoting that there is a termination, that all is spent or ended. This last sense, though rarely found in the higher order of composition, is yet of very common use in the language.

空了 Vain and perishable: epithets which the Budhists apply to human existence. t d

實了 Absolutely exhausted. L b

洞了 To comprehend. J. C.

辨了 To distinguish clearly. J V.

意了 A mind at rest s f.

適了 Just finished; but just completed. H v.

讀了 Finished reading. M t.

訖了 It is done; it is finished. v z.

變了 Changed. 何日桑田俱變了 At what epoch were they (the inundated lands) changed into plantations of mulberries and into fertile fields. Z j.

康了 In peace; having attained repose. j b.

了了 Partly finished. k k.

忘了 To have forgotten. g U.

高了 To have surpassed others; to hold a prominent place. g Z

- 義了 A complete sentence; a finished phrase. u t.
 道了 Finished discourse; to have made an end of speaking.
 This answers to the Latin *dixi* or *dixit*. V t.
 剪了 To have cut with scissors. g U.
 粗了 Partly finished. M X.
 心了 An intelligent mind; to have applied the mind. u N.
 一了 To understand at once; in a twinkling. j A.
 元了 Great talents, genius. h s.
 責了 Debts paid. l Y.
 未了 Not having effected. What is not yet understood. l j.
 不了 Without end; inexhaustible. The incomprehensible. Y L.
 聰了 Very intelligent; possessing spirit. n t.
 事了 Business finished. L b.
 可了 To be able to leave off; to be able to refrain from. Q D.
 難了 Difficult to be accomplished. n t.
 克了 To be able to comprehend. g Y.
 已了 To have already comprehended. L b.
 了了 Intelligent; having a high degree of penetration. 人小
 了了者大亦未必奇也 It is not said because he
 was very intelligent in infancy, that on arriving at ma-
 ture age he will be a remarkable personage. L b.
 飯了 To have finished a repast. y S.
 無了 See 不了. J g.
 先了 First completed. g x.
 稍了 To effect easily: to bring to pass without difficulty. 天下
 大器非可稍了而相觀每事欲了 Touching the
 important matters of the empire, they are not easily brought
 to pass, although many being occupied with each, they
 desire to see them speedily accomplished. L b.
 危了 In peril and drawing near to its end. i M.
 解了 To comprehend. l Y.
 皆了 To comprehend the whole. H v.
 真了 Actually finished. J g.
 頓了 To perceive at a glance; to know at once. M Y.

- 便了 The work is done, behold the result, here is an end of the matter, there is enough of it. B r.
- 僅了 Hardly finished: what is barely accomplished. o g.
- 目了 To bring an affair to its close. Actually to finish. To perceive of himself. L b.
- 鳥了 *Niao-liao*: thus those are called in the language of the *Lieu-kieu* islands who constitute the police of the villages. u N.
- 俱了 All finished, all spent. L b.
- 獨了 To effect all alone; to be alone in understanding. j A.
- 分了 To distinguish clearly, to know how to discriminate with accuracy. u N.
- 纔了 Just finished; recently concluded. o u.
- 總了 Finished throughout; all completed. u N.
- 明了 To see clearly. l Y.
- 易了 Easy to accomplish. Easy to understand.
- 家緣了 Household matters finished. n n.
- 官事了 Public affairs concluded. L b.
- 誰盡了 Who can bring it to an end? e A.
- 一生了 To have attained the great object of human life. z B.
- 三更了 Terminated at the third watch of the night. l Y.
- 秦吉 | Name of a bird resembling the paroquet, which possesses the faculty of imitating the human voice. o f.
- 春事 | The labors of the spring finished. Reference is had here to the labors of the husbandman. h a.
- 春又 | The spring also ended. b z.
- 未 | Not yet able to understand. T x.
- 斯須 | Soon finished. s f.
- 世情 | Separated from the affairs of the world; *a mundanis curis liber*. g U.
- 閑中 | To have nothing to do; to be entirely unoccupied. c I.
- 爭不 | To dispute perpetually; interminable quarrels. g s.
- 看不 | What cannot be seen; that which cannot be fully perceived. h P.
- 無由了 Without means of accomplishing. Litt. in Latin, *carens unde finiat*. y o.

- 及時了 To finish in its time; to finish when the time for it has arrived. i p.
- 非所了 Beyond the compass of things feasible; what exceeds your abilities. j A.
- 何曰了 Will he ever finish? x c.
- 何時了 When will it appear? q j.
- 狐兒了 The foxes and rabbits have entirely disappeared. g v.
- 此心了 This thought has passed; I think no more of it. c M.
- 吟未了 Not to have finished drinking; to drink without end. v t.
- 患于了 To fear to pause here. p L.
- 寓目則了 To perceive at a glance of the eye. L b.
- 八門便了 To perceive at once on entering the house. l X.
- 因心自了 Because in his view all was a mere vanity. M. T.

We will not complain of Mr. Callery for publishing his book in his own, the French tongue, though we for ourselves should have liked it better in the English or Latin language. In making the foregoing translation from the French we hope we have not failed faithfully to represent his meaning. The type used in the body of his book is like that given on page 125 of this number, both fonts we believe having been cast from matrices made by the same set of punches. The work is worthy of patronage, and when completed will be a very valuable accession to the means now available to the student of the Chinese language. The number of subscribers in December was fifty-two.

ART. VII. *Queries and remarks on the translation into Chinese of the words God, Spirit, and Angel.*

REFERRING to the proposed translation into Chinese of the words God and Spirit, given in our last number from a Correspondent, an Inquirer desires us to put to him the following questions.

"1. Has he ever consulted the passages in the *Shú King*, 書經, and in *Mang tsz'*, 孟子, where *Shángti*, 上帝, occurs; and can he quote a single passage in which it conveys the name of an imaginary being?

"2. Has he ever read in the *Tutsing Hwui Tien*, 大清會典

where the same phrase is expressly used to denote the Supreme Being; and can he adduce from that work a single passage to establish his opinion?

"3. Has he ever read in Chinese history that, during the Hán dynasty, some priests of T'áu were prosecuted for profaning this name by applying it to their idols?

"4. Can he quote a single passage in which *Shin*, 神, has the meaning, and is suited to the purpose, for which he contends?

"A mere reference," continues our second Correspondent, "will settle the question regarding *ling*, 靈. Ask whether *Sháng tí*, 上帝; *Hwáng shángtí*, 上帝; *T'ien tí chí tái chú*, 天地之大主; *T'ien chú tái chú*, 天之大主; *Wán wuh chí chú tsái*, 萬物之主宰; *Wán wuh chí yuen chú*, 萬物之元主; *Sháng chú*, 上主; *Tái chú* 太主; &c., convey not something to the Chinese mind?"

Here end the brief, but pertinent interrogations of our Inquirer. He must know, however, that it is much more easy to make such, than to answer them. The answers are what the translator now requires; or rather, he needs the results of the most careful investigations. The Chinese language is exceedingly copious; and in a work of such transcendent importance, as that of translating or revising the oracles of God, no labor, no expenditure of time and means should be wanting for its most perfect execution. There are many words, such as God, spirit, soul, conscience, faith, repentance, &c., &c., which require particular attention. We will here instance a single word and give something of that sort of investigation which we consider desirable, in order to secure a proper translation. We will take the word *ἄγγελος*, commonly translated *angel*.

In the New Testament this word occurs, in its various forms and connections, 186 times; and in our authorized English version, it is translated one hundred and seventy-nine times by the word *angel* or *angels*, and seven times by the word *messenger* or *messengers*. The latter passages are Matt. 11:10; Mark 1:2; and Luke 7:27, Luke 7:24; 9:52; 2 Cor. 12:7; and James 2:25. In all these cases it is applied to *human* beings; and is translated sometimes by the word *chái*, 差; sometimes by *sz'*, 使; and sometimes by the two coupled.

We turn now to the other and larger division, where the word is rendered *angel* or *angels*. It will be seen by inspection of the examples, given on the opposite page, that different Greek phrases are rendered by the same Chinese words, and the same Greek by different Chinese. We have run over the whole list of texts, 179, and if we have not mistaken their meaning, they will all come under one or other of the sixteen examples.

Varieties in the translation of the word angel in the Chinese version of the New Testament.

TEXTS.	IN GREEK,	IN CHINESE.	IN ENGLISH.
1 Matt. 4:11.	ἄγγελοι,	天使	Angels,
2 Matt. 24:36.	ὅτ' ἄγγελοι τῶν οὐρανῶν,	天上之神使	The angels of heaven,
3 Mark 12:25.	ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς,	天上之神使	The angels which are in heaven,
4 Matt. 25:31.	ἅγιοι ἄγγελοι,	天使	The holy angels,
5 Acts 10:3.	ἄγγελον τοῦ θεοῦ,	上帝之使	An angel of God,
6 Gal. 4:14.	ἄγγελον θεοῦ,	上帝之使	An angel of God,
7 Matt. 22:30.	ἄγγελοι τοῦ θεοῦ ἐν οὐρανῶ ἐσσι,	上帝之使	Angels of God in heaven,
8 Acts 7:30.	ἄγγελος Κυρίου,	主之使	An angel of the Lord,
9 Matt. 1:20.	" "	天使	The angel of the Lord,
10 Mark 8:38.	τῶν ἁγγελῶν τῶν ἁγίων,	聖天使	The holy angels,
11 Luke 9:26.	τῶν ἁγίων ἁγγελων,	聖天使	The holy angels,
12 Thess. 1:7.	ἁγγελων δυναμεως,	能天使	Mighty angels,
13 2 Cor. 11:14.	ἁγγελον,	神使	An angel,
14 Acts 23:8.	ἁγγελον μηδὲ πνεῦμα,	鬼神	Angel nor spirit,
15 Acts 27:23.	ἁγγελος,	差使	The angels,
16 Matt. 25:41.	τοῖς ἁγγελοις,	使役	His (the devil's) angels.

The reader will see that Nos. 1-5, each differing from the other in the original, are all translated by *t'ien sz'*, 天使, heavenly messengers; a phrase used by Morrison, Milne, and most if not all of those who have come after them. In Nos. 6, 8, and 10, *sz'*, 使, is used alone. In No. 7, *shin sz'*, 神使, divine or spiritual messengers occur; in No. 13, *t'ien shin*, 天神, heavenly messengers,—a phrase used by the Roman Catholics; and in No. 14, we have *kwai*, 鬼, a demon, or evil spirit. In No. 15, *chái* and *sz'*, 差使, are synonymous, and are the same that occur in Mark 1, 2. In No. 16 the two words *sz' yuh*, 使役, are synonymous, or nearly so.

Lest we weary the general reader, we will not extend our remarks any further on this head, and will only add a few of the many Chinese phrases in which *sz'*, 使, is found. 1. *T'ien sz'*, 天使, heavenly messengers; *kiáng sz'*, 江使, river messengers; *sing sz'*, 星使, star messengers; *wáng sz'*, 王使, royal messengers; *kwók sz'*, 國使, national messengers; *hwáng sz'*, 皇使, august messengers; *shin sz'*, 神使, literary, divine messengers, and is applied by the Chinese to the tortoise! For full explanations of these, and a hundred others, we must refer the Chinese scholar to the *Pei wán Yun fú* of Kánghí. From the investigations, of which the preceding notices are but a brief, we are led to this conclusion, that *sz'*, 使, is the best translation of ἀγγελος.

ART. VIII. *Journal of Occurrences: Christianity in China; Protestant missionaries; new teacher for the Mor. Ed. Soc.; assault and battery in Canton; evacuation of Kúláng sú, riot there; Hongkong; Macao, new port regulations.*

THE Christian missionary enterprise is not one of doubtful issue. The uttermost parts of the earth have been given to God's dear son, with all power in heaven and earth, and He will have the people of all lands come to the knowledge of his truth, that so they may be saved. The promises of God assure his people that in the latter days the kingdom of Christ shall be universal. The wider the leaven of Christian piety extends, the more rapid will be its progress. Its incipient advances may be scarcely perceptible in a great mass; yet the whole will be leavened. No principle is more active than godliness. Not one rightly directed effort, for Christ and his church, will ever fail. The command is universal: go and preach the gospel to every

creature,—make disciples of all nations. The promises of success are as full and sure as possible. Let there but be prompt and implicit obedience, and success will be certain and complete. God's providence too, like his work, affords us strong grounds of encouragement. As soon as the churches turned their attention to this country, a way was found for the gospel. Protestant missionaries, it was supposed, could not secure a residence here. The experiment showed that such supposition was false. Morrison had it in his heart to come; and he came, labored long and successfully, and died in the field, opposition notwithstanding. Others joined him; and succeeded to his labors. And in proportion as the number of missionaries has increased, the field has opened. And so, we believe, it will be in future. "Ask and ye shall receive, seek and ye shall find," are divine promises, and God's government makes their fulfilment sure. As the good seed is sown and watered, so will be the harvest. Thus it has ever been. In the church militant—the kingdom of Christ on earth—every aggressive movement against the powers of darkness will increase the trophies and augment the glories of our Great Redeemer. He will provide for his own; and as the captain of their salvation, will lead them triumphantly through every scene of trial, giving them abundant success. Why should it not be so? Whose are the cattle on a thousand hills? Whose is the sea? Whose the earth? Whose are the kingdoms of the world and all their vast and varied revenues, armies, navies, and treasures? And were these not enough, legions of angels could be put in requisition. All things shall work together for good to those who love God; and angels are his ministers, attending continually on those who are to be the heirs of salvation. Only a little while ago there was but one protestant missionary in China, and he had access to but one small spot. To that he was confined, and there narrowly watched lest he should disturb the peace of the empire, by publishing abroad the peaceful religion of Jesus. In the course of a few years, what do we witness? When the numbers of missionaries had considerably increased, and they had prepared themselves for active service, the exclusive power of the monarch must be broken, and new fields opened for their labors. The great Head of church, in his inscrutable providence allowed the powers that be to come into angry collision. An armed expedition, comprising large military and naval forces, was collected on the coast of this empire: city after city was opened before them; and the storm of war was not hushed, until wide doors were opened for the the gospel.

Three treaties have been formed, all of which will act more or less favorably on the missionary enterprise, by securing some degree of religious toleration. Previously to these treaties missionaries were liable to suffer death for endeavoring to propagate Christianity. But by the provisions of the French treaty, whatever Frenchman may be seized in the interior, must be delivered over to the nearest consul and is to be tried, in case of offence, by French laws. So with others. The policy of the Chinese government towards foreigners

has become, not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed; and there is now a willingness (forced indeed) to yield equality, and treat others as it would be treated. The tide has fairly set in favor of reform, and it will be found irresistible. The foreign relations of China are now so changed, that this government, in order to preserve peace at home or abroad, must consult with other nations and conform, in a greater or less degree, to their usages. To retract, and go back to its former isolated state, is now impossible; and not many years can elapse, ere western governments will have their ministers plenipotentiary in Peking, and, at their own capitals, representatives from the court of China. In a few years, the whole length and breadth of the country will be traversed by foreigners as freely and securely as the continent of Europe. So we expect.

Books and teachers, for the acquisition of this language, once contraband and forbidden, are now secured to us by solemn treaties. No one now need shrink from the task of acquiring this language,—a task which he may accomplish without encountering any very great difficulty. We hope we shall not much longer hear this called “the most difficult of all languages,” or its acquisition pronounced an impracticable thing. If men have a mind for it, they may acquire it, and preach in it clearly, fluently, and forcibly the plain and solemn truths of the Bible. Encouragement we also find in the growing desire among both the governors and governed to become acquainted with whatever belongs to Christendom. This is bringing them nearer and binding them more closely to those nations from which the blessings of Christianity are to be derived. New arts, new sciences, a new literature, and a new religion will soon spread over the Chinese empire. The opening of the new ports has served, and will continue to serve favorably for the increase of knowledge and the extension of true religion. Our greatest encouragement, however, is derived from the *direct* efforts now making to give the gospel to the Chinese. Let these be continued and increased, and ere long the inhabitants of this empire will become a Christian people, and the *Church of Christ in China* number its millions and tens of millions.

Regarding the toleration of Christianity, noticed on page 136, we are still without authentic information farther than this, that nothing has appeared in the *Gazettes* on the subject.

On the 10th instant, the Rev. Hugh B. Brown, missionary of the Am. Presb. Board, and Mr. Samuel W. Bonney teacher in the school of the Mor. Education Society, arrived at Hongkong, in the American ship *Huntress* from New York. Rev. T. M'Clatchie's name should have been included with the missionaries who sailed on the 20th ult. for the north.

On the 18th, at Canton, on the northern side of the city, a rude attack was made upon the hon. Mr. Montgomery Martin, Mr. Jackson, H. B. M. vice-consul, and the Rev. Mr. Stanton. Proper redress will be sought, and no doubt readily given.

Kúláng sú was evacuated by the British forces on the 23d inst.; and there are rumors of some recent disturbances there among the people.

The following Regulations are copied from the “*China Mail*.”

Regulamento de alfandega de Macao.

ART. 1.—Os capitães de navios, e mais embarcações mercantes, nacionaes, ou estrangeiros que demandarem a Rada de Macao ou Taipa, são obrigados a receber o registo de Alfandega, e bem assim a vizita do guarda-mor, ou de quem suas vezes fizer.

§. Os navios que ancorarem dentro da Barra com carga, receberão tambem alem da vizita, os guardas que o mesmo guarda-mor collocar para vigia do navio

ART. 2.—Quando os navios tenham a descarregar mercadorias para alfandega, os capitães são obrigados a declarar no registo, se effectuara a descarga dentro do porto, ou na Taipa.

ART. 3.—Os navios que entrarem no ancoradouro da Taipa poderão descarregar para Macao, ou para outros navios alli estacionados, ou ficarem com as mercadorias abordo, não sendo permitido a nenhum fazer leiloens de mercadoria alguma alli.

ART. 4.—He exceptuado da regra a cima o artigo Opio.

ART. 5.—Os navios que fundearem na Taipa, findos 14 dias, são obrigados a pagar a ancoragem de 5 mazes por toneladas, e esta ancoragem vallerá para o navio por hum anno, quer entrem, ou saído dentro do anno, huma, ou mais vezes, são sujeitos a ancoragem, so as embarcações de 100 toneladas para cima.

ART. 6.—Quando tenham de descarregar em Macao, os capitães dos navios dentro de 48 horas depois de ancorados, são obrigados appresentar o manifesto n' alfandega, em Portuguez, com a divida descripção dos artigos, volumes, marcas, numeros, e nomes dos consignatarios.

ART. 7.—Os capitães dos navios fundeados na Taipa, ou no rio, são essencialmente responsavies abordo pela inteira execução das ordens que lhes forem communicadas da parte d' alfandega.

ART. 8.—He absolutamente prohibido o desembarque fora do caes de alfandega, de qualquer volume por piqueno que seja, com fazendas, generos, ou effectos sujeitos aos direitos, os quaes sendo desembarcados em qualquer outro ponto, serão por esse facto tomados por perdidos.

§. Os artigos de bagagem puramente de uzo serão livres de direitos, mas su-

Regulations of custom house, at Macao.

ART. 1.—All ships and merchant vessels, whether Portuguese or of other nations, that enter Macao Roads or the Typa, are required to receive the custom house register as well as the surveyor, or whoever may be sent in his place.

Ships with cargo that anchor inside the Bar are required to receive the custom house officers despatched by the surveyor to see that the vessel is registered.

ART. 2.—When ships are to discharge merchandise at the custom house, captains are required to declare in the register if they are to discharge inside the Bar or in the Typa.

ART. 3.—All ships entering the Typa anchorage can discharge for Macao, or tranship the cargo, or they may keep it on board: but auctions of any kind will not be permitted on board.

ART. 4.—Opium is excepted from the operation of the above rule.

ART. 5.—All ships that anchor in the Typa, are obliged, after fourteen days, to pay anchorage at the rate of five mace per ton. This payment will clear ships for one year, and they will be allowed to go and return during that period. Vessels under one hundred tons are exempted from anchorage dues.

ART. 6.—When a ship is to discharge cargo in Macao, captains are required within forty-eight hours after arrival, to deliver their manifests in Portuguese to the custom house; along with a description of goods, and a specification of the bales, marks, numbers, and names of consignees.

ART. 7.—Captains of ships lying at anchor in the Typa or in the river are held responsible for the proper execution of orders from the custom house.

ART. 8.—Packages of whatever size containing goods or merchandise subject to duties, are to be landed only at the custom house, and if landed at any other place, will be liable to be seized and confiscated.

Baggage and articles strictly in personal use will be free of duties, but are nevertheless to be subject to exa-

jectos ao exame das vigias, e encontrando-se artigos que devem pagar os direitos serão condusidos a alfandega para alli serem despachados.

ART. 9.—O capitão do navio que se achar a descarga dentro da Barra fará sempre acompanhar por huma pessoa da sua equipagem cada huma das embarcaçoens que de bordo despachar com carga para terra, devendo a mesma embarcação vir directamente ao caes d' alfandega, com a relação da carga que traz. Esta relação servirá para a competente verificação a descarga do manifesto.

§ Fora da Barra as fazendas serão acompanhadas da relação assignada de bordo, ou pelo patrão de embarcação.

ART. 10.—Todo o capitão de navio mercante dará parte a alfandega, logo que tiver concluido a descarga, a fim de ser vezistado pelo guarda-mor, e nessa occasião sera franqueado ao ditto empregado a accesso a todas as partes do navio sem excepção alguma, e no occasião da visite, sendo encontrados effeitos, que não forem declarado no manifesto, ou no acto da visita ao guarda-mor, serão tomados.

ART. 11.—Nenhum capitão de navio mercante obterá a certidão do desembarço d'alfandega sem apresentar o manifesto geral da carga que leva.

ART. 12.—Os navios que importarem somente carga de arroz são exemptos como athe agora de ancoragem, e direito d' alfandega, sujeitos com tudo ao regulamento quanto a tudo o mais.

ART. 13.—Os navios que requerem Franquia, ser lhe ha concedido por 6 dias, e havendo fundados motivos, a alfandega podera ainda onceder mais dias, durante os quaes não podera descarregar mercadoria alguma, salvo aquella ja concedidas pela alfandega.

ART. 14.—Acontravenção de qualquer dos artigos deste regulamentos em os quaes não seja imposta apenalidade 10 a 200 taéis a favor da fazendanacional, que será satisfeita pelo capitão contraventor, respondendo por este, o navio, e fretes.

ART. 15.—Huma copia impressa deste regulamento será entergue aos capitães, na occasião do registo, para não allegarem ignorancia.

O Director.

DEMETRIO DE ARAUJO E SILVA.
Macao, 1 de Março, de 1845.

mination by the custom house officer, who, if he shall discover any thing not duty free, will convey the same to the custom house to be there cleared.

ART. 9.—The captain of any ship discharging inside the Bar, must send, in each boat landing cargo, one of the ship's crew direct to the custom house wharf with a boat-note, which boat-note is to verify the manifest.

Outside the Bar the goods must be accompanied with a boat-note signed by the surveyor.

ART. 10.—All captains of merchant ships are to give notice to the custom-house as soon as the cargo is discharged, in order that the surveyor may visit and inspect the ship, and grant a certificate of clearance; and if he should then discover anything not declared in the manifest, the same shall be liable to seizure.

ART. 11.—No captain of a merchant ship shall obtain a certificate of clearance from the custom house without producing a general manifest of his ship's cargo.

ART. 12.—Ships importing rice are exempt, as heretofore, from anchorage and custom house duties, but will be subjected to all other regulations of the port.

ART. 13.—Ships anchoring in Macao Roads will be allowed to remain six days, and upon the reasons for so doing being specified, the custom house authorities may grant additional days, during which the ship will not be suffered to discharge any merchandise except what is permitted by the custom house.

ART. 14.—A contravention of any of the articles of these regulations on which a penalty is not here imposed, will incur a fine to the Portuguese government of from ten to two hundred silver taels which shall be paid by the captain, the ship and freights being held liable for the amount.

ART. 15.—A printed copy of these regulations will be delivered to every captain, at the time of registering, that he may not plead ignorance of their import.

The Director,

DEMETRIO DE ARAUJO E SILVA.
Macao, 1st March, 1845.

CHINESE REPOSITORY.

 VOL. XIV.—APRIL, 1845.—No. 4.

ART. 1. *Embassies to the court of Peking, indicating the way they come, the period of time, and the number of persons composing them.* Translated by a Chinese from the Ta Tsing Hwui tien.

GUESTS' Court; literally, office of clear officers who regulate the affairs of guests at the imperial court.

Chú k'eh tsing li sz',

主客清吏司。

In this office, there are to be three *lángchung*, 郎中, one of them is to be a Manchu, one a Mongolian, and one a Chinese; two *yuenwái láng*, 員外郎, one an imperial relation, and one a Manchu; and also two *chú sz*, 主事, one a Manchu and the other a Chinese. Its duty is to manage the tributary affairs of all countries, and the conferring of titles and gifts on them; also to regulate the annual tribute of imperial teas from Hoshán hien of Lungán chau in Ngánhwui province. And whenever the imperial memoirs or the precious register of imperial relations are finished, the officers of this court have to manage the business of conferring gifts on those officers who have labored on these memoirs and registers.

The countries in the four quarters of the world, which send embassies to the emperor of China and pay tribute are Corea, Liúchiú, Laos, Cochinchina, Siam, Súlú, Holland, Burmah, and those of the western ocean; all the other countries have only intercourse and commerce. The periods for all tributary countries to send their tribute, the way for tribute-bearers to travel, and the number composing each embassy is fixed.

Whenever any tribute-bearers arrive, the local officers on the frontier must immediately report the same to the emperor; if the emperor does not permit the embassy to proceed, the said officers (on the frontier) must forward to his majesty the memorial which they have brought from their own government, and report the articles of their tribute; if the emperor permits the embassy to proceed, the said officers must fix its numbers, the ceremonies of their audience, grant them gifts according to the fixed rules, provide for them what is necessary, (if any of them are sick or die,) show them compassionate charity; and an escort of officers and soldiers must be provided to protect the tribute-bearers while on their way coming to and going from Peking.

In conferring titles on the kings of foreign countries, an imperial edict or order must be bestowed on them; and if they come for the first time to annex themselves to the imperial government, there is bestowed on them a seal. These investments are made by sending gifts together with an edict, order, or seal. Officers who are sent as messengers to go and deliver these edicts, seals, &c., are all to be selected and appointed by a special order of the imperial will; their ceremonial robes and all necessaries must be granted according to their rank. If it is necessary for the messenger to pass over sea, then orders for sacrifices to the gods of the sea must be issued. If any gifts are presented to the messengers by the kings or officers of the country to which they go, they may either refuse or receive the same according to etiquette. When no commissioner is sent from the emperor, the edict or seal must be delivered over to the tribute-bearer of the said country, that he may take it back to his own government.

The Chinese and foreign merchants are permitted to trade with each other in such things as they have, regard being had to the established prohibitions. Compassion and charity must be shown to foreigners who are lost by shipwreck, &c., and they must be sent away in safety.

Foreigners of the western countries who are skilled in arts, or astronomy, and are willing to go and serve in Peking, must first be reported by the local officers at the place where they arrive, and on receiving a reply, they may be sent with a safeconduct, to the capital. The following are the countries from which ambassadors have come with tribute to the court of Peking.

Corea. This embassy comes to Peking by the city of Fung-hwang, through Shingking, entering the Shánhái kwán. Its tribute

must be sent once in four years. The numbers of the embassy are to be one ambassador, one deputy, a secretary, three interpreters, and twenty-four men to protect the tribute. The number of servants and others is not fixed, but the imperial bounties are given to only thirty of them.

Liúchiú. This embassy comes by the way of Ngánchin of Fú-kien. Its period of coming is twice in three years. There are one ambassador, and one deputy; the number of interpreters and servants, &c., is not fixed.

Cochinchina. This comes from Pángsiáng chau of Kwángsí, entering by the pass of Chinngán. It comes once in two years. There are two or three ambassadors; the assistants may be from four to nine; and the servants, &c., may be ten or more.

Laos. This comes by the way of Pú'urh fú of Yunnán. The period is to be once in ten years. The number composing the embassy cannot exceed one hundred, and those who go to Peking cannot be more than twenty.

Siam. This comes by the Bogue of Kwángtung. The time is once in three years. The ambassadors may be two, three or four; but the men who go up to Peking cannot exceed twenty-six.

Silú. This comes by Amoy of Fúkien, once in five or more years, one ambassador, one deputy, one interpreter; but the number of followers is not fixed.

Holland. The Dutch embassy comes by the way of the Bogue, in Kwángtung; it has no fixed time. It may be composed of one or two ambassadors, one head follower, one secretary; the other followers cannot be more than one hundred, and those going to Peking cannot exceed twenty.

Barmah. This embassy comes by the way of Tángyuen chau of Yunnán, once in ten years. In the embassy there are the ambassador, head men, interpreters, and servants; they must not exceed one hundred in all; those that go to Peking, cannot be more than twenty.

The countries of the western ocean, (Europe) are Portugal, Italy, and England. These come by the Bogue of Kwángtung, and at no fixed periods. One embassy cannot have more than three ships, each ship cannot exceed one hundred men; the persons going to Peking must not exceed twenty-two, the rest must wait on the frontier for their return.

The foregoing extracts have been made from the 31st chapter, *cr kiuén*, of the Collected Statutes of the Tá Tsing dynasty. The

original text is very brief, and is illustrated and explained by very copious notes. The *Chú k'eh sing li sz'*, or Guests' Court, is one of the subordinate departments of the Board of Rites. Blending the affairs of the teas from one of the central provinces, with tribute and embassadors from "the four quarters of the globe," seems odd and incongruous to barbarians. But so it is in the Statute-book; and so it has been in practice.

Among "the other nations," mentioned in the second paragraph, who have only commercial intercourse, we find the names of Japan, Acheen, France, Sweden, and some others which we are unable to identify with any in our English Gazateers. The reasons why these countries have not brought tribute are not mentioned. Great Britain first brought tribute in the 58th year of Kienlung, A. D. 1793, but no reasons for it are given; the phrase runs thus, *Ying-kih-li kwok, Kienlung wú shí páh nien, hien pei chin juh kung, 英吉利國乾隆五十八年遣部臣入貢*. This edition of the Collected Statutes, it is to be remembered, was published prior to the late war, and for aught we know, it is the latest extant. The publication of another edition, revised and made conformable to the new and altered relations of the Chinese empire, will be a matter of some interest to those who watch the political movements in the east. We remember to have seen it stated, among the reasons given by the governor of Canton why Mr. Cushing, the ambassador, should not proceed to Peking, that the United States of America had never sent tribute to the celestial court.

ART. II. *Chinese Reminiscences, compiled from notes made by the late Dr. Morrison, in the years 1826-27.*

No. 1.

"Canton, October 27th, 1826. His excellency the governor has issued, throughout the two provinces under his authority, proclamations to the following purport.

"That, since it is universally known in every province of the empire, where he has served, and especially in Canton, where he was deputy governor that his practice is, to attend to all affairs, whether great or small, in his own proper person, and not to depute them

to the management of others,—and since his heart and hands are pure from bribes—the friends he selects are honest men, and all soothsayers, diviners, and lounging artists are banished from his presence—he therefore informs the public, that all persons who may pretend to have access to him, and influence with him, are imposters. Instead of the people fearing such persons and suffering themselves to be intimidated and defrauded by them, he desires that they will seize the pretenders and bring them to justice.

“In another proclamation he says, that in the districts by the side of the river—at Canton, Whampoa, and downwards to the sea,—both the land and water are infested by banditti, formed into brotherhoods, who rob and plunder, and carry off by violence, the persons of those who will not give them money, and accept of a pass from them. These paper passes are stamped with a seal. To facilitate the putting down of these illegal associations, his excellency offers a reward to all persons who may seize such criminals, or give information against them in case of their being too numerous for private individuals to attack, that the military may be sent to apprehend them. A reward for one criminal capitally convicted, and to be decapitated or strangled, immediately on conviction, is one hundred and sixty dollars. The reward for those convicted of smaller crimes is proportionably less.

“It is reported outside that the governor requires, for the immediate supply for the grand army now in the field, and in motion against the rebel Chingkihurh, from the hong merchants 600,000 taels, from the salt merchants 400,000 taels, and from the country gentlemen 200,000 taels. Whether his majesty will accept of this ‘benevolence’ or not is as yet unknown. The daily expense of the army is said to be 70,000 taels.”

No. 2.

“Canton, November 6th, 1826. There is pasted up at the end of Hog Lane, a sort of proclamation from the hoppo, prohibiting foreigners from presenting petitions at the city gates, as a number of turbulent foreigners lately have done. The proper way to present petitions he says, is to give them to the hong merchants, to be by them transmitted to government, after having translated them into Chinese. Traitorous Chinese who assist foreigners to write petitions are threatened with punishment. This is a fresh encroachment by the local government on the freedom of petition: the city gates having been long considered the proper place to present petitions.

“The governor has issued a long proclamation containing regula-

tions concerning boats on the river; and the fishing and coasting craft; requiring that they shall all of them have painted, on their sails, sides of the boat, and on the masts, in very large characters, the name of the boat, according to a previous entry made at certain stations appointed for the purpose.

“The newly appointed hoppo, Wan tujin is said to be the younger brother of Yingho, the fifth minister of state. At his late appointment there has been a considerable defalcation in the revenue, for which he is responsible; on which account his brother Yingho has solicited his majesty to appoint him to the hoppoship of Canton.

“The Peking Gazettes contain a few documents from the emperor urging the utmost attention and care in providing supplies, and sending them uninterruptedly after the army that has gone to Hami.

“About a year ago, the emperor says, he directed all governors, deputy governors, treasurers and judges of provinces, when writing letters of thanks, to employ the Tartar term *nútsái*, 奴才, ‘slave’ for the pronoun I; but on official business of a general nature to use the Chinese term, *chin*, 臣, ‘servant.’ This rule was, he says, distinctly stated to be for civilians; but the governor of Kánsuh, who is a Mongolian military officer, has presumed to drop the term ‘slave,’ and call himself a ‘servant’ in a late dispatch, sent to his majesty. This affectation of Chinese phraseology, the emperor considers very improper, and commands that it be not again adopted by Tartar military officers.

“The mountaineers called *Miáu tsz’* in Kweichau province, by predatory attacks, are giving annoyance to the local government.”

No. 3.

“Canton, November 8th, 1826. From the Peking Gazettes, it appears that the Board of Revenue, have had protracted deliberations on the state of the finances. By them it is declared that the income of government is not adequate to the expenditure. The deficit arises from the heavy expenses incurred by repairing the banks of the Yellow river; by insurrections of the *Miáu tsz’*, mountaineers; but the greatest source of expense arises from the movements of the grand army opposing the Mohammedan rebels. To meet the expenditure, the Board recommend his majesty to abandon his resolution, not to make any new revenue laws. They suggest an increase of the charges paid by those who purchase nominal rank;

and also to revive the usage, laid aside by the present emperor on his accession to the throne, which allowed those who had been implicated and deprived of office, to repurchase eligibility to the same office. Now in the time of financial embarrassment, say the Board, it should be remembered that China has been preserved in a state of social order and tranquility, by the reigning family, upwards of one hundred and eighty years, and there is not a subject living who eats the herbs, and treads the soil of China, who has not been born and bred under the auspices of the dynasty. It is therefore expected that both the literary class and the common people will not regret a trifling addition to the taxes, but will rejoice, and leap for very gladness, to come forward and assist on the present occasion. Appended to the suggestions of the Board there is a list of the items of increased taxes, and the regulations to be observed by those who repurchase official situations."

No. 4.

"Canton, November 10th, 1826. His excellency *Lí*, the governor of Canton, has issued a proclamation to the following effect. It has come to his knowledge, that the trading boats on the numerous creeks and rivers of Canton, are greatly molested by piratical boats, pretending to the authority of government, and giving out that they are in search of opium and other smuggled goods. Under the pretext of searching, they rob and plunder every boat they attack, and otherwise misuse the people who at all resist them, and the governor acknowledges that the trading people, rather than lose time in vain prosecutions, often put up with the injuries received. He threatens to punish with the utmost rigor of law—even death, in any case that the law will permit any persons who may be brought before him charged with the crimes alluded to.

"His excellency is evidently between the two horns of a dilemma. He but a few days ago issued orders of the most minute kind for numbering, and lettering, and naming, and registering of all sorts and kinds of boats; and thus was raised the expectation of a constant and rigid search by government cruizers. The river pirates have seized hold on this circumstance, and originated a necessity for the proclamation of this day.

"A rather serious disturbance occurred lately on the Grand Canal, the waterman resisted and mocked and insulted the armed police usually attached to those fleets of boats, which made it necessary to call in a military force. There is moreover an endeavor to restore the coasting conveyance for rice, instead of the Grand

Canal, and the conflicting parties as interest inclines are sending in conflicting statements. They are all accused however of employing various expedients to increase the bulk and weight of the grain. Some increase it by "physic," as the Canton people say, about ten per cent. But according to the Peking Gazette the "physic," in the space of one hundred days, destroys the grain.

"There is a sullen silence preserved in the Gazettes concerning the rebellion of the Mohammedan tribes. The local government however is said to consider it in every way a serious national calamity. If suppressed the expense will be ruinous, and some individuals, *who read the stars*, think the dynasty is drawing to a close. The replies of his majesty to memorials on national affairs contained in the Gazette are very laconic, such as, 'Record the document;' 'Be it so;' 'I know it.'

No. 5.

"Canton, Nov. 13th, 1826. The space for placards on the walls of the city having become scarce, the magistrate of this district has caused a square board to be attached to the upper part of a pole, so as that a man or boy can carry it conveniently, as is done in London. On this Board the magistrate has written—

"Mind your doors,

"Watch your fires."

"The people laugh at his vigilance as quite unnecessary, for they are deeply enough interested in doing what he exhorts them to, to render his admonition quite superfluous. They turn round and bid him mind his proper business—for by his neglect and cruelty it is said upwards of two hundred persons died in prison last year. And many of these were perfectly innocent, being either arrested on suspicion or implicated by others.

"The Peking Gazette contains a long letter from the governor of that province on the distress which prevails in the southern part of it; first from excessive rains, and subsequently from a want of rain. The expense to government in supplying the starving poor with rice, water, &c., he estimates at several hundred thousand taels.

"In Húnán province the rivers to the southward of the great Tungting lake have, in consequence of heavy rains overflowed their banks and inundated the surrounding country, carrying away cottages, houses, public offices, and the prison of Chángshá, the chief city of the province. The loss of lives is represented as considerable. His imperial majesty speaks of all this distress with

commisseration, and directs the usual relief, afforded by government in such cases, to be granted to the distressed."

No. 6.

"Canton, December 2d, 1826. Extracts from the Peking Gazettes, dated at court, October 23d, have been received. His majesty expresses great satisfaction on account of a victory over a rebel party at Aksú or Oksou, lat. 41° 09' W., long. 79° 13' E. They were but a small party; and, although they opposed the imperial troops with musketry, when crossing a river, they were all killed by a shower of darts and arrows. A few stragglers were taken, and, after having undergone an examination, were hanged and left suspended *in terrorem*. Several thousand muskets, swords, and spears were taken, and a thousand head of cattle and sheep. The emperor expects that the grand army will ere long concentrate at Aksú, and exterminate the rebels.

"The last article in the extracts, of the above date, contains permission for a European astronomer *Káushau kien*, (whose name stands *ſſſk* in the imperial almanac for next year) to return home to wait upon his aged mother till her death. The governors and deputy governors of provinces are commanded to furnish him with a guide through the provinces, and not to permit his lingering on the road, which might lead to some disturbance. Should his aged mother die soon after his arrival in Europe, he need not return to Peking. On his arrival at Canton the governor is directed to take proper care of him and urge his speedy departure."

No. 7.

"Canton, December 11th, 1826. The regular Peking Gazettes, up to Sep. the 25th, and extracts from later ones up to November 1st, have been received. They are filled with papers concerning the military operations in Tartary.

"A censor has ventured to write against the new law proposed by the Board of Revenue. He sent in his paper on the same day as the Board did theirs, of which circumstance the emperor avails himself to reprimand him, and deliver him over to a court of inquiry,—for he had no business to know anything concerning the project, till the emperor had published his opinion. His majesty defends this, or some similar measure, on the grounds of ancient usage in time of war; and the reasonableness of raising fresh supplies for extraordinary exigencies instead of appropriating the regular internal income of the government to the present external mili-

tary operations. Grain is abundant in Tartary, he says; but the transport occasions a very heavy expense.

"Several of the officers on Formosa, who permitted the burning of villages, and other acts of violence by the insurgents, are punished by dismissal from the service, and others are delivered over for trial to the appropriate Board.

"Yinghó, the minister who was praised by his majesty, for resuming the practice of sending grain to the capital by sea from the southward, has written a letter of thanks. In his letter, he says the practice had been discontinued 200 years. The dynasty abandoned it on account of the Japanese pirates.

"There are from sixteen to twenty junks going from Canton to Tientsin carrying dried fruits, sugar, glass-ware, camlets, woolens, opium, &c., in small quantities. They sail about the beginning of the 6th month; and return in the 11th with ripe fruits, sheep and deer's hams, skins, &c.. Each junk invests between 20,000 and 30,000 dollars."

No. 8.

"Canton, January 6th, 1827. His imperial majesty has observed and censured certain irregularities in the etiquette of the court, which indicate a spirit of assumption on the part of those members of the imperial family who have the title of *wang*, a king. To these, ministers of state only *bend* the knee; but to the princes of the blood, sons of the emperor, they are required to *remain* on their knees, when they present their respects. He has observed this rule violated, and blames it. A Tartar writer also has, when addressing by petition one of the kings, called himself *nútsái*, a slave; which is condemned, as giving too much honor to the king, and as being even worse than remaining on the knees when addressing him. The court of inquiry recommended that the Tartar writer should be chastised as well as degraded and dismissed: but the emperor is satisfied by ordering his dismissal. Part of his crime was getting up a document which related to the emperor, on an inferior material, under the pretext of economy. It was found however that he did not put the money saved into his own pocket, and therefore he was excused.

"Duke Ho, of lord Amherst's embassy, has written to the emperor, saying, that his present appointment as horse-keeper in Tartary, is one of no importance; and therefore he begs leave to be permitted to join the grand army, now proceeding against the Mohammedan rebels. The emperor is displeased by the proposal, and denies the

request: adding, that Ho's conduct is very improper. But, as he thinks his present office of little importance, his majesty relieves him from it; and orders him to come to Peking and wait for farther order.

"A military officer at Aksú in Tartary, in consequence of his father's death, has requested permission to return home, and observe the usual period of mourning. The emperor refuses his request, and desires that he will not, for domestic affairs, neglect national ones. When he has subjugated the rebels, and returns victorious; he will be permitted to go home and mourn for his father."

No. 9.

"Canton, January 10th, 1827. The latest regular Gazettes bring down the Peking details to October, 23d. The second in command Táng Yuchun, has announced repeated victories over the rebels at Aksú, on account of which his majesty expresses great satisfaction. A few thousands were killed or taken prisoners. Standards, muskets and horses innumerable were captured on the occasion.

"The Board of Revenue is commanded to issue two millions of taels, in addition to four millions already advanced to the commissariat in Kánsuh province.

"The general, above referred to, has written to inform his majesty that the soldiers in Tartary are suffering a good deal from the coldness of the season. The emperor has therefore ordered ten taels a man to be advanced to the army, in order to provide themselves with necessaries. There have been more offers of service to join the army in Tartary, but they are like the former ones declined.

"The autumnal death warrant, signed by the emperor at eight successive periods this year, amount to 581. In Canton fifty one are to be executed within 40 days after the signing of the warrant. In Kwangsí twenty-five. In Sz'chuen province, ninety-four are to be executed within the same period. There are nine to be executed who were tried before the emperor; their crimes are not specified.

"In addition to the European astronomer, who has been dismissed at his own request, another is sent away on account of his age and infirmities. They are ordered to travel together to Canton, and are to be sent from Macao to Europe by the governor of the province.

No. 10.

"Canton, January 24th, 1827. An official dispatch from the commander of the forces, Yáng Yuchun at Hami, to his imperial majesty.

“Yáng Yuchun hereby respectfully states to his majesty successive victories over the rebels for the consolation of his sacred mind.

“On the 1st of the 9th month (October 20th, 1826,) I arrived at Hami, where I received letters from Chángtsing and Talingah, saying that on the south of the river Hwanpáshih, to the southward of Aksú, the rebels had posted themselves with a design of opposing our troops. On the 21st (November 9th), they had gone westward along the river and burnt Chahalakih, and had plundered the village Ahla'urb

“Talingah with Pahapú took under their command the imperial troops from Oroumtsi; also Tourgouth and Mungkú forces, and went along the course of the river in pursuit. Having arrived at the spot, they divided themselves into two branches to oppose the enemy.

“On the 22d at a shallow part of the river, the imperial forces crossed, under a discharge of musketry and cannon from the rebel banditti. The imperial troops, with impetuous courage straight forwards rushed and also simultaneously sent forth musketry and arrows, which killed upwards of three hundred of the rebels. Alive were taken upwards of forty. The rebel banditti retired, crossed the river, and fled to the southward. The government troops pursued as far as the great Mohammedan village, where they burnt to death upwards of a hundred persons, and seized innumerable cattle belonging to the rebels.

“Unexpectedly another division of the rebels crossed the river. They were opposed by Kih'urhfakih, but the troops being weak and few were unable to withstand the shock, and were by the rebels dispersed. Another party of the rebels either attempted to surround our troops or to cut off communication.

“When I received these accounts, I was much alarmed and extremely anxious for the defence of Aksú; to which city I sent such orders, and assembled such forces, as not only saved the place, but completely routed the rebel party, three hundred of whom were put to the sword. The horsemen escaped for the moment. The pursuers decapitated the slaughtered bodies of the fallen enemy, and eventually overtook those who fled, a hundred of whom were dismounted and killed; on examining the dead bodies it was believed one of the slain was a leader of the rebel party.

“Some of the prisoners were examined and executed. The whole proceeding, the general says, is sufficient to evince the aid of heaven against the rebels; and *to cheer the hearts of men*. To which his

majesty responds: "Very cheering to men's hearts," and with his vermilion pencil marks several sentences, and concludes by saying he was infinitely gratified by the perusal of the dispatch, promising at the same time to reward the victors."

"The accounts of the fall of Cashgar, when his majesty shed tears as he read the document, are subsequent to the preceding affair.

"Lung-páu, one of the imperial house, who for his dissolute and riotous conduct was sent to Kirin, in eastern Tartary, has made his escape, and strict orders are issued to apprehend him. He *must* be taken—says his imperial majesty.

"A military officer of some rank has committed suicide, because, it is alleged, he could not obtain permission to return home and repair the tombs of his ancestors, which had been injured by an inundation. The emperor suspects there was some other cause, and has ordered a strict inquiry to be made on the subject.

"During heavy rains and sleet in the province of Honán, great fears were entertained that the Yellow river would burst its banks, but happily, through the exertions of the officer appointed to watch against such an occurrence, no material injury was sustained. His majesty expresses great gratitude to the river god, and has sent ten large Tibetan sticks of incense to be burnt before the image, and has directed that worship be paid and sacrifices offered in the emperor's name.

"His majesty has issued a severe censure on duke Ho, of lord Amherst's embassy, and degraded him from the office of Nui táchin (inner great statesman) and has moreover ordered him to be subjected to a court of inquiry. The reason assigned is, that not being satisfied with the refusal to let him join the grand army, he solicited leave to come to court for an audience of the emperor. He was allowed to come and ordered to state to the officers of the great military council what his wishes were. He replied that he merely wanted to see the emperor; and had no business to state to him. This conduct was considered so stupid and foolish as to subject him to the punishment mentioned above. His majesty remarks that were other officers to act thus, the respectability of government would be gone."

No. 11.

"Canton, January 27th, 1827. Extracts from the Peking Gazettes up to December 14th, 1826, have come to hand; and contain several papers concerning the late disturbance on Formosa, and the present contest in Little Bucharia.

“His majesty blames the late resident at Wúshih, which is situated between Cashgar and Aksú, for his ignorance of the dispositions of the people he had to govern, and for improper severity towards them.

“Some horses had been stolen or lost, for which the resident seized and kept in custody some of the chiefs, and took from them the honorary peacock’s feather which his majesty had conferred, till the horses should be restored. He next ordered a person entitled a *muksa*, to come to him at Aksú, but the *muksa* suspected treachery, and would not go,—on which the resident proceeded to violence and wounded the *muksa*. For these several cases of mismanagement he is recalled, and commanded to put himself under the orders of Chángling, the minister of state, who is acting as commander-in-chief at I’li.

“Chángling has reported to his majesty a complete victory over a division of the rebel banditti,” (as they are called) near Aksú. The extermination was complete; and the “rebel-thieves washed clean” from the face of the earth. The division consisted of about 3000 men. The perusal of the document gave his majesty great joy.

“The rebels opposed for a time the imperial troops: but they were out-mancœuvred, and thrown into confusion. Húcháu, an adjutant, went out from the ranks, and in personal combat killed several of the rebels, when his majesty’s forces, rushed on to the conflict, and killed the larger half of the rebel party: the rest fled, were pursued, and cut down, till not a man escaped. Afterwards seventy men were taken prisoners, and fifty-two women were found. Among the slain five leaders were discovered, whose heads were, forthwith, cut off, and taken away. A great number of muskets, spears, swords, iron-balls, powder, horses, cows, and sheep were taken. Thus, as the emperor expected, on the actual arrival of the two great and skillful generals, Chángling and Yáng Yuchun, victory has declared on the side of the imperial army.

“His majesty has conferred on the generals and officers, jeweled rings, swords, purses, &c., &c. In one dispatch, some officers are blamed, who, when wounded, had retired, or retreated before the army; but his majesty distinguishes between that, and actually flinching in the day of battle, and therefore excuses them.

“In a letter from Yunnán to the emperor, it is stated that they have, in the government ware-houses, upwards of nine millions of catty of tuttenag and lead; and a request is made by the governor that its accumulation may be stopped for one year, as what they

already have is enough for the consumption of all the provinces, for one or two years to come.

“To the imperial Astronomical Board, two Tartars have been appointed instead of the two Catholic missionaries lately sent away. From this it would appear that his majesty purposes to relinquish the European part of this establishment.”

No. 12.

“Canton, February 1st, 1827. There is a report of the Yellow river having burst its banks; but no written details have yet been received. It is commonly said that his majesty is most unfortunate; nothing but droughts or inundations, insurrections or rebellion are heard of, in any part of the empire. The Chinese call the Yellow river, the emperor's Family-ruining, or Prodigal son.

“The emperor is now in his 46th year. In early life he was passionately fond of martial exercises, archery, horsemanship, &c. To increase his muscular strength he took medicinal preparations, called “strengthening pills;” which occasioned the loss of his teeth. He is tall, lank, hollowcheeked, black-visaged, toothless and consequently prominent chinned.”

No. 13.

“Canton, February 20th, 1827. In the Peking Gazette there is a long paper concerning the lake called Tungting hú, in the centre of Húkwáng, on which divides the modern Húpeh, or province north of the lake, from Húnán, the province south of the lake.

“This lake is 800 Chinese *k* in circumference, which is more than 200 English miles. The emperor Yungching spent 200,000 taels in rearing a stone break-water, in the centre of it. He made it in the form of a *bow*, by which he formed an artificial bay towards the southward to defend vessels from gales of wind blowing from the northward

“This lake is much infested by pirates; and to adopt such measures as will protect the traders from these, is the object of the paper from Sungfú, the governor of province. His recommendation is that around the shores of the lake in each district the civil and military officers shall be responsible for the portion of the lake opposite their own coast; at the same time when any alarm is given, they shall all be required to act in concert.

“In Shensí province about the latitude 37° N., it appears that annually the Yellow river is frozen over; and the barbarous inhabitants about the lake called Ko-ko-nor, (by the Chinese T'singhái)

cross the river and commit depredations on the borderers. There is a long letter from the governor of Shensi on the subject, complaining of the local military officers for neglect of duty. Inroads have been made five times this season, and the principal officer has reported them only twice, to an inferior authority, and never to the governor at all. The Mungkú inhabitants had lost their cattle and brought the affairs before the governor. The governor recommends two methods to obtain the parties who have been guilty of the depredations alluded to: the one is to employ spies; and the other, to interdict the exportation of tea to those tribes who have been guilty.

“By this days Gazette it appears that 10,000 camels are employed by the commissariat in transporting provisions and necessaries to the army in Tartary. Luhning, a general now in his sixty second year, being quite unable to move in consequence of disease brought on by exposure to cold and damp during his military services, has requested leave to retire. Against rebels in Húpih and other places he has been engaged in four wars; he has fought in a hundred and eighty-five battles; has killed twenty-five rebels, taken three prisoners, and been once wounded.

“The question is now whether to let him retire on full pay or half pay. The military Board says the four requisites for full pay are found in Luhning; he has killed enemies, taken prisoners, been wounded, and is 60 years of age. It is therefore recommended that he be allowed to retire on full pay.”

No. 14.

“Canton, February 17th, 1827. On the 4th instant the governor of Canton Lí, and the deputy governor Ching, at their respective offices, at 5 o'clock in the morning, opened the gates under a salute, and according to custom, in the great hall, directing their adorations to the imperial palace in Peking, performed the ceremony of homage, and opened the government seals, which had been shut up during the new-year's holidays.

“All the secretaries, clerks, &c., arranged in a line, performed the kotow and congratulated their excellencies.

“The next day a sum of money from the revenue of the province was forwarded to Kánsuh, towards defraying the expense of the army there.

“Extracts from the Peking Gazette dated at court, January 9th have been received. In consequence of the death and retirement of several of the heads of provincial governments, a number of promotions and changes have taken place.

“Chángling, the commander-in-chief in Tartary, has written to inform this majesty, that a prisoner taken from the rebels, had confirmed the previous statement, purporting that in the battle of Aksú, a considerable number of the rebel leaders had fallen. They had been sent from Cashgar, Yarkand and other places, and were at that battle completely swept away, not one of them having escaped. In consequence of this, the advance of the grand army will be, his majesty anticipates, a matter of no difficulty. He regrets the fate of those officers and men, who in the preceding engagements, either committed suicide or fell in battle; especially the general King-tsiáng, who sacrificed himself for the sake of his country. Further honors are conferred on the persons and kindred of the heroes of Cashgar and Aksú.

“The fifth minister of state, Yingho, who is of the same family as the present hoppo Wán, is turned out of the ministry; and ejected from his chambers in the imperial palace, where he resided to advise with the emperor. He and other members of the Board of Revenue are delivered over to a court of inquiry.

“The occasion of this proceeding was a request presented to government, by some private individuals, in the neighborhood of Peking, to be permitted to open silver mines. It is considered by government a settled point, that silver mines, in the provinces, should remain shut. But on the mention of the present case, the emperor at first thought the proximity to the capital might make some difference, and he ordered the governor of Peking to ascertain whether there was any objection from the *fungshui*. However, on rethinking, he considers it quite improper to admit the question for a moment, and he therefore orders the governor of Peking to desist from the inquiry; and censures the Board of Revenue for not giving an instant refusal to the application: his majesty says, “Yingho was a minister of state, and not unacquainted with the dignity of government; yet he took the lead in presuming to lay such a subject before me: what sort of sovereign does he look upon me to be, that he should carry his presumption to such an unlimited degree! It is impossible not to punish him. Yingho is hereby commanded to descend to the rank of colonial secretary; and to retire from the rooms of my southern library, and the management of the imperial household,” &c.

“Several of the princes and the first minister are ordered to revise the imperial genealogy.

“The late governor of Canton, who was sent to Yunnán at the close of the Burmese war, is missing in the Peking Gazettes.

A Tartar called Ilípú is now the acting governor of Yuunán province.

“His majesty has ordered 6000 camels for the commissariat department. These camels cost, it is said, 42 taels each.”

In laying before our readers the foregoing brief and miscellaneous Reminiscences, we have had in view a threefold object: first to give them a variety of important facts; in the second place, to afford occasion by those facts to notice remarkable changes or coincidences in the affairs of state; and in the third place, to observe how carefully Dr. Morrison watched and recorded the political phenomena of the Chinese empire. Of these very numerous facts, we will notice only a few, and those in order that we may indicate changes from, or coincidences with, what is now current.

1. Pureness from bribes has been claimed and proclaimed by Chinese officers from time immemorial. It is customary for them, on entering a new office, first to proclaim their uncorruptedness; and having done this, at once to set about doing the very thing they have disclaimed. Hence officers, 官, are said to have *two mouths*. We have good reason to know that even the high spirited commissioner, Lin, could and did receive what was nothing more nor less than gifts, or *bribes*. It is said that there is no office in the empire that is not venal, and but few that are not bought. And having bought office, the incumbent deems it his rightful privilege to get “indemnity.”

2. The banditti, at Canton and down to the sea, the paper passes, &c., are quite as numerous and current now as they were in 1826.

3. On the score of petitions, translated by hong-merchants, traitorous Chinese assisting foreigners, &c., all is changed. The old order of things has disappeared.

4. The disposition, noticed in certain Manchu and Mongolian officers, to use Chinese terms, instead of their own, has been long animadverted on by the emperor, and, it would seem, to very little effect, this affectation of Chinese phraseology still continuing as rife as ever.

5. The protracted deliberations of the Board of Revenue, on the state of the imperial finances, of which so much has recently been heard, it is abundantly evident from the foregoing notices, are no new thing in China.

6. The Grand Canal is likewise now, as of old, continually ‘overstepping the bounds of propriety,’ and causing anxiety to both sovereign and people

7. Accounts of calamities,—occasioned by inundations, by the want of rain, by scarcity of grain, &c., fill the whole history of China. They are found in every dynasty, and in every age.

8. European astronomers we believe have entirely ceased to have place in the Astronomical Board at Peking. We fancy, however, that their services may ere long be again sought; and if sought, they will doubtless be obtained. On page 154, in this number, it will be seen that the imperial government has opened the way for scientific men and artists to enter the service of his majesty.

In concluding our own remarks on these notices, made by Dr. Morrison, we ought to state that we have given only about one half of the numbers contained in the original file, kindly placed at our disposal. For many years, indeed from the time he came to China in 1807, till the time of his death in 1834, he was a careful observer of men and things. There was no other European whose knowledge of China and the Chinese could be compared with that which he possessed. From the time he entered the service of the honorable East India Company till he left it, he kept very full journals, not only of the correspondence with the local government, but also of his own doings. He likewise prepared copious notices from the Peking Gazettes, and transmitted them almost daily to the chiefs of the factory. The foregoing Reminiscences are specimens of what he did in this department. Such a series of notices, from the Gazettes, is very valuable, affording the best means of making us thoroughly acquainted with the present state and prospects of China. But these were his minor duties. The amount of instruction which he communicated, orally and by means of the press, was very great. He was remarkably pure in doctrine. He loved the Bible, and the duties it enjoins. He preached both in English and in Chinese, till a few days before his death, and with good effect.

ART. III. *Topography of Kwángsi; situation and extent of the province; its area and population; its subdivisions, rivers, mountains, productions, &c.*

OUR readers will find the following papers in volumes eleven, twelve, and thirteen: in volume eleven page 45, the names of the

eighteen provinces, with the names of their principal and subordinate divisions; and also topographical notices, of Chehkiáng, on pp. 101 and 162; of Kiángsú, on p. 210; of Ngánhwui, on p. 307; of Kiángsí, on p. 374; of Chihlí, on p. 438; of Shántung, on p. 557; of Shánsí, on p. 617; of Fukien, on p. 651; in volume twelve, on pp. 88, 309, 477, notices of Kwángtung; and in volume thirteenth, on pp. 320, 357, 418, 478, 513, and 561, an alphabetical list of all the provinces, departments, districts, &c., of the whole wide empire of the reigning dynasty.

The detailed survey of the several provinces we now resume, commencing with the 'Hide West,' as the Chinese call the province *Kwángsí*, 廣西, situated directly westward from the Wide East, or *Kwángtung*, 廣東, as they call the province of Canton.

The province of *Kwángsí*, or the Wide West, is of an irregular shape, approaching to a parallelogram. According to our large map, generally followed in all the preceding descriptions, it extends from about long. 4° 15' to 11° 30' W. of Peking; and from lat. 21° 45' to 26° 15' N. It comprises an extensive territory of 78,250 square miles, with a population of 7,313,895 souls, giving an average of 93 to each square mile. It is bounded on the north and northeast by Kweichau an Húnán, on the east and southeast by Kwángtung, on the southwest by Cochinchina, and on the west by Yunnán. Proceeding from the city of Canton, nearly due west, a distance of one hundred and forty miles, or a little more than two degrees, following the *Sí Kiáng*, or West River, you arrive at the frontiers of the province, not far from the city of Wúchau. At that point you stand on the lowest ground in the province; and at no great distance from you, numerous rivers converge and unite their waters—some of these taking their rise along the northern frontiers, others on the southern, while the sources of the principal ones are found farther west in the provinces of Kweichau and Yunnán.

The following is a complete list of the departments and districts of the province, in the order they are enumerated in the Ta Tsing Hwui Tien.

I. 桂林府 *Kweilin, fú*; or the

Department of *Kweilin*, comprises ten districts,
viz: 1 ting, 2 chau, and 7 hien.

1 臨桂	Lin̄kwei,	3 永寧州	Yungning chau,
2 陽朔	Yángsoh,	4 永福	Yungfuh,

- | | | | | | |
|---|----|------------|----|----|-----------------|
| 5 | 靈川 | Lingchuen, | 8 | 全州 | Tsiuen chau, |
| 6 | 興安 | Hingngán, | 9 | 義寧 | Yning, |
| 7 | 灌陽 | Kwányáng, | 10 | 龍勝 | Lungshing ting. |

II. 柳州府 *Liúchau fú*; or the

Department of Liúchau, comprises eight districts,
viz : 1 chau, and 7 hien.

- | | | | | | |
|---|----|-------------|---|----|------------|
| 1 | 馬平 | Mápíng, | 5 | 懷遠 | Wáiyuen, |
| 2 | 來賓 | Láipin, | 6 | 柳城 | Liúching, |
| 3 | 象州 | Siáng chau, | 7 | 融縣 | Yung hien, |
| 4 | 雒容 | Lohyung, | 8 | 羅城 | Loching. |

III. 慶遠府 *Kingyuen fú*; or the

Department of Kingyuen, comprises five districts,
viz : 1 ting, 2 chau, and 3 hien.

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|---|----|----------|---|-----|---------------|
| 1 | 宜山 | Yshán, | 4 | 河池州 | Hochí chau, |
| 2 | 天河 | Tienho, | 5 | 東蘭州 | Tunglán chau. |
| 3 | 思恩 | Sz'ngan, | | | |

IV. 思恩府 *Sz'ngan fú*; or the

Department of Sz'ngan, comprises three districts,
viz : 1 ting, 1 chau, and 3 hien.

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|---|-----|---------------|---|----|--------------|
| 1 | 武緣 | Wúyuen, | 4 | 遷江 | Tsien kiáng, |
| 2 | 百色廳 | Pehshih ting, | 5 | 賓州 | Pin chau. |
| 3 | 上林 | Shánglin, | | | |

V. 泗城府 *Sz'ching fú*; or the

Department of Sz'ching, comprises three districts,
viz : 1 chau, and 2 hien.

- | | | | | | |
|---|----|----------|---|-----|--------------|
| 1 | 凌雲 | Lingyun, | 3 | 西隆州 | Silung chau. |
| 2 | 西林 | Silin, | | | |

VI. 平樂府 *Pingloh fú*; or the

Department of Pingloh, comprises eight districts,
viz : 1 chau, and 7 hien.

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|------|-----------|-------|------------------------|
| 1 平樂 | Pingloh, | 5 修仁 | Siájin, |
| 2 昭平 | Cháuping, | 6 永安州 | Yungngán <i>chau</i> , |
| 3 賀縣 | Ho hien, | 7 恭城 | Kungching, |
| 4 荔浦 | Lípú, | 8 富川 | Fúchuen. |

VII. 梧州府 *Wúchau fú*; or the
Department of Wúchan, comprises five districts,
viz: 5 hien.

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|------|------------|------|------------|
| 1 蒼梧 | Tsángwú, | 4 容縣 | Yung hien, |
| 2 藤縣 | Tang hien, | 5 懷集 | Hwáitsih. |
| 4 岑溪 | Tsinkí, | | |

VIII. 潯州府 *Sinchau fú*; or the
Department of Sinchau, comprises four districts,
viz: 4 hien.

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|------|------------|------|----------|
| 1 桂平 | Kweiping, | 3 武宣 | Wúsiuen, |
| 2 貴縣 | Kwei hien, | 4 平南 | Pingnán. |

IX. 南寧府 *Náuning fú*; or the
Department of Náning, comprises six districts,
viz: 3 *chau*, and 3 hien.

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|-------|------------------------|------|---------------------|
| 1 宣化 | Siuenhwá, | 4 隆安 | Lungngán, |
| 2 新寧州 | Sinning <i>chau</i> , | 5 永淳 | Yungshun, |
| 3 上思州 | Shángsz' <i>chau</i> , | 6 橫州 | Hwáng <i>chau</i> . |

X. 太平府 *Táiping fú*; or the
Department of Táiping, comprises seven districts,
viz: 2 *ting*, 4 *chau*, 1 hien.

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|-------|-------------------------|-------|------------------------|
| 1 崇善 | Tsungshen, | 5 養利州 | Yángli <i>chau</i> , |
| 2 龍州廳 | Lungchau <i>ting</i> , | 6 左州 | Tso <i>chau</i> , |
| 3 明江 | Mingkiáng <i>ting</i> , | 7 永康州 | Yungkáng <i>chau</i> . |
| 4 寧明州 | Ningming <i>chau</i> , | | |

XI. 鎮安府 *Chinngán fú*; or the
Department of Chinngán, comprises three districts,
viz: 1 *ting*, 1 *chau*, 1 hien.

- 1 天保 Tienpáu, 3 小鎮安鑿 Siauchingán
2 歸順州 Kweishun chau, ting.

XII. 鬱林州 *Yuhlin chau*; or the
Department of *Yuhlin*, comprises four districts,
viz : 4 *hien*.

- 1 陸川 Luhchuen, 3 博白 Pohpeh,
2 北流 Pehliú, 4 興業 Hingnieh.

The following brief descriptions of the several departments of the province are taken mainly from the imperial statistics, as we find them in the *Hwui Tien*.

I. The department of *Kweilin* forms the northeastern portion of the province, having the departments of *Liúchau* and *Pingloh* on the west and south, and on the north and west the departments of *Tsingchau*, *Páuking*, and *Yungchau*, in *Húnán*. It is of a circular shape, having the chief city,—*Kweilin*, the metropolis of the province—situated near its centre. It is the seat of the provincial government, being the residence of the *siunfú* or governor, and of the financial commissioner or *píching sz'*. Its name, *Kweilin*, 'Forest of Cinnamon trees,' is evidently derived from the fact, that the country is covered, in many places, with this tree. It stands on the west bank of the *Kwei kiáng*, or "Cinnamon river," just above its junction with the *Yáng* river.

II. The department of *Liúchau* is conterminous with the province of *Kweichau* on the north and northwest; on the east with the departments of *Kweilin* and *Pingloh*; on the south with that of *Sinchau*; and on the west with those of *Sz'ngan* and *Kingyuen*. From east to west it is narrow, but stretches nearly two degrees from north to south. The chief city of the department stands on the northern bank of the *Lung*, Dragon river, one of the principal branches of the *West* river.

III. The department of *Kingyuen*, like the preceding, is conterminous with the province of *Kweichau* on the north and northwest; on the east it is bounded by *Liúchau*; south by *Sz'ngan*; and west by *Sz'ching*. The chief city is situated, on the southern bank of the *Dragon* river, near the eastern border of the department, and is, *Du Halde* says, "encompassed with frightful mountains."

IV. The Department of *Sz'ngan* lies south of *Sz'ching* and *Kingyuen*, having *Liúchau* and *Sinchau* on the east, and *Nánning*,

Táiping, and Chinngán on the south and southwest. Its form is somewhat like that of a boy's kite, a narrow strip of territory extending, from what appears as the body of the department, along the Siyang kiáng, quite on to the borders of the province of Yunnán.

V. The department of *Sz'ching* forms the northwest portion of the province, and is bounded on the north by Kweichau, on the west by Yunnán, on the south by Sz'ngan, and on the east by King-yuen. Its shape is nearly that of a parallelogram.

VI. The department of *Pingloh* is bounded by Húnán on the northeast, by Kwángtung on the east, by Wúchau on the south, by Sinchau on the southwest, by Liúchau on the west, and Kweilin on the northwest. Its chief city stands on the east bank of Cinnamon river. The country is traversed by several rivers runing from north to south.

VII. The department of *Wúchau* is bounded on the east and northeast by Kwángtung, on the northwest and west by Pingloh and Sinchau, and on the south by Yuhlin. It is a narrow tract of land, and extends from southwest to northeast a distance of more than a hundred miles.

VIII. The department of *Sinchau* is bounded by Liúchau on the north, by Pingloh and Wúchau on the east, by Yuhchau on the south, and by Nánning and Sz'ngan on the west.

IX. The department of *Nánning* is bounded on the north by Sz'ngan and Sinchau, on the east by Yuhlin, on the south by the province of Kwángtung, and on the west by the department of Táiping. According to Du Halde, "great parrots are found here, also a kind of fowl which discharges threads of cotton out of its mouth, also very large porcupines, which dart sharp quills at those who approach them."

X. The department of *Táiping* is bound north by Sz'ngan, east and north by Nánning, on the southeast by Kwángtung, on the south and southwest by Cochinchina, and on the west by Chinngán, and forms the southwestern portion of the province. The soil is fertile, and the country populous.

XI. The department of *Chinngán* is bounded on the north by Sz'ngan, on the east by Táiping, on the south by Cochinchina, and on the west by Yunnán. Honey and wax are plentiful in this department.

XII. The department of *Yuhlin* is bounded on the northwest by Nánning, on the north by Sinchau, on the northeast by Wúchau,

and on the remaining sides by the province of Canton. Its situation is due north from the island of Hainán.

The principal river of the province is the great Western river, which has its sources in the provinces of Kweichau and Yunnán. Like most other rivers, it takes different names in different parts of its course. Its tributaries are very numerous, indicating that the province is well watered in every part. Hills and mountains rise in all the several departments, and many of them are inhabited by tribes of the Míáu tsz'. Large quantities of excellent timber come from this province to Canton. Rice, silk, and various fruits, common in Canton, are plentiful. Mines of the common and of the precious metals exist, and have at times been worked and found productive. For the most part, the people are rude and unlearned.

ART. IV. Report of the Foundling Hospital at Shánghái, translated from the original for the Chinese Repository.

IN the second year of Yungching, in the intercalary 4th month, the 28th day, the following imperial edict was issued to the prefect and subordinate officers of Shuntien fú.

“Outside the Kwángning gate of the capital, there has heretofore been the Pú Tsí Táng, or Hall of Universal Benevolence, where all aged, diseased, and destitute persons might find an asylum. Those who had the control of the business, invariably delighting in virtue, well-merited commendation, and his sacred majesty Kánghí gave them an inscribed tablet in order to lead onwards to the love of virtue. You, who have the official charge of this place, ought also constantly to give them commendation and advice in order to stimulate and excite them. But those who are young and strong, with vagrants and idlers must not promiscuously enter, by borrowing any false pretext, which would tend to increase wandering and idleness, and give rise to disturbances. And we have heard that within the Kwángkiú gate there is a Foundling Hospital, where all those infants and children, who cannot be nourished and brought up, are received during a course of ten years; it has reared and settled very many. The nourishing of the young and the maintaining of orphans (which is recorded in the monthly register) being an

exaltation of virtue of a similar nature with the supporting of the infirm, and compassionating of all the aged, and a thing which in the common practice of the world is difficult, we, both praising and delighting in it, have especially granted a door-tablet, and also make a gift of money, in order to manifest our own inclinations, and by commending and leading the way in pecuniary aid to stimulate and rouse to action. We have again sent communications to the governor and vice-governor of each province, that they may transmit their orders to their officers to advise and call forward all those who love to do good, throughout all the cities, large towns and populous places. If they can, in accordance with the regulations of the capital, effectually carry on this matter, on the principle of nourishing the young and pitying the destitute, they will similarly reap advantages, and the compassionate and kindly feelings of men will be excited and roused into action. Special edict."

Preface to the Report.

There is no employment better than that of nourishing infants, but there is also nothing more difficult than this nourishing of infants. Are there widows? Compassionate them. Are there aged? Support them. They can speak of their troubles. But with infants it is not thus. Are there sick? Dispense medicine to them. Are there the starved and cold? Give clothing to them. Beyond this there is naught to be done. But in the bringing up of babes, the babe must depend upon its wetnurse. It is also unlike the charity-schools, where they only require a teacher; and unlike the burying of the dead, when you can hire coolies and may also lead them yourself. The infants, having entered the establishment, must there remain, until they have been brought up to girl or boyhood, when they may leave. It is unlike the precautions for saving the shipwrecked, which are only extraordinary cases. It is unlike the receiving of the wanderer, who after a while returns. The squalling babe is committed to the care of the wetnurse, who gave not birth to it, and this care must be prolonged even to the extent of months and years, before it can be brought to maturity. If with one or two there be a fear of not properly sustaining the charge, how much more in case of some tens and hundreds? But I say that it is not difficult if so be there are people to superintend this business.

Shánghái Foundling Hospital has existed ever since the 49th year of Káughí; and during this interval there have been many times of prosperity and many of decline. When prosperous, it has protected and brought up very many. When in decline, it has sent

them away to other cities. Does not this arise from the different circumstances of former and succeeding times, and also from the difference occasioned by efficient or inefficient superintendents? In the 16th year of Táu kwáng, when I had the magistracy of the city, the establishment had declined, and I pondered over the methods for reviving it. Understanding that the former superintendent 'Tsáu-kiun was dead, I therefore quickly gave over the business of the establishment to Chúkiun of the Tungjin Táng, in connection with that. Chúkiun at first refused, but afterwards took the office; and after he had done so, with a singleness of purpose, devising most excellent and admirable plans; and if we consider the time of its first establishment, the present was comparatively better, and my heart was exceedingly delighted.

Some one perhaps will say, since Chúkiun is thus able to plan for the establishment, and at first expressed a wish to hold office but for a short period, why should he wish, having acquired merit, to retire? Perhaps lest he might be involved in some responsibility, perhaps fearing lest he should not eventually succeed, and he would act beforehand. All these then are those who do not know Chúkiun.—He who sees an opportunity for doing good and does it, is benevolent. He who acts and does not anticipate the difficulties, is unwise. He who is aware of the difficulties, and does not meet them, wants resolution. Chúkiun knew of the difficulties of the affair regarding the Foundling Hospital; and yet could not bear to see the decline of the institution. This refusal showed his wisdom; and his accepting of the office, his benevolence and resolution. I at first, on account of his refusal, believed him capable of discharging this office; and on his assuming it, I still more considered him capable of success.

The Shú King says, "If you would nourish infants, you must sincerely seek out their wants." It also says, "Anticipate the difficulty, in order to accomplish with ease." Mark Chúkiun's commencement to his call for subscriptions, and you will then see his mind. Let those who succeed him, acting in accordance with the old regulations, be fearless of difficulties, and not willing to slur them over. Thus, he who protects the life of infants, and displays the benevolent favor of the government towards the young, how shall his merits be accounted small?

Now Chúkiun has printed the following report, which he laid before me, requesting me to add a preface, because I was well acquainted with the difficulties of the matter, and the subsequent suc-

cess in meeting them. Regarding the numbers of subscribers, and the particulars of the regulations, as they are all stated in this book, I need not again refer to them.

This preface is written by Wáng Mien, the promoted prefect of Súchau, assistant superintendent of the public granaries, acting prefect of the independent prefecture of Táicháng, formerly the acting sub-prefect of Shánghái.

Report of the Shánghái Foundling Hospital.

Shánghái has had a Foundling Hospital from the 49th year of the emperor Kánghí. It originated in an imperial order, which was issued through the whole of the provinces, to the officers of each district and department, directing them to superintend the public contributions, and to await the voluntary subscriptions of the gentlemen and scholars (towards Foundling Hospitals). But alas! in all this our city was deficient. For two years previously, in consequence of dearth, deserted children filled the roads. At this time the learned scholar Mr. Wítung Tsáu had returned home on sick leave, and compassionately wished to form some plan for their relief. In conjunction with Mr. Sí Chincháng, he drew out regulations for an institution, and consulted with him. The latter gentleman generously granted a garden near the sub-prefect's office, and to the eastward of the Táhshwui bridge, and drew plans for the building, to consist of three halls; the centre one for the idols and their worship; behind there was to be a bedroom, a sitting room, and kitchen, for the accomodation of the stipendiary officers of the institution. In the front there was to be a door-tablet bearing the inscription, "Foundling Hospital." On the left side there was to be the place for receiving the infants; the persons who brought them were to strike the door-post, so that the people inside may not have any clandestine communication; on the east and west were to be empty chambers for the accomodation of two wetnurses, so that the foundlings when brought in may be suckled for a while, until they are apportioned by lot to the wetnurses outside. The directors each contributed in his own department. The yearly officers gave largely towards the yearly expenses. There were Mr. Wúkáng, with his brother Tsáunán, his nephew Táchun, and Mr. Síchun's son-in-law Lí Hohchau, who shared equally the duties of office. The monthly officers contributed monthly the supply of fuel and water, and attended to the foundlings. There were also overseers, who according to the seasons solicited for clothing, examined into and kept the books, superintended the physicians and apothecaries, as well as

the stipendiary officers and servants of the institution. Every year a report was published, in order to make manifest their justice and diligence.

At this time they were leaders in goodness, and the hearts of all men were stimulated to action. Those who contributed, sent subscriptions from all quarters; those who strove to excite an interest in the affair, endeavored to be first and feared to be behindhand; and thus the circumstances attending the origin of the Foundling Hospital were exceedingly favorable. But afterwards the officers became remiss, and the subscribers daily diminished in numbers. But the four yearly officers behaved as heretofore. As regarded the institution, the great and small matters, income and expenditure, with the balancing of accounts, all depended upon the care of Hohchau. His assistant was Kingnán the son of Mr. Sitsun, who filled the offices of a yearly director, overseer, and monthly inspector. It is difficult to find a man who will in this way exert himself as a monthly officer, and also by exciting interest and providing funds. In all reverses, he was ever the most excellent. Hohchau holding the office of an overseer, unceasingly applied himself to the care of the expenditure, and yearly in the autumn, in conjunction with a few like-minded friends, he called on the public for assistance, throughout the city and suburbs, and was the leader and foremost in all these efforts. People willingly responded to their call, and fully defrayed the half of the necessary expenses. About the 60th year of Kánghí, Mr. Wúkáng died, and thus was lost one of the yearly directors. Deficiencies in wages and food, were paid by Hohcháu himself, in order to meet the monthly exigencies. Besides thus providing for wages and food, he constantly visited and attended to the affairs of the institution, and although his domestic business was pressing, he did not relax in his exertions. The sincerity and excellency of his delight in virtue increased with the lapse of time, and to his efforts may be attributed the continuance of the institution. When Kingnán died, it was difficult for Hohcháu to manage matters alone, and he called on his friends for assistance. In the 4th year of Yungching, Táchun responded to his call, and at the same time the three brothers Chibsung, Kingsán, and Yumán, planned together with him, to restore the affairs of the institution. These three gentlemen were all nephews of Wúkáng, and they said that, with regard to the Foundling Hospital, sincere effort was needed, and that they strove not for fame. If yearly eleven children are received and nineteen die, is this the want of compassion in the

directors? Upon this, they carefully examined the early regulations. First they renewed the rules of examination, investigated the deficiencies of the children's clothing and food. Next they paid attention to the regulations regarding the physician and apothecary, to see that the infants had aid in time of sickness. As it was important that the state of the wetnurses should be ascertained, they again brought up the plan of strict investigation, and the giving of a certificate of hire, thus lessening the privations of the children.

Also with regard to the necessary cautions in the allotment of the children, they revived the practice of casting lots for the nurse, and thus collusion and partiality were avoided. In the 11th month of this year, Hohchau resigned the office of overseer, and the two brothers Tsiáukwoh in conjunction with some like minded friends divided the works into four periods of three months each. They again kept the register, with the most minute correctness, and the accounts were audited with the greatest accuracy, and the report published monthly. The interior regulations of the establishment were strictly enforced, they were very particular in the discharge or retaining of the wetnurses; scrupulously careful that those who adopted children should attend to their preservation; and appointed officers to attend to the proper treatment of the dead. Lest the children should be bitten by mosquitoes Chúnán distributed curtains to them all; and lest they should cry from cold, Táchun gave all additional padded clothes. The regulations having been long neglected, Kingsán and Táchun consulted together, and had them published for general information. The hall being out of repair, Yumán, Táchun, with the virtuous lady Wúkáng's widowed daughter-in-law, applied themselves to the restoring and beautifying of it. The regulations were gradually renewed and order re-established. The superintendents and other officers applied themselves faithfully and with single-mindedness to their respective duties, and the lives of the infants were thus preserved.

These were the means by which the institution was enabled to attain to its former condition, and even to surpass its previous prosperity. I, Tsinchin, look upon the Foundling Hospital as a plan similar to the practice in the Cháu dynasty, of relieving orphans in the spring and summer seasons; as in the Hán dynasty, the emperor issued an edict to supply, from the public granaries, orphans and those who had children whom they were unable to support; or as in the Sung dynasty, 500 *máu* of the public grounds were given for the erection of buildings for the reception and nourishment of cast-

away children. During the Yuen and Ming dynasties, until the present time, there were no fixed regulations. But when the present emperor ascended the throne, throughout his whole conduct he showed his reverence for the institutions of the ancient emperors, and in his pity for orphans, he was even more sedulously compassionate. Shunchí rigorously prohibited the drowning of female infants. The empress dowager gave large contributions of rice to the Foundling Hospitals. Kánghí widely diffused his gracious benevolence, and in his southern progress specially gave an autograph inscription for the central hall of the Súchau Institution. On his accession to the throne, he gave to the Institution in the capital, a golden inscription, intimating that it was a mark of commendation. He also issued an edict, commanding that letters should be transmitted throughout the provinces requiring the officers to exhort and call on the people for subscriptions. His favor to the young surpassed the thousand ages of antiquity. By such examples we may see the deep and renovating influences of imperial virtue, and the unlimited extent to which it feeds the charity of the benevolent and the excellent.

The Shú King says, "The end and the beginning are as one, and virtue must be daily renewed."

The Book of Ode says, "Children's children, and grandsons' grandsons follow without failure." From these quotations we infer that to commence such establishments is not easy, but that to maintain them is still more difficult.

In the business of a Foundling Hospital, energy, funds and order are required: if one of these then are wanting, it cannot be supported. At present, all these worthy gentlemen have attained this end by great energy, have maintained it by sufficient funds, and have carried it out by order. The difficulties which still remain lie in the means of its continuance. Does not the sage say, "The virtuous is never single, he must have associates?" Thus all these worthy gentlemen, having each exerted his energy, and used his means and measures to befriend these squalling babes, have been followed in the higher classes by civil and military officers, and in the lower by the principal individuals in the towns and villages. Who did not obey the imperial injunctions for the diffusion of general benevolence, or mutually assist in supplying that which the funds and measures were not sufficient to attain to? A universal answer, to a general demand! And an ever-flowing and continuous stream! The children of our town have, in fine, ever received

protection by this institution. Whence should so much anxiety arise lest funds should be meagre and means small? I, Tsinchin, having retired from office on account of my parents' death, with Hān Kánlái and Cháng Kienfau performed the duties of secretaries to the institution. We subsequently published the regulations, with a general statement of the progress of the institution, and appended the names of all its superintendents and officers in readiness for the examination of the local magistrate.

Wúkáng, Sitsun, Tsáunán, Hohchau, Kingnán, Chíhsung, King-sán, Yumán, Tahchun, Hienfú, all fellow citizens with Kánlái and his son-in-law Tsiaukwoh, natives of P'ing, resident in Shóng-hái; these with the remainder of the superintendents, &c. have all seen the report. Their names are not here mentioned.

Written by your fellow citizen Wáng Tsinchin, on a lucky day, in the 3d year of Yungching the 7th month.

*Regulations for the Yuhying Táng, or
Foundling Hospital.*

1. All the friends of the institution shall by appointment assemble in the hall on the 1st and 15th days of the month; when they shall reverently approach before the idol, burn incense, and prostrate themselves; which finished, they shall examine the infants' register, inspect the children's tickets, and give out the wetnurses', wages and food. It is requisite that this be done with justice and circumspection; on no account let their be trifling or remissness.

2. As the directors each have their private business, and circumstances which would make it difficult for them to remain at the institution, they should therefore publicly request two of the friends of the institution constantly to reside there, in order to take the management and control. One of them, to take charge of the records and registers, the receiving of the infants, the allotment of the nurses, the giving out the childrens' tickets, and the receiving and dispensing of the money.—It is requisite that all this be recorded minutely and carefully. The other, to make investigations, daily to give out the things which may in turn be requisite, and taking in his hand the infants' record, to go round to the place appointed for each, first to examine the child's ticket, then to take cognizance of the nurse's diligence or neglect, and whether the child be fat or thin, which is upon the spot to be entered into the record, in readiness for the 1st and 15th days of the month, when the directors shall examine and verify, and dispense praise or blame. These offices are most important ones, and if filled with singleness of heart

and strenuous effort, neither shirking from exertion or ill-will, the merit is not small; and it is desirable that they should exert themselves in unison.—These two officers shall each receive a monthly salary of 2000 cash.

3. In the institution, there was formerly an attendant, which now as of old is necessary. It is required that he should run on errands, and await the directions and orders of the friends of the institution, he must not presume to be absent; every month he shall receive for food and wages, 1400 cash.

4. In the institution, there was formerly one wet nurse; it is now determined to add another, in order to prepare for the reception of infants.—Each shall receive monthly wages, 2000 cash.

5. Whenever a cast-away infant is brought to the institution, the officers of the hall must make an examination as to the year, month, and day of its birth, and the lines and fashion of its fingers; whether the five senses and the four limbs be perfect or not;—and whether there be sores or scars;—these with the color of the clothing are to be minutely recorded in the infants' register. It is then to be given over to one of the wet nurse of the institution to suckle, and on the morrow the child's ticket is to be written out and given to the nurse, who now receives and takes charge of the infant; and from this day commences the reckoning for its milk. Each nurse shall receive per month, for food and wages, to the amount of 760 cash, to be paid half monthly.

6. The most important thing in the nourishing of the infants is the hiring of wetnurses. It should constantly be a subject of forethought. If there be any one who wishes to take this situation, either her own husband can come to the hall, and announce her name, or a relative or neighbor must come and give security for her. The officers of the hall must then examine whether she really has milk or not, and her name and surname must then be entered upon the record; when infants come they are to be distributed successively to the nurses. If the women be neglectful in nourishing the children; or if they transfer them with payment to other hands, or exchange their charge among themselves, hoping in this way to spare themselves trouble; or, worse than all, should they take their own children, send them to the institution, and as formerly presume to offer themselves as wet nurses, hoping thereby to receive payment: all these several kinds of abuses, it is difficult to enumerate, but it depends upon the officers constantly to make investigations, and having once certainly ascertained that they do exist; then if the

offenses be light, let the women be dismissed and others called ; and if they be serious, let the offenders be sent to the magistrate for punishment.

7. In the hall there must be five registers. The subscriptions of the good and faithful, irrespective of their being in money or other things, must be entered in the subscription register. When foundlings are brought to the institution, the age of the said infants, their personal appearance, the date of their arrival and of their being put out to nurse, being arranged in order according to their number and tickets, shall be minutely recorded in the foundlings' reception book. When a wet nurse applies to the institution, and on examination is found to have milk, her name and surname, and place of her abode, shall be entered into the hired wet nurse register. When any children are adopted from the institution, they are to be entered into the adoption register. When any children are sick, having small-pox or other diseases, they are to be entered in the sick register. These five registers must all be verified by the 1st and 2d clerks.

8. The institution shall have four forms of tickets. For each subscriber there shall be drawn out a ticket in triplicate, one to be given for his own keeping, one to be kept in the institution, and the other to be kept in the superintendent's office. There is also to be a ticket requesting the physician's attendance, upon seeing which he will instantly come. There is also to be a ticket for the apothecary, upon seeing which he will dispense the medicines required. The tickets for the adopted children shall be drawn out in duplicate ; the one shall be the bond for the receiving of the child, which shall be laid by in the institution ; and the other the agreement of transfer, which shall be given to the family adopting the child.—These shall be stamped with the official seal of the sub-prefect.

9. Each child when sent to nurse shall have a ticket. On it shall be written the age and appearance of the said child, with the date of its being sent out ; and the name, surname, and residence of the nurse. On the back of the ticket shall be written out the twelve months, divided into semi-monthly periods, so that when the woman brings the ticket to demand her wages, underneath each period shall be written the word *paid*.

10. When a child has reached the age of three years, it is then able to eat and drink, to run and walk by itself. And if, as hitherto, it is unadopted by any one, the said child shall receive a ticket, and be again taken into the institution, where there shall be hired nurses to take charge thereof.

11. When the children are put out to nurses, they ought of course to be clothed, according to the season, in suitable articles of apparel. And it is determined that in the 3d month shall be given out a calico jacket and single trousers;—in the 4th month a breast apron, and also grasscloth musquitoe curtains;—and in the 6th month a padded jacket and petticoat, cap, stockings and a cotton blanket. The above clothes when given out shall all be stamped, and the time of their distribution entered in the register. The we tnurses must not secretly pawn the clothes. Every year, at the said months, they shall be changed; and when any of the children are adopted or die, the clothes shall immediately be returned.

12. When a child has been cast away as a foundling, being thus cut off from the sympathies of a father or mother, and our institution having received and brought it up and eventually transferred it by adoption to other hands, if any one should falsely claim to be the said child's father or mother, presuming thus upon being able to take it away, this wicked and sharper-like conduct, and the bond which the adopting family received at the time of transfer shall immediately be laid before the sub-prefect, and the offender condemned and punished.

13. Our institution only receives foundlings, therefore if any one should bring an own child, alledging that the mother is sick or dead, and begging that the child may be suckled, or should any be brought upwards of three years of age, who can walk and feed themselves, they shall not be received, but as in the foregoing case the magistrate's prohibition shall be requested

14. In the transfer of the children, it is only requisite with regard to the boys that they be legitimized into some family; beyond this there is no farther need for anxiety.—But as regards the girls, there is great fear of their being bought as concubines, or bought and sold again with other similar abuses. The superintendent, therefore, if he be not well acquainted with the persons, ought previously to make inquiries as to their conduct and employment, and he sure that they are not profligates or of low and mean habits, taking also security from relatives and neighbors, then the transfer may be made. This is of very great importance; be cautious, be cautious.

The names of the officers.

Yearly officers,	-	-	-	-	-	-	-	8
Monthly officers,	-	-	-	-	-	-	-	18
Officers for the examination of children and hiring of wet nurses,	-	-	-	-	-	-	-	3

Officers taking charge of the children's effects, - - -	2
Officers in charge of the writing materials, - - -	3
Apothecaries, - - - - -	3
Auditors, - - - - -	2
Treasurers, - - - - -	4
Physicians, giving gratuitous advice, - - - - -	5

The number of the children.

The children who die before they are put on record should be enumerated in a separate column. Such children as are sick, when received into the institution, it is not advisable to put out to nurse; Istly, because the out-nurses are not willing to take charge of them; and 2ndly, because although they may have been sent out when sick, they are always brought back to the institution for relief. Therefore all sick children received shall first be perfectly cured and afterwards sent out. Those which die, before they have been sent out to nurse, shall be arranged in a separate column, under the head of unregistered children who have died.

List of numbers for the 19th year of Táukwáng.

Old inmates - - -	35	Deceased - - -	32
New inmates - - -	79	Returned to Sungkiáng fú	5
New inmates received from Sungkiáng fú - - -	54	Unregistered deceased -	33
Transferred by adoption -	75	At present in the institution	23

For the 20th year of Táukwáng.

Old inmates - - -	23	Deceased - - -	21
New inmates - - -	70	Returned to Sungkiáng fú	9
New inmates received from Sungkiáng fú - - -	50	Unregistered deceased -	37
Transferred by adoption -	53	Present inmates - - -	23

For the 21st year of Táukwáng.

Old inmates - - -	23	Deceased - - -	30
New inmates - - -	114	Returned to Sungkiáng fú	8
New inmates received from Sungkiáng fú - - -	34	Unregistered deceased -	48
Transferred by adoption -	50	Present inmates - - -	35

For the 22d year of Táukwáng [1842].

Old inmates - - -	35	Unregistered deceased -	33
New inmates - - -	91	Returned to Sungkiáng fú	1
Deceased - - - - -	25	Present inmates - - -	42
Transferred by adoption -	25		

List of utensils, clothes, &c., contributed by the following worthy individuals.

Six padded dresses for wet nurses, with caps for all the children in the institution, and 3000 cash for children, by Sin Sháyú.

A long yellow silk coat, three pairs of yellow curtains, one yellow cap, and three pairs of curtain-hooks for idols, by Yáu Yinyih. Four common lamps, with 8000 cash for children's clothing, by Lí-Kiensin.

3000 cash for children's clothing, and 84,000 cash for reward money for the wet nurses, by Kiú Tsz' yen.

\$10 for children's clothing, by _____

8000 cash for children's clothing, by _____

\$40 for children clothing, by _____

6 cotton dresses for wetnurses, and 8400 cash for clothes by _____

\$3 for children's clothing, by _____

\$4 for children's clothing, by _____

\$6 for children's clothing, by _____

6 cotton dresses for we tnurses, and \$4 for children's clothing, by _____

8400 cash for children's clothing, by _____

8000 cash for children's clothing, by _____

8000 cash for children's clothing, by _____

The above contributions of cash and dollars, having all been expended in the procuring of children's clothing, have not been entered into the general accounts of the institution.

Contributions by the officers of the institution for rewards to the wet nurses, for food, and extra expenses during the following years.

For the 19th year of T'áukwáng, whole amount 92,400 cash

For the 20th year " " 84,000 "

For the 21st year " " 92,400 "

For the 22d year " " 84,000 "

Inducements to acquire merit by subscriptions.

We respectfully address——. The Shánghái Foundling Hospital was first opened in the 49th year of Kánghí, 135 years ago. On examining the Foundlings' register, for the number of the present inmates, we find that there are still remaining more than thirty-nine: can any say that this does not fully equal their expectations? But of late the expenditure has much exceeded the income. The individual who took the superintendence of the hospital was Tsáu Chunyung, but this year he died; and his son and heir, petitioned the sub-prefect that the office of superintendent might be transferred to another, and has received the sub-prefect's command to hand over the management of it to the Tungjin Táng (or Hall of United Benevolence). But there

are many explicit statements, on the sub-prefect's records, from the Tungjin Táng of its inability to combine, with that institution, the care of the Foundling Hospital.

During Tsáu's life all the responsibility devolved upon him, but now that he is dead, there are more than thirty children calling for nourishment, who cannot wait till the morrow. Now if we do not immediately take some measures, not only these thirty children will die between a morning and an evening, but the excellent institution, which has been carried on for more than a hundred years uninterruptedly, will eventually be put to an end, by that one expression of the Tungjin Táng's managers, that they cannot take the management of it. The Tungjin Táng is an excellent institution; but cannot its managers take charge of this also?

Now we have been compelled thus temporarily to take the management of the Foundling Hospital until some one shall be found who will come forward for our relief. The expenditure of the Tungjin Táng is settled; no change of circumstances can ever drive them hither and thither. All the benevolent and good people contribute regularly to the Tungjin Táng; if therefore we now come again to press them for subscriptions to the Foundling Hospital, thus calling them to contribute to two institutions, it would seem to be rather unreasonable; and for one person to make two subscriptions is moreover not an easy matter of late years. We have repeatedly made calls for contributions, and must thus have moved many tens of thousands of cash. But now when circumstances again call to the business of soliciting, the difficulty in so doing is greater, and the supply more scanty than before. It is now settled that the officers of the Tungjin Táng, whose means are but small, put down their names at the head of the subscription list, in order to the meeting of the present exigency. Necessity is constant, but we can hardly expect that its supply (by subscription) will be equally so; it would therefore be well, by gaining the interest which time would give, to attain to an accumulation of property. Every man alike has the feeling of compassion, but when difficulty arises he withdraws, and when the matter is easily settled he runs forward. If therefore the amount of a subscription could be decreased, every one would be able to contribute a small sum, and we might solicit everywhere.

It is now decided that one benevolence ticket shall be valued equal to 360 cash, and that these shall be collected according to the four seasons. The institution shall first distribute the benevolence tickets; then those who have the will to contribute shall be requested to write

their names on the tickets which have been distributed. One person may write on several tickets, or several individuals may join together for one ticket, or all the members of a household, both the family and domestics may subscribe to a corresponding number of tickets, or may call and invite friends and relations to join in any number of tickets. Thus one ticket may extend to several tens, hundreds and thousands. Let these be distributed according to the ability and inclination of those called on to subscribe. After the lapse of a month the tickets shall be received again by the institution, and changed for receipt tickets. According to the seasons, the tickets shall be taken and the money called for, the period of three years completing the term. Those who have subscribed for several years, or only for one or two years, may suit their own convenience. This contribution is raised for the following reasons; 1stly, in order to perpetuate our excellent establishment; 2dly, in order to the saving of the children who are already in their stitution; and 3dly, that we may relieve the Tungjin Táng from a responsibility which they were not able to decline.

If for the extension of kindness to our fellow creatures, and to those poor and destitute who have no father and mother, all the good and benevolent would dispense one cash, it would be sufficient for the maintenance of the Foundlings for one day. It will be well if no one considers a small good unmeritorious, nor a small subscription to be of no avail. Either you may induce others to subscribe, by the vernal breeze from your mouth, or you may nourish the blade of benevolence in the field of happiness, or cherish the already sprouting bud. Thus by taking advantage of opportunities as they present themselves, and using your endeavors to accomplish your object, you may immeasurably benefit and extend the institution, at which we shall exceedingly rejoice.

Respectfully addressed by the committee of the institution.

Táukwáng, 16th year, 11th month.

The form of the benevolence ticket of the Foundling Hospital.

Having received the sub-prefect's order to take charge of the Foundling Hospital, we have agreed to raise a subscription, and now beg to request you (*naming the person*) dwelling at (*place of residence*) for a voluntary subscription of (*number of tickets*), the aggregate amount of which will be (*amount in cash*). Táukwáng (*year and day of month*).

Each benevolence ticket is of the value of 360 cash, being one

cash per day, this one ticket is for one year. From one ticket it may extend to some tens, hundreds, and thousands; from one year to two, and from two to three, each according to inclination and ability. The institution having distributed the tickets, shall wait until a month be elapsed, and then receive the tickets again, pasting or hanging them against the walls, and entering them into the subscription register.

Beginning from the 1st month of the 17th year, they shall be re-collected according to the season. Let every one act from benevolent feelings, let there be no compulsion.

List of subscriptions.

No. of tickets.		No. of tickets.	
Li, commandant of the right camps	24	1 individual of	16
Liú, commandant of the military station in the city	10	1 individual of	14
Chu, of the Tunpun Hall	1000	1 individual of	12
6 individuals each subscribing 100 tickets	600	60 individuals of 10 each	600
1 individual	70	2 individuals of 8 "	16
2 individuals of 50 each	100	5 individuals of 6 "	30
8 individuals of 30 "	240	41 individuals of 5 "	205
5 individuals of 40 "	200	18 individuals of 4 "	72
2 individuals of 25 "	50	40 individuals of 3 "	120
15 individuals of 20 "	300	206 individuals of 2 "	412
		495 individuals of 1 "	495
			<u>Tickets 4586</u>

Each ticket being worth 360 cash, 1,650,960 cash.

Táukwáng, 19th year. List of the good and faithful who joyfully subscribed.

Cash.		Cash.	
The owners of merchant vessels	388,500	Subscriptions from Tsau Hoking	12,960
The guild of cloth manufacturers	252,096	Subscriptions from Minfáng	5,500
Subscriptions from Sin Tsa	36,000	" from San Hingtáng	23,400
" from Kiang Wan	21,600		<u>Total 739,953</u>

Táukwáng, 20th year.

Owners of merchant vessels	37,340	Chú of the Shuyun gallery	18,000
Cloth manufacturers	170,319	Mr. Kau Sihyung	1,080
Chú of the Tun Pun Hall	360,000		<u>Total 586,839</u>

Táukwáng, 21st year.

The guild of cloth manufacturers	210,634	Mr. Sen Tsinyung	14,000
Chú of the Tunpun Hall	360,000	The Yueching bean war-house	2,160
Mr. Chú of the Shóyun gallery	18,000	Mr. Chuh Meifuh	1,180
Mr. Chang of the Tan Yuen gallery	3,600		<u>Total 609,574</u>

Táukwáng, 22d year.

Mr. Chü of the Shayun gallery	18,000	The Yueching bean ware-house	1,160
The Wantung shop	7,000	Mr. Chü Kweifuh	780
		Total	27,940

The amount of the cloth manufacturers' subscription was received too late for this list, and will be included in next year's report.

Rent on lands.

In the 18th year the entire rental was	83,319 cash.
Paid for land tax, in money	14,264
Paid do. in rice	39,888
Expenses of water carriage of the produce	6,147
In the 19th year, rental received	136,710 cash.
Paid land tax in money	18,311
Paid do. in rice	68,176
Water carriage	4,750
In the 20th year, rental received	138,225 cash.
Paid land tax in money	19,465
Paid do. in rice	69,926
Water carriage	3,692
In the 21st year, rental received	109,365 cash.
Paid land tax in money	19,600
Paid do. in rice	64,640
Water carriage	3,205
In the 22d year, first instalment of land tax	9,734 cash.
Balance of the above 4 years	125,821 cash.
Interest received on various sums of money for the 19th year of Táukwáng	467,400
Interest received on various sums of money for the 20th year of Táukwáng	467,400
Interest received on various sums of money for the 21st year of Táukwáng	462,600
Interest received on various sums of money for the 22d year of Táukwáng	467,400

*For the 19th year,**Nurses' wages and children's expenses.*

Monthly hire of outside wet nurses	186,200
Occasional hire of an extra nurse	8,061
Rewards on the examination of the infants	6,028
Gratuity to a little blind girl	7,200
For wages for wet nurses in the establishment	194,340
Rewards for do. do.	8,090
Hire of an old female domestic	24,330
Paid for securities for the wet nurses	20,587
Passage money for the wet nurses to and from Sung-kiang fu	23,692
Apothecaries bills—draughts, pills, powders and other medical ingredients	60,950
Physicians' fees	16,605
Children's rice cakes, shaving, small-pox, lamp oil, and medicines	8,905
Fire balls, and medicine firing	13,362
Ten mosquito curtains	23,880
Straw cradles, shoes, stockings, and straw mats	8,754

Expenses for preparing the children's clothes, cotton blankets, cotton wool, cloth, and other materials	49,224
Expenses for burying the children's coffins, hire, sand, straw coffins, and paper money	16,218
Total	685,426

Receipts for the 19th year.

From officers of the institution for supply of children's food and extra expenses	92,400
From the good and faithful for benevolence tickets	1,650,960
From the good and faithful in money	739,958
Interest on loans to pawn brokers and private persons	467,400
From rentage of houses	95,847
Total	3,046,565

Receipts on subscriptions for the 20th year, sum total	1,239,839 cash.
For the 21st year	1,386,395
For the 22d year	673,607

Total amount of receipts for the above four years 6,346,406 cash.

Sundries for the establishment for the 19th year.

Printing and sewing the registers, receipt tickets, pencils and ink	7,630
For printing the Report for 18th year	99,583
Tax for the foundation of the establishment in money and rice	20,213
Tiffin on the 1st and 15th, for the friends who paid wages	3,100
Recitation of prayers, and dressing out the shrine on occasion of the idol's birthday	38,785

The feast and other arrangements are not mentioned here as they were defrayed by the superintendent.

Incense candles, and paper money used in sacrificing on the three annual festivals	12,308
For the daily expenditure of tea, tobacco, oil, candles, coal, and charcoal	39,394
Salaries of auditors	121,800
Domestics and cooks	29,184
Fifty-eight peculs of rice	205,429
Daily supply of food	136,642
Firewood	64,491
Extras	17,748
Repairing walls of Institutions and outhouses	78,518
Forty bundles of paper	14,230
Varnishing and materials	14,374
Removing broken tiles and rubbish from the institution	18,400
Whole year's pencil expenses	4,080
Years expenses for the constable and other official expenses	2,500
Food and wages of the collectors of the tickets and subscriptions	10,254
Loss of all kinds on tickets and money	15,020
Total	953,586

Expenditure for the 19th year.

For nurses' wages and children's food	685,426
Miscellaneous expenses (as above)	953,586
Total	1,639,012

In the same year sent as contribution to Sungkiáng fú		300,000	cash.
Expenditure for the 20th year	- -	Total	<u>1,533,869</u>
Expenditure for the 21st year	- -	Total	<u>1,606,378</u>
Expenditure for the 22d year	- -	Total	<u>1,631,548</u> cash.
Expenditure for above 4 years	- -	Total	<u>6,410,807</u> cash.
18th year in hand	- - - - -	- - - - -	1,005,058
New receipts	- - - - -	- - - - -	6,346,406
Grand total of expenses	- - - - -	- - - - -	<u>6,410,807</u>
Contributions to Sungkiáng	- - - - -	- - - - -	300,000
Balance from above	- - - - -	- - - - -	640,657
Interest on subscriptions loaned out	- - - - -	- - - - -	2,850,000
Interest on wares from pawn-broker's shops	- - - - -	- - - - -	1,520,000
Balance now in hand	- - - - -	- - - - -	<u>5,010,657</u>

We are indebted to friends at Shánghái for the foregoing Report, of which we leave our readers to form their own opinions, having no space left for comments. Similar institutions exist in all the principal towns of the empire.

ART. V. *Toleration of Christianity, intimated by the emperor Tunkwáng, December 28th, 1844, in a reply given to a memorial from the imperial commissioner Kíying.*

AFTER so long delay we are able to place before our readers the emperor's edict, for the toleration of Christianity, kindly forwarded to us by a correspondent at Shánghái. The history of this document we have been able to trace so far as to leave no doubt, in our own minds, of its being authentic. Certain officers, both at Shánghái and Canton, have denied the authenticity of what purports to be the emperor's reply; but others, who have the means of knowing the truth, declare to the contrary. In the summer of last year we had the pleasure of presenting to Kíying a copy of the New Testament in Manchu,—the same in Chinese with many other books on Christianity, he had previously received and perused, and had evidently made up his mind regarding the truth and excellence of this "new religion." Aware of what was doing to extend Christianity, he is said to have brought forward a proposition more than a year ago for its toleration. But the honor of securing this, by a direct request, was reserved for the French ambassador. We here introduce the original with a translation.

欽差大臣兩廣總督者謹
 奏爲具奏事竊查天主教爲西洋
 各國所崇奉意主勸善懲惡自前
 明傳入中國向不禁止嗣因中國
 習教之人每有藉教爲惡甚至誘
 汚婦女誣取病人目瞞經官查出
 懲辦在案於嘉慶年間始定爲分
 別治罪專條原所以禁中國習教
 爲惡之人並非禁及西洋外國所
 崇奉之教也今據弗朗濟使臣喇
 嗜呢請將中國習教爲善之人免

KÍYING, imperial commissioner, minister of state, and governor-general of Kwángtung and Kwángsi, respectfully addresses the throne by memorial.

On examination it appears, that the religion of the Lord of heaven is that professed by all the nations of the west; that its main object is to encourage the good and suppress the wicked; that, since its introduction to China during the Ming dynasty, it has never been interdicted; that subsequently, when Chinese, practicing this religion, often made it a covert for wickedness, even to the seducing of wives and daughters, and to the deceitful extraction of the pupils from the eyes of the sick,* government made investigation and inflicted punishment, as is on record; and that, in the reign of Kiaking, special clauses were first laid down for the punishment of the guilty. The prohibition therefore was directed against evil-doing under the covert of religion, and not against the religion professed by western foreign nations.

Now the request of the French ambassador, Lagrené, that those

天
 恩。准予免罪。如有誘污婦女。誣取
 滋事。行非者。仰懇
 中外。民人。凡有學習天主教。並不
 罪之。處似屬可行。應請嗣後無論
 病。人。目。睛。仍。蹈。前。轍。及。另。犯。別。項
 罪名者。仍照舊例辦理。至弗朗濟
 及各外國。習教之人。只准其在通
 商五口地方。建堂禮拜。不得擅入
 內地傳教。倘有違背條約。越界妄
 行。地方官。一經拿獲。卽解送各國
 領事官。管束懲辦。不得遽加刑戮。

Chinese who, doing well, practice this religion, be exempt from criminality, seems feasible. It is right therefore to make request, and earnestly to crave celestial favor, to grant that, henceforth, all natives and foreigners without distinction, who learn and practice the religion of the Lord of heaven, and do not excite trouble by improper conduct, be exempted from criminality. If there be any who seduce wives and daughters, or deceitfully take the pupils from the eyes of the sick, walking in their former paths, or are otherwise guilty of criminal acts, let them be dealt with according to the old laws. As to those of the French and other foreign nations, who practice the religion, let them only be permitted to build churches at the five ports opened for commercial intercourse. They must not presume to enter the country to propagate religion. Should any act in opposition, turn their backs upon the treaties, and rashly overstep the boundaries, the local officers will at once seize and deliver them to their respective consuls for restraint and correction. Capital punishment is not to be rashly inflicted, in order that the

以示懷柔。庶良莠不至混淆。而情
 法亦昭平
 允所請。將習教爲善之人。免其治
 罪之處。理合恭摺具奏。仰祈
 皇上。恩准施行。謹奏
 道光二十四年十一月十九日奉
 硃批。依議。欽此。
 十二月二十五日頒咨到蘇

exercise of gentleness may be displayed. Thus peradventure the good and the profligate will not be blended, while the equity of mild laws will be exhibited.

This request, that well-doers practicing the religion may be exempt from criminality, he (the commissioner), in accordance with reason and his bounden duty, respectfully lays before the throne, earnestly praying the august emperor graciously to grant that it may be carried into effect. A respectful memorial.

Taukwang, 24th year, 11th month, 19th day, (Dec. 29th 1844) was received the vermilion reply, 'Let it be according to the counsel (of Kiyng).' This is from the emperor.

* This is thus explained by a Chinese, "It is a custom with the priests who teach the religion, when a man is about to die, to take a handful of cotton, having concealed within it a sharp needle, and then, while rubbing the individual's eyes with the cotton, to introduce the needle into the eye and puncture the pupil with it; the humors of the pupil saturate the cotton and are afterwards used as a medicine." This foolish idea has its origin in the extreme unction administered by Catholic priests to the dying.

A copy of the foregoing, in Chinese, reached the city of Súcchau, on the 1st of February last, and soon after appeared a proclamation among the Roman Catholics at Shánghái, of which the following is a translation.

“A special order from Lohing sz’ (count de Bessi) bishop of Shántung and Kiangnán, commanding all his spiritual children, and communicating for their information, that whilst he, the bishop, was at Súcchau, preparing for his journey northwards, he suddenly fell in with the memorial of the governor-general of Canton, for which he returns thanks to Divine goodness, and feels penetrated with delight. The holy religion is most correct and true, and its professors certainly ought respectfully to maintain and diligently to learn it. Having seen the memorial, he, the bishop, immediately prosecuted his journey to Shantung; and about the third or fourth month intends to return southward, so that he could not personally issue his injunctions to his followers; but he sends this written order to all his spiritual children, that they will offer up especial prayers on his behalf, in order that his journey may be prosperous. He also hopes that his adherents will set a good example and exert themselves in the practice of virtue and the suppression of vice, so that, as the memorial states, they may exhort each other to goodness and discourage all immoralities,—thus preserving themselves good and virtuous, without insulting the adherents of other religions, whilst they follow out the instructions and exhortations they have received. Let them also pray that the holy religion may be greatly promoted, remembering that the kind consideration of the emperor towards our holy religion springs entirely from the favor of the Lord of heaven. After the reception of this order, let thanks be offered up to God for his mercies in the churches, for three Lord’s days in succession. While the faithful rejoice in this extraordinary favor, let Ave Marias also be recited to display grateful feelings.”

ART. VI. *Journal of Occurrences: Peking Gazettes, the emperor engaged in religious worship; the northern ports; Ningpo; conveyance of teas; Hongkong; proceedings of the Medical Missionary Society; Protestant missions.*

PEKING Gazettes to the 17th of February have come to hand. Thus we are ten weeks without dates from the capital. In extraordinary cases, dispatches come to Canton in fourteen days. Perhaps no country in the world is better fitted for railroads than China, and we hope it may soon have them, with other facilities for intercommunication. Financial matters, repairs of cities, temples, canals, ships of war, &c., are the leading topics in the gazettes before us. The whole empire is, apparently, enjoying its usual share of tranquility.

On the 1st of January, his majesty, on account of the unusually small quantity of snow that had fallen in Peking, went in person to the temples, where he had previously ordered altars to be erected and prayers to be made, and where he himself took part in the religious worship. The priests, assisting on the occasion, were those of the Táu sect, the rationalists of China.

From the *northern ports* favorable accounts continue to be received, and all the success realized that the most sanguine anticipated.

Ningpo, according to the expressed opinions of residents there, has a delightful climate, and its winter weather is not surpassed by that even of Italy. We are glad to hear these favorable reports; they give a better character to the climate than we had hitherto entertained. The city is of easy access by the river, and "the people are civil and obliging." Its capabilities, in a commercial point of view, "have not yet been sufficiently tested; nor can they be, until after the evacuation of Chusan by the British."

From the *China Mail*, March 20th, we copy the following notice regarding the transportation of teas.

The Peking Gazette of the 5th December contains an edict respecting the conveyance of teas from the Bohea Hills to Chápú, Ningpo and Shánghái, from which the following extracts are taken:

The tea-storehouse keepers at Shánghái presented a petition, stating, that the magistrates of Yushán in Kiángsí instructed the coolies that merchants about to convey teas to Shánghái, Ningpo, and Chápú should be ordered back, because teas were to be sold at Canton as heretofore, and should not be permitted to cross the mountains on the way to the above places; and further, since there was a demand amongst the English for new teas, they were constantly frequenting these shores. This paper having been transmitted through the inspector of Sungkiáng, Suchau, and Táisiáng, he dispatched an officer to investigate the affair in person.

The lieutenant-governor of Kiángsí was greatly surprised when he heard of this circumstance, because the governor-general of Fukien and Chehkiáng had expressly agreed to transport the teas of Fukien province to Shánghái and Ningpo, as two of the five ports which had been opened to the English trade; and notwithstanding this, the magistrate had issued a proclamation against it.

On mature inquiry it was ascertained, that Ho Chuncháng, a Canton merchant, after having procured one thousand cetties of tea for that market, had been prevailed upon by some of the coolies to alter his intention and proceed to Shánghái. As this would have created confusion in the accounts, respecting the exportation, the magistrate enjoined that these teas should proceed to Canton, and the order had reference solely to this supply, and not to other transactions. It also came out, that about eight thousand peculs of tea had been dispatched to Shánghái, without any hindrance in Yuhshán district. Since however, the local officers had not been explicit in their public statement, they were to be handed over for trial to the Board of Punishment, and this had been sanctioned by an imperial rescript.

Improvements in Hongkong—especially in the construction of roads and buildings—are going on with greater spirit than ever, the population keeping pace with the increase of work. A plan has been adopted for securing a supply of ice. Health is generally good.

The proceedings of the Medical Missionary Society are attracting some attention; and while we purposely omit comments on these, we have great pleasure in being able to state that, the labors of all the medical officers continue with unabated success.

Early in the month, the Rev. Messrs. Shuck and Devan, with their families, removed from Hongkong to Canton. About the middle of the month the Rev. A. P. Happer opened a mission school in Macao, with thirty pupils. On the 24th, the right Rev. bishop W. J. Boone and lady, the Rev. H. W. Woods and lady, the Rev. R. Graham and lady, with the Misses E. J. Gillett, E. G. Jones, and M. J. Morse, missionaries from the Episcopal Church, U. S. A., arrived at Hongkong, on their way to Amoy.

CHINESE REPOSITORY.

 VOL. XIV.—MAY, 1845.—No. 5.

ART. I. The Syrian Monument, commemorating the progress of Christianity in China, erected in the year of the Christian era seven hundred and eighteen, at Singán fú.

FREQUENT mention has been made in our pages of this celebrated monument, discovered by some Chinese workman, A. D. 1625, in or near the city of Singán, the metropolis of the province of Shensi, and once the capital of the empire. The city is situated on the river Wei, lat. 34° 16' N. The monument was found covered with rubbish, and was immediately reported to the magistrate, who visited it, and caused it to be removed to a pagoda or temple, where it was examined by both natives and foreigners, Christians and pagans. Semmedo and other Roman Catholic priests visited it, and carefully examined the inscription upon it. They have described it as a slab of marble, about ten feet long, and five feet broad. On one side of it is the Chinese inscription, in twenty-eight lines, twenty-six characters in each line, besides a heading over the top in nine characters, and another on the right side comprised in seventeen characters. Of this Chinese inscription we give three translations,—Kircher's in Latin, Dalquié's in French, and one in English, for which we are responsible. We add also the Chinese as given by Kircher, in his *China Illustrata*, published at Amsterdam. These translations and the Chinese will each occupy a separate column. The Chinese is not divided into paragraphs, and the Latin and French translators have simply made a paragraph of each line of the Chinese, as it was found on the monument. In the English we have attempted a division into paragraphs according to the sense; the figures refer to corresponding ones at the end, where a few explanatory notes will be found. The 17 characters, on the side of the inscription, we have placed at the top.

A TABLET (COMMEMORATING) THE
DIFFUSION OF THE ILLUSTRIOUS
RELIGION OF TA-TSIN IN CHINA.¹

大 景 流 中 碑
秦 教 行 國

A stone tablet commemorating the diffusion of the illustrious religion in China, with a preface, written by King Tsing, a priest from the Church in Judea.²

景 秦 序 碑 行 景
淨 寺 頌 中 教
述 僧 大 并 國 流

NOW VERILY, the unchangeably true and recondite, the eternal cause of causes, the far-seeing and purely spiritual, the never ending and incomprehensible Being, who grasping the poles created the universe, and being more excellent than the holy ones,³ is the supremely honorable. This is our mysterious Trinity,⁴ the true eternal Lord Jehovah!⁵ He, determining, in the form of the cross,⁶ to establish the four quarters of the earth, moved the primeval Spirit,⁷ and produced all things visible and invisible.⁸ The dark expanse was changed, and heaven and earth were unfolded. The sun and moon revolved, and day and night began.

As an architect, having finished the universe,⁹ he created the first man; endowed him with goodness and benignity; and commanded him to rule the world.¹⁰ His original nature was entirely pure and unsullied; and his simple and uncorrupted heart, was wholly free from inordinate desires. But at length Satan, by exercising dissimulation, and by throwing a gilded covering over that pure and uncorrupted nature, took away equity and greatness from the center of good, and insinuated evil and darkness in their stead.¹¹

粵若常然真寂。先先而元。宵然靈虛。後後而妙。
有。物玄樞而造化。妙眾聖以元尊者。其惟我。三
一。妙身無元真主。阿羅阿歟。判十字以定四方。鼓
元風而生二氣。暗空易而天地開。日月運而晝夜
作。匠成萬物。然立初人。別賜良和。令鎮化海。渾元
之性。虛而不盈。素蕩之心。本無希嗜。泊乎娑磻施
妄。鈿飾純精。間平大於此。是之中。隙冥同於彼。非

DE MAGNA CYN (JUDÆA VIDELICET)
CLARISSIMÆ LEGIS PROMULGATÆ
IN CIUMKUE (ID EST, SINARUM IM-
PERIO) MONUMENTUM.

*Clarissima legis promulgatæ in
Sina Lapis Æternæ laudis &
prologus. Tacyn (id est, Judææ)
Ecclesiæ Sacerdos, Kimcym, re-
tulit.*

PRINCIPIUM fuit semper idem, verum, quietum, primorum primum, & sine origine, necessario idem, intelligens & spirituale, postremorum postremum & excellentissimum existens, ordinavit cælorum polos, & fecit ex nihilo excellentissimè; perfecti omnium Sanctorum, pro origine adorant, quem ille solus personarum trium unica perfectissima substantia non habens principium, veritas Dominus *holooy* statuit crucem per pacificare quatuor partes mundi, commovit originis spiritum & produxit. Duas mutationem causas (Sinicè dicuntur *ym* & *yam*, hoc est, materia & forma) obscurum vacuum mutavit, & cælum, terram aperuit, solem, lunam circumvolvit, & diem noctem fecit, artifex operatus universas res. idem erigere voluit hominem, ornato donavit amabilissimam pacificæ unionis subordinationem (id est, justitiam originalem) præcipiebat quietem fluctibus maris, integra originis natura vacua humilisque & non plena superbaque, sequi appetituum fluctuationem corde, de se, neque levissimè desiderabat, promanavit à *Sotan* (id est, Diabolo) extensus dolus, clam ornavit naturam puram & simplicem otiosa pace magnificam in illius permanentiæ medio odium occultavit simul per laudem mali-

LE MONUMENT DE LA TRÈS ILLUSTRE LOY PROMULGUÉE DANS CIUMKUE (C'EST À DIRE DANS L'EMPIRE DES CHINOIS, DESCOUVERT DANS LA GRANDE CHINE SCAVOIR LA JUDEE.

La pierre digne d'une éternelle louange, & le prologe de la très illustre Loy promulguée dans la Chine, fait par Kim cym Prestre de l'Eglise de Tacyn (c'est à dire de Judée.)

LE PRINCIPE a esté tousjours le mesme. veritable, paisible, le premier de tous autres, & sans origine. Il a esté encore necessairement ce qu'il est, intelligent, spirituel, le plus noble, & le plus parfait de tous; il a réglé les Cieux, et a fait de très belles choses du Neant; les plus parfaits de tous les Saints adorent celui qui n'a point de principe, & lequel estant unique en sa très parfaite substance, a trois personnes divines qui participent sa divine essence. Le Seigneur *Holooy* qui est la verite, a resolu de pacifier les quatre parties du monde par sa croix; il a excité l'esprit d'origine. & a produit à mesme temps. Il a produit deux causes des changements (les Chinois les appellent *Ym* & *Yam*, c'est à dire la matiere & la forme) il a changé le vuide obscur, & a manifesté & decouvert le Ciel & la Terre. Il a fait le Soleil, & la lune qui par leur mouvement font la nuit & le jour. Le mesme ouvrier qui a fait toutes choses a voulu eslever l'homme; aussi l'a-t'il orné de la très aimable subordination d'une union pacifique (c'est à dire, de justice originelle). Il commendoit le repos aux flots de la mer dans le temps de son origine. Sa nature estoit vuide & humble, sans estre pleine ny superbe de soy; son cœur n'estoit point porté à suivre les mouvemens des appetits & ny songeoit même pas; c'est de *Sotan* (c'est à dire du Demon) par une extension de sa malice) que ce malheur luy est arrivé; Dieu orna secretement la nature pure & simple d'une paix profonde & magnifique en il cache interieurement sa haine par la louange de sa malice, à la faveur de son obstination & de son opina-

Hence arose a multiplicity of sects,¹² following each other in close succession, striving to weave their legal nets: some substituted the creature for the Creator: some considered being as nothing, sinking all things in oblivion: and some, in order to gain felicity, made prayers and offered sacrifices. Others deceived mankind with a show of goodness. With wisdom and solicitude they labored hard; and their anxieties and cares were unceasing. They were bewildered and obtained nothing. Heated and scorched, they writhed in anguish. They accumulated darkness, and lost their way; and, being misguided, they were irrecoverably lost.

Thereupon our Trinity¹³ set apart the illustrious and adorable Messiah;¹⁴ who, laying aside his true dignity, came into the world as man. Angels¹⁵ proclaimed the joyful tidings. A virgin gave birth to the holy child in Judea. A bright star proclaimed the happy event. Persians,¹⁶ seeing its brightness, came with presents. He fulfilled the ancient laws, given by the twenty-four holy ones.¹⁷ He ruled families and nations with great virtue. He instituted the new doctrine of the Trinity, pure, spiritual, and inexplicable.¹⁸ Like a potter he formed good usages by the true faith. He established the measure of the eight boundaries.¹⁹ He purged away the dross, and perfected the truth. He opened the gate of the three constant virtues,²⁰ revealing life and destroying death. He suspended the bright sun, to

之內。是以三百六十五種。肩隨結轍。競織法羅。或指物以托宗。或空有以淪二。或禱祀以邀福。或伐善以驕人。智慮營營。思情役役。茫然無得。煎迫轉燒。積昧亡途。久迷休復。於是我三一分身景尊彌施訶。骹隱真威。同人出代。神天宣慶。室女誕聖於大秦。景宿告祥。波斯睹耀以來貢。圓廿四聖有說之舊法。理家國於大猷。設三一淨風無言之新教。陶良用於正信。制八境之度。鍊塵成真。啟三常之門。開生滅死。

tæ ad intra, istud causavit tercentum sexies decem quinque sectas, humeri hominum sequebantur ordinem vestigiorum contententes texere regularum retia, aliqui monstrabant res creatas pro credendo principio, aliqui vacuum habebant pro origine duarum causarum, aliqui præstabant sacrificium ad accersendam fortunam, aliqui conquirebant falsa bona ut deciperent homines, prudentiæ cogitationum inventiones dolosæ, amoris passione, gaudentes laborabant sic absque eo, quod possent consequi, torrebantur arctissimè revolutique cremabantur; aggregantes tenebras sine via; à multo tempore deperdentes excellentem beatitudinem; in hoc tempore personarum trium una communicavit seipsam clarissimo venerabilissimoque *Mi Xio*; operiendo abscondendoque veram majestatem; simul homo prodiit in sæculum; Spiritus de cælis, significavit lætitiâ, virgo fœmina peperit Sanctum in *Tacyn* (hoc est, Judæa) clarissima constellatio annuntiavit felicitatem; *Po su* (Reges ex illa terra Orientali) viderunt claritatem, & venerunt offerre munera subjectionis completa his decem quatuor sanctarum. Est prophetiarum antiqua Lex; gubernavit familias, regna (id est, omnes) cum magna doctrina, locutus trinæ unitatis puram, spirituales sine verborum strepitu, novam Legem; perfecit bonos mores cum directa fide; ordinavit octo finium & beatitudinum loca & gradus; Locum igneum purgandi pulveris, perficiendæ integritati, aperuit trium virtutum scholam; reseravit vitam, extin-

trèt; c'est pourquoy il a esté la cause de trois cent soixante quinze sectes. Les hommes suivoient l'ordre des Vestiges, s'efforçant de tître des filets de raison. Quelques uns montraient que les choses créées devoient passer pour estre leur propre principe; quelques autres disoient que les deux causes prenoient leur Origine du Neant. Les uns offroient des sacrifices à la fortune pour se la rendre favorable; les autres recherchoient les biens trompeurs, afin de tromper les hommes; les uns se tourmentoient par les frauduleuses inventions de la prudence de leurs pensées; & les autres estoient consommés par les ardeurs de l'amour, et ainsy ils se voyoient esgalement travaillés. Outre ce qu'ils pouvoient obtenir; c'est qu'ils estoient très estroitement liés aux flammes, roulés sur un feu qui les consommoit, accumulant tenebres sur tenebres; perdant depuis un long temps l'excellente beatitude. Dans ce temps une des trois personnes s'est communiquée au très illustre & au très venerable *Mi Xio*; couvrant & cachant sa véritable Majesté; il s'est fait homme dans le monde; l'Esprit cœleste a marqué la joye; une femme Vierge a enfanté le Saint en *Tacyn* (c'est à dire en *Judæe*). Une tres claire estoille a annoncé la felicité. *Po su* (ce sont les Roix de cette terre Orientale) ont vu la clarté, & sont Venus offrir leurs presents, plains de respect & de subsmission. Vingt quatre Saintes (je croy que ce sont les Saintes Provinces de ces monarques) l'ancienne Loy comprennent les Prophetes; il a gouverné les familles, & les Royaumes (c'est à dire tous le monde) avec une grande doctrine; il a annoncé sans emphase ny bruit de parolles une pure, Spirituelle, & nouvelle loy de l'unité trine. Il a perfectionné les bonnes mœurs avec une Foy droite, & parfaite. Il a ordonné les huit fins, & les Cieux, & les degrés des Beatitudes. Comme aussi il a déterminé un lieu de feu pour purger la poudre & redonner la dernière perfection; il a ouvert l'eschole des trois vertus, il a fait revivre la vie, en destruisant la mort. Il a esté eslevé

break open the abodes of darkness, and thereby the wiles of the devil were frustrated.²¹ He put in motion the ship of mercy, to ascend to the mansions of light, and thereby succor was brought to confined spirits.

His mighty work thus finished, at mid-day he ascended to his true estate. Twenty-seven books remained.²² He set forth original conversion, for the soul's deliverance; and he instituted the baptism of water and of the spirit, to wash away the vanity of life and to cleanse and purify (the heart).

Taking the cross as a sign,²³ (his deciples²⁴) unite together the people of all regions without distinction. They beat the wood,²⁵ sounding out the voice of benevolence and mercy. In evangelizing the east, they take the way of life and glory. They preserve their beard for outward effect. They shave the crown of the head, to indicate the absence of passion. They keep no slaves, but place upon an equality the high and low. They do not hoard goods and riches, but bestow them on the destitute. They practice abstinence in order to increase their knowledge. They watch,²⁶ in order to maintain quiet and circumspection. Seven times a day they offer praises to the great advantage of both the living and the dead. Once in seven days²⁷ they have divine service, in order to cleanse their hearts, and to regain their purity.

The true and constant doctrine is mysterious, and difficult to be characterized.²⁸ Anxious to make it clear and manifest, we can only name it the ILLUSTRIOUS INSTRUCTION.²⁹ Now without holy ones, religion³⁰ cannot be

懸景日以破暗府。魔妄於是乎悉摧。掉慈航以登明宮。含靈於是乎既濟。能事斯畢。亭午昇真。經留廿七部。張元化以發靈。開法浴水風。滌浮華而潔虛白。印持十字。融四照以合無拘。擊木震仁惠之音。東禮趣生榮之路。存髮所以有外行。削頂所以無內情。不畜臧獲。均貴賤於人。不聚貨財。亦罄遺于我。齋以伏識而成。戒以靜慎爲固。七時禮讚。大庇存亡。七日一薦。洗心反素。眞常之道。妙而難名。切用昭彰。強稱景教。

xit mortem; appensus claro die, ut destrueret inferni tenebrosi civitates, & regionem; diaboli dolos cum hoc totaliter destruxit, directo. Pietatis navigio, ut subirent illustrissimas mansiones, animabus spiritualibus in illo tempore cum jam succurrisset; potentia negotia hic consummasset; seipso elevatus medio die ascendit in cœlum; Scripturarum remanserunt bis decem septem tomi; aperta est originalis conversio, ut possent homines rationales ingredi; Lex lavacri aquæ spiritûs abluendo superficiem exornat, & purificando, spiritum interius dealbat; signaculo Crucis dispersi in quatuor partes Mundi, ad congregandos & pacificandos sine labore pulsant ligna, timoris, pietatis, gratitudinisque voces personando. Orientem sacrificando, respiciunt vitæ gloriosæ iter, nutriunt barbas, quia habent extra conversari cum aliis; circumradunt summitatem verticis capitis, quia carent ad intra affectibus passionum; non sœvent satellitia servorum, æquales nobilibus ignobilibus cum hominibus; non concervant divitias, etiam pauperibus erogant, cum nobis; jejunant, ut subjiciant intellectui scientiam, & perficiant, vel ut quietent timoris passiones propter fortitudinem; septem vicibus offerunt laudis orationes magno adjutorio vivorum & mortuorum, septem dierum primo. Sacrificant, purificant corda, aversiones peccatorum absolvendo; vera virtutum Lex excellit & difficillimè nominari potest; operibus actionibusque illuminat tenebras umbrasque, cogimur vocare illam claram Legem; sola Lex sine Im-

en Croix en plein jour; a fin de destruire les Villes de l'enfer tenebreux & toute sa region; c'est par ce moyen qu'il a entierement destruit les tromperies du Demon. Après qu'il eust consommé tous ces ouvrages par sa puissance, qu'il eust donné le secours aux ames Spirituelles, & qu'il leur eust procuré par un effet de compassion & de pieté de tres illustres demeures; il s'esleva de soy mesme au temps du Midy & monta au Ciel; il a laissé trente quatre Livres des escritures; la conversion originelle a esté ouverte; afin que les hommes raisonnables peussent y entrer; La Loy du baptesme, de leau, & de l'esprit lavant la superficie orne l'interieur, & purifiant, lave l'esprit & l'ame interieurement. Par le moyen du signe de la Croix qui s'estant dans les quatre parties du monde, les peuples sons assemblés, & pacifiés par son bois sans aucune peine, faisant entendre des voix de crainte, de pieté, & de reconnoissance à toutes les Nations. Lors qu'ils sacrifient; ils tournent la face vers l'Orient; qui est le chemin de la vie bienheureuse, ils laissent croistre leur barbe; parce qu'ils doivent couverses avec les autres; Ils rasent le sommet de la teste; parce qu'ils ne sont point subjects aux mouvements de leurs passions; Ils ne se soucient point d'avoir de serviteurs. Ils sont semblables aux nobles & aux Roturiers; Ils mesprisent les richesses & les donnent aux pauvres avec nous; ils jeunent; afin de soubmettre la science à l'esprit & de se rendre parfaits, ou pour n'avoir plus aucune passion de crainte à raison de la force; Ils presentent les oraisons de louange sept Fois le jour pour secourin les vivants & les morts, & c'estoit le premier jour de la Sepmaine. Ils sacrifient, & purifient leurs cœurs remetant les esgaremens des pecheurs. La veritable Loy des vertus est excellente & ne peut pas estre nommée que tres difficilement: Elle illumine les ombres & les tenebres par les actions, & les œuvres; nous sommes obligés de l'appeller claire Loy; la seule Loy ne

propagated; nor without religion can holy ones become great. But when the two are united the whole world will be civilized and enlightened.

In the reign of the civil emperor T'áitsung,²¹ the illustrious and holy founder [of the T'áng dynasty], there was in Judea a man of superior virtue, called Olopun, who guided by the azure clouds, bearing the True Scriptures,²² and observing the laws of the winds, made his way through dangers and difficulties. In the year 736 A. D., he arrived at Chángngán.²³ The emperor instructed his minister, duke T'áng Hiuenling, to take the imperial ceptre and go out to the western suburbs, receive the guest, and conduct him into the palace. The scriptures were translated in the library of the palace.²⁴ The emperor, in his private apartments, made inquiry regarding the religion; and fully satisfied that it was correct and true, he gave special commands for its promulgation.

The document, bearing date, Chingkwán, 13th year, 7th month (August, 639 A. D.) runs thus:

"Religion is without an invariable name. Saints are without any permanent body. In whatever region they are, they give instruction, and privately succor the living multitudes. Olopun, a man of great virtue, belonging to the kingdom of Judea, bringing the scriptures and images from afar, has come and presented them at our capital. On examining the meaning of his instruction, it is found to be pure, mysterious, and separate from the world. On observing its origin, it is seen to have been instituted as that which

惟道非聖不宏。聖非道不大。道聖符契。天下文明。太宗文皇帝光華啟運，明聖臨人。大秦國有上德曰阿羅本。占青雲而載真經，望風律以馳艱險。貞觀九祀，至於長安。帝使宰臣房公玄齡、摠伏西郊，賓迎入內，翻經書殿。問道禁闈，深知正真。特令傳授。貞觀十有二年，秋七月，詔曰：道無常名，聖無常體。隨方設教，密濟羣生。大秦國大德阿羅本，遠特經像，來獻上京，祥其教旨。玄妙無爲，觀其元宗，生成立要。

peratoribus non magnificatur, Imperatores sine Lege non ingrandescunt; Legem Imperatores edictis dilatando Mundum exornant claritate; *Tay çun uen* Imperatoris clarissimi Sinarum Regni, temporibus ad illustrissimum sapientissimum Imperatorem venit homo de *Tacyn* (id est, Judææ) regno, habens supremam virtutem, nuncupatus *Lo-puen*, directus à cæruleis nubibus & deferens veræ doctrinæ scripturas, contemplando ventorum regulam ad decurrenda laborum pericula; *Chenquon Kien sú* (est nomen Sinici anni cadentis in Christi annum 636.) pervenit in aulam Imperator, præcepit Colao Vasallo, *Fam cum yuen lim* (est nomen Colai) mittere regios scipiones (isti sunt rubri, & cum Imperator aliquid mandat, semper deferuntur) ad Occidentis suburbana hospiti obviam recipiendo, ingredientem intra palatium fecit transferri doctrinæ Legis libros, in palatio inquisivit de Lege diligentissimè, in penetrabilibus profundissimæ doctrinæ, rectæque veritatis, de proposito mandavit illam promulgari dilatarique; *Chen quon* (anni sic dicti) decimus erat secundus annus (hoc est, Christi 639) Autumni Septima Luna edictum Regis positum inquit Lex non habet ordinarium nomen, sancti non habent semper eundem locum, decurrunt Mundum proponendo Legem, creberrimè succurrentes multitudini populorum *Tacyn* (Judææ) Regni magnæ virtutis, *Lo puen* de longè portans Legis scripturas imaginesque, venit illas offerre in supremam Regiam, inquirendo sigillatim illius Legis intentum reconditum, excellens sine superficie; vidimus suæ originis radicalis principium, à mortalium creatione statutam necessitatem, verborum sine su-

peut pas estre magnifiée sans les Empereurs, ny les Empereurs devenir grands sans la Loy: Ils rendent le monde illustre en la faisant recevoir d'un chascun, & la dilatant par leurs Edits, ils remplissent l'univers de clarté; Au temps de *Tay çun-uen* très illustre Empereur du Royaume de la Chine, un homme de *Tacyn* (c'est à dire de Judée) vint à ce très illustre & très sage Empereur, ayant une grande vertu & une supreme authorité; son nom estoit *Lo-puen* conduit par les nuës du ciel, & portant avec soy les escritures de la veritable doctrine, observant les vents pour esviter les dangers & fanchir les obstacles qui s'opposoient à son voyage est venu en l'an de *Chen quon Kien sú*, (qui est le nom de cette année Chinoise, qui respond à la 636 de Jesus Christ) à la cour de l'Empereur. Il a commandé à *Calao Vassallo Fam cum yuen lim* (c'est le nom de Colai) d'envoyer des Scipions Royaux (ceux-cy sont rouges, & font les orders de l'Empereur quand il commande quelque chose) de s'en aller dans le Fauxbourg de la Ville du costé de l'Occident au devant du nouveau venu, & là de le recevoir: Entrant dans le Palais, il fait porter les livres de la doctrine & de la Loy: il s'occupe serieusement à sçavoir, ce qu'il y avoit dans cette Loy & à penetrer le plus profond de la doctrine de la droite verité; après il ordonne qu'elle fût promulguée & dilatée l'an *Chen quon* (c'estoit la douzième année, autrement la 639 de Jesus Christ). Le Roy donna un Arret la septième Lune de L'automne, par lequel il dit que la Loy na point de nom ordinaire, les SS. n'ont pas toujours le même lieu, courant par le monde en proposant la Loy secourant suffisamment à la multitude des peuples de *Tacyn* (de la Judée) Royaume de grand vertu, *Lo puen* portant de loin les escritures de la Loy & les images, est venu les offrir à la cour souveraine, recherchant de point en point le principal dessein de la Loy, qui estoit caché; Il a trouve quil est excellent sans superficie (c'est à dire sans apparence) nous avons veu le principe de sa premiere Origine, & la necessite establiè depuis la crea-

is essential to mankind. Its language is simple, its reasonings are attractive, and to the human race it is beneficial. As is right, let it be promulgated throughout the empire. Let the appropriate Board build a Judean church in the Righteous and Holy Street in the capital, and appoint thereto twenty-one priests."

The power of the illustrious Chau dynasty having fallen, the green car having ascended westward, the religion of the great Táng family became resplendant, and the illustrious spirit²⁵ found its way eastward. The appropriate officers were instructed to take a faithful likeness of the emperor, and place it on the wall of the temple. The celestial figure shone in its bright colors, and its lustre irradiated the illustrious portals. The sacred lineaments spread felicity all around, and perpetually illuminated the indoctrinated regions.

According to the maps and records of the western nations, and the histories of the Hán and Wei dynasties, Judea is bounded on the south by the Coral Sea; on the north by the Shúpáu hills; on the west it stretches towards the flowery forests, and the regions of the immortals; and on the east it is conterminous with the Dead Sea of perpetual winds. The country produces cloth that is proof against fire, a balm that restores life, bright lunar pearls, and night-shining gems. Theft and robbery do not exist. The people have joy and peace. None but illustrious laws prevail.²⁶ None but the virtuous are placed in the magistracy. The country

辭無繁說。理有忘筌。濟物利人。宜行天下。所司卽於京義寧坊造
 大秦寺一所。度僧廿一人。宗周德喪。青駕西昇。巨唐道光。景風東
 扇。旋令有司。將帝寫真。轉摸寺壁。天姿汎彩。英朗景門。聖蹟騰祥
 永輝法界。按西域圖記。及漢魏史策。大秦國。南統珊瑚之海。北極
 鼠寶之山。西望仙境花林。東接長風弱水。其土出火統布。返魂香
 明月珠。夜光璧。俗無侵盜。人有樂康。法非景不行。主非德不立。土
 宇廣闊。

perfluitate doctrinam, rationem habentem oblivionis sustentaculum proficuum Rebus, utilissimam hominibus, extendente opera in Mundo, ideo præcipio Magistratibus, ut in Regia, *ynym fam* ædificent *Tacyn* (Judææ) Regni Ecclesiæ unum locum, ponant Sacerdotes bis decem & unum homines. *Cun cheu* (est cujusdam antiqui viri nomen) virtute extincta, in nigro curru ad Occidentem recessit, verum Regiæ familiæ *Tam* doctrinæ claritas clarissimo spiritu Orientem perflavit, vulgata edicta sunt à Magistratibus, reposuerunt Imperatorum pictas vera effigies, in templi parietibus Imperatorum figuræ exuperantes, quinque coloribus cumulata luce illustrabant portas. Sanctis exemplis advenit felicitas, æternùm splendentis Legis terminus, examinando Occidentis terrarum descriptionum monumenta, & *Han guey* familiarum Regiarum Historiographos, *Tacyn* Regnum ab Austro unitur coralli rubri maribus (id est Rubro Mari) à Septentrionali polo omnium pretiosorum lapidum montibus; ab Occidente immortalium hominum loco floridissimarum arborum, ab Oriente unitur loco *Cham fum* mortuæque aquæ; ex illius terra prodit igne lavanda tela, balsamum odoriferum, lucidæ Lunæ gemmæ, noctu lucentes lapides pretiosi, consuetudinem non habent. Ratiocinandi populi, habent lætitiâ pacificam, legem præterquam charitatis nullam aliam sequuntur; Reges Sine virtutibus non constituunt; terræ

tion des mortels, une doctrine sans superfluité des paroles, laquelle est appuyée par la raison, profitable à Toutes choses, tres utile aux hommes, & tres digne d'estre publiée par toute la Terre; c'est pourquoy, je commande aux Magistrats qu'ils batisent un lieu & une Eglise de *Tacyn* (de Judée) du Royaume de l'Eglise, & que les *Y nym fam* ediffient un Temple dans lequel il y aura vingt & un Prêtre. *Cun cheu* (c'est le nom d'un certain homme vieux) sa vertu estant esteinte, se retira vers l'Occident monté sur un charriot noir. A la verité la famille Royale de *Tam* devenuë illustre par la clarté de la doctrine, a rafraischi l'Orient d'un très noble esprit, pour lors les Magistrats publierent des Edits, & mirent les Tableaux des Empereurs (representés au naturel) aux murailles du Temple, surpassant de beaucoup les figures des mêmes Empereurs; ils faisoient brilles les portes du Temple par une augmentation d'esclat de cinq differentes couleurs. La félicité est venuë par de SS. exemples & le terme de la Loy qui a brillé eternellement, est venu à son point. Examinant les Monuments, & les descriptions des Terres de l'Occident, & les Historiographes des familles Royales de *Han guey*; on a trouvé que le Royaume de *Tacyn* est Borné par les Mers de Corail, (c'est à dire la Mer rouge) du costé du Midy; par les Montagnes des Pierres precieuses de celuy du Septentrion; on a veu que les Limites, du costé de l'Occident des hommes immortels, sont des Lieux remplis d'arbres Fleurissant en toute saison; son Orient est uni à *Cham fum*, & à l'eau morte. Il sort un feu de cette Terre dont on lave les toyles. Elle produit du baume tres odoriferent, de tres brillantes Lunes qui sont des perles, & des Pierres precieuses qui reluisent la nuit. Ils n'ont point de coustume les peuples ont le plaisir innocent de pouvoir raisonner, & ils ne reçoivent pas d'autre Loy que celle de la Charité (c'est à dire de l'Evangile). Les Roix ne sont rien sans la vertu, ils fleurissent par leurs mœurs illustres

is extensive, and its literature and productions are flourishing.

The emperor Káuhsung honored and perpetuated (the memory of) his ancestors. He supported the truth they inculcated, and built churches in all the departments of the empire. He raised Olopun to the rank of high priest and national protector. The law^m spread in every direction. The wealth of the state was boundless. Churches filled all the cities; and the families were rich, illustrious, and happy.

In the year 599 A. D. the followers of Budha raised a persecution, and argued against the eastern Chau family.

At the close of the year 713 A. D.,^m some base scholars raised ridicule, and in Síkáu spread abroad slanderous reports. But there were chief priests, Lohán, Táiteh, Lieh, and others, honorable descendants of those from the west, distinguished and elevated in character, who unitedly maintained the original doctrines, and prevented their subversion.

Hiuentsung, the most righteous emperor, commanded five kings, Ningkwoh and others, to go in person to the church of Felicity, build up the altars, restore the fallen timbers, and replace the delapidated stones.

Tienpáu, in the commencement of his reign, A. D. 742, commanded his general Káulibsz' to

聖寫棟維鑄景仍文
 暫絕有福崇物
 撓縲若阿昌
 而僧若聖明
 更首歷羅本
 崇舍年本爲
 道至羅釋子
 石道含子用
 時傾皇德及
 而復帝烈並
 正令並金法
 天寶五方流
 初等貴十道
 令五王緒先
 大親物外天
 將臨高僧末
 軍福外高僧
 宇字外高僧
 建共物外高
 立振物外高
 壇振物外高
 塲振物外高
 法振物外高
 俱振物外高
 西振物外高
 景振物外高
 置振物外高
 景振物外高
 寺振物外高

mundus largus amplius, moribus florent illustrissimis; *Cao çun* magnus Imperator scivit reverenter imitari majores suos; expressit factis suum parentem, & in omnibus Regnis ubilibet ordinavit fieri claræ Doctrinæ Ecclesias; & sicut antea venerabatur *Olo puen*, sic fecit illum custodem Regni magnæ Legis dominum; Lex dilatata perdecem *tao*, (id est, per omnia Regna) felicitatis radice cumulatissima; Ecclesiæ implebant centum civitates (id est, omnes) familiæ Regiæ fulgebant felicitate; *Kim lie* anno Bonzii usi viribus erexerunt ora (id est, Legem vituperaverunt) in *tum Cheu* (est Civitas in Honan Provincia) *Sien tien* (anno Christi 713) finiente. Vulgares viri valdè etiam illam irriserunt, calumniatique sunt in *Sy Kao* (antiqua est Regis *Uen uam* aula in *Xen sy* Provincia) erat *Gio* (Joannis est Sinico more vocabulum) Sacerdos. Caput *Lo han* magnæ virtutis *Kiè liè*, & *Kim* terrarum nobiles discipuli, rebus exterioribus superior ille Sacerdos unà cum aliis, pietatis cœlestis retia & fila dirupta resarcivit *Iuen çun chi Tao* Imperator mandavit *Nym* Regni aliorumque quinque Reges personaliter descendere ad felicitatis mansionem (id est in Ecclesiam) erigere altaria, aulæque Legis, trabes columnasque concisas solidavit, & majis radicavit; Legis petra tunc inclinata etiam iterum rectificata fuit. *Tien pao* (anno Christi 747.) anno inchoato mandavit magnum Generalem *Kao lie su* (Eunuchus fuit) deferre quin-

dans toute l'estenduë de la terre & dans la grandeur de l'univers. Le grand Empereur *Cao çun* sçeut imiter avec beaucoup de reverence & de respect ses predecesseurs; il a parfaitement exprimé son Pere par les actions, & il a voulu que dans tous ses Royaumes l'on bastit des Eglises de la tres illustre doctrine, & que tout ainsy qu'on avoit auparavant veneré *Olo puen*: aussi le voulut-il établir le Custode & le Seigneur du Royaume de la grande Loy. La même Loy estant publiée par les dix *Tao* (c'est à dire par tous les Royaumes) elle prit racine, en sorte qu'elle devint comblée de bonheur. Les Eglises replissoient cent Villes (c'est à dire toutes). Les familles Royales brilloient de gloire & de beatitude; en l'an de *Kim lie* les Bonziens employeroient toutes leurs forces pour ouvrir leurs bouches (c'est à dire ont presché, & rendu odieuse la Loy de Dieu) dans *tum Cheu* (c'est une Ville de la Province de *Honan*) sur la fin de l'an *Sien tien* (qui est la 713 de *Jesus Christ*. Les personnes du vulgaire la mespriserent encore beaucoup & la calomnierent dans *Sy Kao* (c'ets l'ancienne Cour du Roy *Uen uam* dans la Province de *Xen sy*) Il y avoit un certain *Jean* (c'est le mot dont on se sert dans la Chine pour dire *Jean*) lequel estoit Prestre. *Lo han* homme de grande Vertu estoit le Chef, & *Kiè liè* & *Kim* (les Nobles du Pais) estoient les Disciples. Ce superieur & ce Prestre avec quelques autres, par le moyen des choses exterieures, racommoda les rets & les filets rompus de la pieté Cœleste *Juen çun-chi* l'Empereur *Tao* commenda à *Nym*, & à cinq autres Roix du Royaume, de descendre personnellement à la maison de la felicité (c'est à dire l'Eglise) de dresser des autels, & des cœurs de la Loy. Il a affermi les poutres, & les Colomnes rompuës & les a mieux establies. La Pierre de la Loy, qui purlors estoit courbée fût relevée par luy encore de nouveau. *Tien pao* ordonna (au commencement de l'an 747 de *Jesus Christ*) au grand General *Kao lie su* (c'estoit un Eunuque.)

take the portraits of the five sacred ones,³⁹ and place them in the church, and also to present one hundred pieces of silk, to give eclat to the same. Though their august persons are remote, their bows and their swords can be handled.⁴⁰ The horns of the sun send forth their light; and, the celestial visages seen to be present.⁴¹

In the third year of Tienpáu's reign, there was a priest, Kih-hoh from Judea, who observing the star, sought renovation:⁴² and, seeking the sun, came to the honored one. His majesty commanded the priests Lohán, Púlun, and others, seven in all, with the eminently virtuous Kih-hoh, to perform divine service in the Church of Rising Felicity. Then the celestial writing appeared on the walls of the church, and the imperial inscriptions upon the tablets. The precious ornaments shone brightly. The refulgent clouds were dazzling. The intelligent edicts filled the wide expanse, and their glory rose above the light of the sun. The bounteous gifts are comparable to the lofty mountains of the south; the rich benevolences deeper than the eastern seas. The righteous do only what is right, and that which is fit to be named. The holy ones can do all things, and that which they do is fit to be commemorated!⁴³

The emperor Suhtsung, learned and illustrious, in five departments of the empire, Lingwú, &c., rebuilt the churches of the illustrious religion. The original benefits were increased, and joyous fortune began. Great felicity descended, and the imperial patrimony was established.

真寺內安置。賜絹百匹。奉慶睿圖。龍髯雖遠。弓劍可攀。日角舒光。天顏咫尺。三載大秦國。有僧佶和。瞻星向化。望日朝尊。詔僧羅含。僧普論等一七人。與大德佶和。於興慶宮修功德。於是天題寺榜。額載龍書。寶裝璀璨。灼爍丹霞。睿扎宏空。騰凌激日。寵賚比南山。峻極沛澤。與東海齊深。道無不可。所可名。聖無不作。所作可述。肅宗文明皇帝。於靈武等五郡。重立景寺。元善資而福祚。開大慶。臨而皇業建。

que Imperatorum effigies veras, Ecclesias intra reponendas, dedit serici centum telas offerendas festi lætitiæ augendæ gratia, Draconis barbæ licet longæ sint Arcus armaque ex illo pendentes possumus attingere tamen manu (hoc est, absens quamvis sit Imperator, tamen sui memoriam in dictis rebus reliquit) Solis cornua dilatantur Clarissimè, cœlorum color vicinus exæquabat omnia; Tertio anno Tacyn Regni erat Sacerdos *Kie ho*, qui iter dirigens per stellas pervenit in Sinas respiciens Solem, Imperatorem reveritus est ex illius mandato Sacerdos *Lo han*, Sacerdos *Pu hum* atque alii Septem viri cum magnæ virtutis *Kie ho* in *Nimkim* Palatio exercuerunt opera virtutum; in illo tempore Regia edicta in templorum tabulis (sæu portis) in ipso frontispicio deferebant draconum Imperialium picturas. Pretioso ornatu splendore petrarum fulgentes illustrissimæ minii Rubicantis, nubes, scripturam conspicuam reddebant, in vacuo ascendebat claritas irrigando diem, Amor beneficæ Boreæ Austriæ montibus exæquabantur altissimis, exundantiaque cum Orientis maris comparari poterat profundo; Lex non nisi consentanea rationi est, quod est autem tale convenit nomen optimum & famam habere, Imperatores absque illa non operantur, quod autem illi operantur, consentaneum est promulgari; *So cum uen min* Imperator in *Lim uii* & aliis quinque civitatibus multas erexit claræ Doctrinæ Ecclesias, Antiquam bonitatem adiuvit & felicitatem cœpit aperire maximum festum lætitiæ descendit & Imperatorum operâ

de porter cinq veritables effigies des Empereurs, qu'on devoit metre dans l'Eglise, il donna cent Toiles de soyè pour estre offertes au jour de la feste pour en augmenter la resjouisance, quoyque les barbes du Dragon soient asses longues nous pouvons toutefois atteindre avec les mains l'arc & les armes qui en pendent (c'est à dire que quoyque l'Empereur foit absent il a laissé neantmoins des marques de son souvenir en ces choses). Les cornes du Soleil s'estendoient avec beaucoup d'esclat, la couleur approchante de celle du Ciel esgaloit toutes choses. Il y avoit un Prestre nommè *Kie ho* en la troisieme année du regne de *Tacin*, lequel prenant son chemin à la faveur des estoiles arriva dans la Chine regardant le Soleil. Il fit la reverence à l'Empereur, lequel fit commendement à *Lo han* à *Pulum*, Prestres, à sept autres, & à *Kio ho* homme de grande Saincteté d'exercer les œuvres de Vertu dans le *Nim Kim*, qui estoit le Palais; Pour-lors les Edits Royaux estoient gravés sur les Tables du Temple c'est à dire les portes) & on voyoit sur le frontispice les Tableaux des Dragons Imperiaux. Resplendissans d'un percieux ornement, & d'un esclat qui sortoit des Pierres, lesquelles donnoient une certaine couleur rouge, les Nuës faisoient paroistre l'écriture avec plus d'esclat: desorte que leur clarté brilloit de toute parts comme un beau jour; L'amour & les Liberalités ressembloient à la hauteur des Montagnes du Septentrion, & du Midy, & l'abondance pourroit estre comparée à la profondeur de la Mer Orientale. La Loy s'accorde tousjours avec la raison. Ce qui est tel merite un grand nom, & une belle reputation, les Empereurs ne peuvent rien faire sans elle; ou ce qu'ils font merite d'estre promulgé. L'Empereur *So cum uen min* a basti dans *Lim uii* & dans autres cinq Villes plusieurs de la Doctrine illustre Eglises. Il a aydé l'ancienne bonté, & a commencé à descouvrir la felicité, le grand jour de la resjouisance est venu, & les œuvres des Empereurs

The civil and martial emperor Táitsung, enlarged the sacred domains, and ruled without effort. On the return of his natal day he gave celestial incense to celebrate the meritorious deeds of his government; and he distributed provisions from the imperial table, in order to give honor to those in the churches. As heaven confers its gifts, and sheds bounties on the living; so the sovereign, comprehending right principles, rules the world in equity.

Our emperor Kienchung, holy, divine, civil and martial, arranged his form of government so as to abase the wicked and exalt the good.⁴⁴ He unfolded the dual system so as to give great lustre to the imperial decrees. In the work of renovation he made known the mysteries of reason. In his adorations he felt no shame of heart.⁴⁵ In all his duties he was great and good. He was pure, and unbiased, and forgiving. He extended abroad his kindness, and rescued all from calamities. Living multitudes enjoyed his favors. 'We strive to cultivate the great virtues, and to advance step by step.'⁴⁶

If the winds and the rains come in their season, the world will be at rest; men will act rightly; things will keep in their order; the living will have affluence and the dead joy.⁴⁷ Considering life's responses,⁴⁸ and prompted by sincere feelings of regard, I King have endeavored to effect these worthy ends,—the great benefactors, their excellencies of the Kwángluh Kintsz', the tsieh-tú fú-shí of the north, and the Shí-tien chungkien having conferred on me rich robes.

代宗文武皇帝。恢張聖運。從事無爲。每於降誕之辰。錫天香以告
成功。頒御饌以光景眾。且乾以美利。故能廣生。聖以體元。故能亭
毒。我建中聖神文武皇帝。披八政以黜陟幽明。闡九疇以維新景
命。化通玄理。祝無愧心。至於方大而虛。靜專而怒。廣慈救眾。苦善
貸。被羣生者。我修行之大猷。汲引之階。漸也。若使風雨時。天下靜
人能理。物能清。存能昌。歿能樂。念生響。應情發自誠者。我景力能
事之功用也。大施主金紫光祿大夫。同朔方節度副使。試殿中監

suscitata sunt, *Tay sun uen uu* Imperator lætitiæ reseravit sanctum circuitum, prosecutus negotia non frustranea, quolibet in Dei incarnati Natalis diei tempore mandabat incendendum Imperialem odorem per hoc admonens alios operari meritoria opera, mittebatque convivia ad illustrandum clarissimæ Legis populos; nempè cælorum habuit pulcherrima lucra, ideoque potuit dilatare mortales, Imperatorium habuit locum & dignitatem originariam, idèd noverat superare venena noster *Hien chum zim zin uen uu* Imperator, instituit octo modos regiminis ad renovandam substituendamque tenebris lucem, aperuit novem ordines ut solum renovaret claræ Doctrinæ mandatum dirigendæ penetrandæque illius excellentissimæ rationi, orat sine reverendia cordis, pervenit ad Mundi supremum, & humilis est, promulgat pacem & veniam dat aliis, illustrissimæ est clementiæ & auxilio est omnibus afflictis, bona elargitur multitudini populorum, & nostrorum componendorum operum maxime studiosus, profudit directionis gradus decurrendos, obsequi fecit venturum pluviarumque tempora, Mundum pacificavit, homines sciunt se regere, res possunt disponere, vivi noverunt florere, mortui possunt lætari, operibus mortalium bona fama respondet, Natura profudit ex se perfectionem, quia nostræ clarissimæ Doctrinæ Lex potest negotiorum opera perficere, magnos largitus (titulos) Dominus; *Kin su Kuam lo ta fu* (est titulus Officii intra aulam) & simul *So sam cyc tu fo su* (Officii extra aulam est titulus

ont esté suscitées; *Tay sun uen uu* qui estoit Empereur firma le Saint circuit de la joye; il a poussé les affaires avec beaucoup de succès, toutes les années il envoyoit au jour de la naissance du Dieu incarné des odeurs imperiaux pour les faire bruller; advertissant les autres en celà de faire des œuvres meritoires. Il envoyoit dequoy entretenir les peuples de la tres illustres Loy; Il a eu des grandes faveurs du Ciel; c'est pourquoy il a peu agrandir les mortels; Il a eu le lieu & la dignité de l'Empire nostre Empereur *Kien chum zim zin uen uu* s'avoit parfaitement bien venir à bout des venins originaires; c'est pourquoy il établit huit façons de gouverner; afin de renouveler & de substituer la lumiere aux tenebres, il decouvrit neuf moyens seulement; afin de renouveler le commencement de l'illustre doctrine pour diriger & porter par tout son excellente raison. Il prie tout son cœur sans aucune honte. Il a esté eslevé sur le plus haut lieu du monde, & l'humilité a esté son partage. Il porte la Paix par tout, & donné grace & le pardon à un chacun, il a une ame ornée d'une illustre Clemence & tout à fait sensible à la compassion; de sorte qu'il ne refuse jamais son secours aux affligés, il donne ses biens à toute la populace; & de composer nos actions fort attaché. Il a manifesté le chemin & les degrés qu'il falloit prendre dans la direction. Il a rendu les temps de la pluye, & des vents obeissants & soumis; Il a Pacifié le monde, les hommes savent se gouverner, ils peuvent disposer leurs affaires, les vivans ont appris à fleurir, les morts peuvent se resjouir. La bonne reputation respond aux œuvres des mortels, la nature donne de soy la perfection; parceque la Loy de nostre illustre doctrine peut perfectionner toutes les actions que l'on fait; Il a donné comme Seigneur des grands titres, *Kin su kuam lo ta fu* (c'est le titre d'un office du dedans de la cour) comme aussi *So sam cyc tu fo su* (c'est un titre qui est hors de la Cour.) *Xi tien chun kien* (c'est un autre iter d'office dans la Cour) a donne

The kind and courteous priest Isaac⁴⁹ having thoroughly studied this religion, came to China from the city of the king's palace.⁵⁰ His science surpassed that of the three dynasties;⁵¹ and he was perfect in the arts. From the first he labored at court, and his name was enrolled in the royal pavilion.

The secretary, duke Kwoh Tsz'i, raised to royalty from the magistracy of Fanyáng, first held military command in the north. Suhtsung made him his attendant; and though a chamberlain, always kept him in the military service. He was the tooth and nail of the palace, and the ears and eyes of the army. He distributed his emoluments, not laying them up at home. Western gems he offered to his majesty.⁵² He dispersed, and dispensed with, golden nets.⁵³ Now he repaired the churches, and now he enlarged the schools of the law. He adorned all the sacred edifices, making them like the flying Hwui. Imitating the scholars of the illustrious religion he distributed alms. Annually he held a general assembly of the young clergy from all the churches, and for fifty days exercised them in pure and elevating services. To the hungry, who came to him, he gave food; to those suffering from cold, he gave clothes; he cured the sick and raised them up; and the dead, he buried and laid down to rest.

The refined and circumspect Táhsha never heard of such noble deeds. The white robed and illustrious students, having

旬。餒者來而飯之。寒者來而衣之。病者療而起之。死者葬而安之。翬斯飛。更効景門。依仁施利。每歲集四寺僧徒。虔事精供。脩諸五。恩之頗黎。布辭憩之金闕。或仍其舊寺。或重廣法堂。崇飾廊宇。如。內不自異於行間。爲公爪牙。作軍耳目。能散祿賜。不積於家。獻。郡王。郭公子儀。初搃戎於朔方也。肅宗俾之從邁。雖見親於卧。術高三代。藝傳十全。始効節於丹廷。乃策名於七帳。中書令汾陽。賜紫袈裟。僧伊斯。和而好惠。聞道勤行。遠自王舍之城。聿來中夏。

lus), *Ni tien chun Kien* (alius titulus Ollicii in aula) donavit purpuream vestem Sacerdoti *Y su pacificatori*, aliisque desideranti benefacere, bonum nomen & famam Legis promulganti, de longe in *Vam ze chi chim* venienti medio vere, virtutibus superabat tres generationes, scientias dilatabat decem perfectissimè, à principio sevierat in palatio Regis, posteaque scriptum fuit nomen illius in Regio libro ex *Xu lim de fuen yan* Regulum cum *çu y* in principio. Adjuverat armigerantem in *So fun, So çun* (Imperator) miserat illum, ut sequeretur præeuntem, etiamsi videretur sua persona cum dormientibus intra, nunquam se mutavit in operibus exterioribus, fuit Rex Reipublicæ pro unguibus dentibusque, fuit Exercitui pro auribus oculisque, sciebat repartiiri redditus beneficiaque, nunquam aggregabat pro sua domo, obtulit *Lim ngen* ex *Poli* (vitrum pretiosum) dedit *Cu Ki*, ex, aureos tapetes, interdum restaurabat antiquas Ecclesias, interdum multiplicabat amplissimas Legis aulas, honorando exornandoque domiciliis Mundum, sicut volatilium quibusdam alis, diligenter exercuit opera; clarissimæ Legis discipulus obsequens caritati, distribuere lucra; quolibet anno convocabat quatuor Ecclesiarum Sacerdotes, inservebat affectuosè & reverenter ad minimum omnibus quadraginta diebus, famelici qui veniebant, etiam pascibat illos, frigore algebant qui venientes vestiebat illos, ægrotabant qui, curabat & erigebat illos, moriebantur qui, sepeliebat & quiescere faciebat illos,

une robe de pourpre au Prestre *Y su Pacificateur*, & desirant de bien faire aux autres, lequel a pronougué un bon nom & donné la reputation à la Loy, il est venu de fort loin en *Vam ze chi chim* au milieu du printemps. Il surpassoit en vertu trois generations, il enseignoit dix sortes de sciences dans la perfection, ou commencement il avoit servy dans le Palais du Roy; après quoy on escrivit son nom dans le Livre Royal, *Xu lim de fuen yan* General avec *çu y* ou commencement avoit aydé l'homme d'armes dans *So fun, So çun* (l'Empereur) l'avoit envoyé; afin qu'il suivit celuy qui aloit devant, quoy qu'on vit sa personne ou dedans avec les dormants, il n'a jamais changé dans les œuvres exterieures, il a esté le Roy de la Republique & ses ongles & ses dents, comme aussi tout oreilles & tout yeux pour l'armée; il s'avoit distribuer les revenus & les biensfaits, il n'amassoit jamais rien pour la maison, il fit present d'un *Lim ngen* fait de *Poli* (verre pretieux) il fit un dom à *Cu ki*, de beaucoup de Tapis d'or, cependant il multiplioit les grandes Loyx les Cours, honorant & embelissant le monde domicilles, il a mis en pratique ces œuvres comme s'il avoit eu des aisles de quelque oiseau, comme disciple de la très illustre Loy & plein de charité il distribuoit les gains. Il a sembloit tous les ans les Prestres des quatre Eglises, auxquels il servoit avec affection & avec respect en particulier pour le mains pendant, quarante jours il nourrissoit encore les fameliques qui venoient à luy, il vestissoit les nuds lesquels s'adressoient à luy, & lesquels souffroient un grand froid, il prenoit soin de servir les malades & de leur redonner la santé, pour ce qui est des morts il les ensevelissoit & leur procuroit le repos; on n'entendoit pas du temps de *Ta-so* cette beauté (sa coustume estoit de recevoir les estrangers & de traiter splendidement le Pelerins) les hommes de la très noble Loy estoient revestus

seen those men, desired to erect a monument to commemorate their good and illustrious acts.⁵⁴ The inscription reads thus :

"The true Lord is without beginning, silent, serene, and unchangeable. Possessed of creative power, he raised the earth and set up the heavens. The divided person⁵⁵ came into the world. The barque of salvation was boundless. The sun arose and darkness was annihilated. The glorious civil emperor, in reason joining all that was possessed by former kings, seized on the occasion to restore order. Heaven and earth were enlarged.⁵⁶ The bright and illustrious religion visited our T'ang dynasty, which translated the scriptures, and built churches. The ship (of mercy) was prepared for the living and the dead. All blessings sprung into existence; and all nations were at peace.

"K'ausung continued the work of his ancestors, and repaired the temples. The palace of Concord was greatly enlarged. Churches filled the land; and the true doctrine, was clearly preached. Masters of the law were then appointed; the people had joy and tranquility, and all things were free from calamities and troubles.

"Hiuentsung displayed divine intelligence and cultivated truth and rectitude. The imperial tablets spread abroad their lustre. The celestial writings were glorious. The august domains were clearly defined. The inhabitants paid high respect to their sovereign. All things were glorious and tranquil, and under his auspices the people were prosperous.

"Suhtsung restored celestial rea-

清節達姿。未聞斯美。白衣景土。今見其人。願刻洪碑。以揚休烈。詞
 曰。眞主无元。湛寂常然。權輿匠化。起地立天。分身出代。救度無
 邊。日昇暗滅。咸證眞玄。赫赫文皇。道貫前王。乘時撥亂。乾廓坤張
 明明景教。言歸我唐。翻經建寺。存没舟航。百福皆作。萬那之康。高
 宗續祖。更築精宇。和宮啟朗。徧滿中土。眞道宣明。式封法主。人有
 樂康。物無災苦。玄宗啟聖。克修真正。御榜揚輝。天書蔚映。皇圖
 璀璨。率土高敬。庶績成熙。人賴其慶。肅宗來復。天威引駕。聖月

temporibus *Ta-so* non audiebatur ista pulchritudo (solebat hic suscipere hospites & peregrinos lautissimè) albis vestiebantur claræ Doctrinæ viri, & modo videntur isti homines volui sculperè universis perennis memoriæ Lapidem, ut divulgentur felicia opera, Sermo inquit, verus Dominus sine principio, purissima quies semperque eadem, onnipotens totius Mundi artifex Creator statuit terram, erexit cælum, communicando seipsum, prodit in mundum salutem instituit infinitam, ut Sol resplendens ascendit, tenebras extinxit, totam verificavit veritatis excellentem profunditatem, Serenissimus *Ven* Imperator Legis diadema tulit ante alios Reges usus benè tempore, abolevit turbas, cælos dilatavit, terras extendit, clarissimæ illustrissimæ doctrinæ Legis verbis reduxit, nostrum Sinarum Imperium *Tam*, traduxit Scripturas, erexit Ecclesias, vivis mortuis fuit instar navis centum felicitatum gradus fecit decem millium Regnorum pacem, *Cao çun* imitatus majores, etiam ædificiis perfecit Mundum, Pacis palatia humili luce impleverunt Sinarum terras, veram Legem extendit clarissimè contulit titulos Legis domino, mortales habebant lætitiâ, pacem, res carebant infortuniis calamitatibusque, *Yuen çun Ki* Imperator scivit se componere ad veritatem rectitudinemque, mandavit tabulas erigere lucidissimas Regis scripturis florentissimè fulgentes, Imperatorum imaginibus clarissimorum resplendentibus, illas omnia Regna valdè venerabantur, populi omnes renovabantur, homines gestiebant illa felicitate *So Cum*, rediit iterum Imperatoriæ Majestatis dirigere cursum Imperialis

d'habits blancs, on voit encore de semblables hommes, que j'ay gravés sur cette Pierre pour laisser une mémoire éternelle de leurs belles actions à la posterité; afin qu'elles soient publiées. L'écriture dit, le véritable Seigneur qui n'a point de principe, qui est le repose tres pur, & lequel est toujours le même, le Tout puissant celui qui a fait le monde, le Createur de toutes choses a fondé la Terre, esleve le Ciel se communiquant luy mesme, il est venu sur la terre, & y a établi un salut infini, il est monté comme un soleil rayonnant, il a dissipé les tenebres, il a fait voir au jour toute l'excellente profondeur de la verité, *Ven* le Serenissime Empereur de la Loy a porté le diadème avant les autres Roix. S'estant sagement servi du temps, il a dissipé les troupes, dilaté les cieus, estendu les terres, & a réduit par les parolles de la tres noble & tres illustre doctrine de la Loy nostre *Tam* Empire de la Chine, il a traduit les écritures, il a erigé des Eglises, il a servi de navigation aux vivants, & aux morts, a augmenté la felicité de cent degres, il a fait la Paix de dix mille Royaumes. *Cao çun* a imité ses Ancestres, & a encore perfectionné le monde par ces edifices. Les Palais de la paix ont rempli les Terres de la Chine d'une humble lumiere, il a estendu la véritable Loy avec beaucoup de gloire, il a donné des titres au Maistre de la Loy, les mortels avoient la joye, la paix, rien ne souffroit d'infortunes & de calamites. L'Empereur *Yuen çun ki* a bien sçeu se faire instruire de la verité & prendre le bon chemin, il a ordonné délever des tables toutes brillantes & remplies d'un esclat merveilleux à raison des écritures Royales qui y estoient, & les Tableaux des Empereurs les plus illustres qu'on y voyoit. Tous les R'oyaumes les avoient en grande veneration, tous les peuples les reveroient avec respect, & tous les hommes estoient comblés de joye de les avoir, *So Cum*, reprit derechef le train de diriger la Course de sa Majesté Royale. Le Soleil

son.⁷⁷ Great was his dignity as he rode in state. His splendor shone above the brightness of the moon. Happy winds swept the night. Felicity visited the august mansions. The autumnal vapors ceased forever. Tranquility reigned, and the empire increased.

"T'aitung was dutiful and just, in virtue according with heaven and earth. By his bestowments life was sustained, and great advantage accrued to all. With incense he made thank-offerings, and dispensed charity in his benevolence. Brightness came from the valley of the sun, and the veiled moon appeared in azure hues.⁷⁸

"Kienchung was eminent in all things, and cultivated bright virtues. His martial dignity spread over all seas, and his mild serenity over all lands. His light came to human darkness; and in his mirror the color of things was reflected.⁷⁹ Throughout the universe light of life was diffused. All nations took example (from the emperor).

"The true doctrine is great, and all-prevalent and prevailing. Hard it is to name the Word, to unfold the Three-One.⁸⁰ The sovereign can act, his ministers commemorate. Erect the splendid monument! Praise the great and the happy!"

Erected (A. D. 781) the second year of Kienchung (the ninth emperor) of the great T'ang dynasty, in the first month, and the seventh day.

The priest Ningshú being special law lord, and preacher to those of the illustrious religion throughout the regions of the east.

Written by Liu Siúyen, court councillor, formerly holding high military command in T'ai-chau⁸¹

朝議郎前行台州司士參軍呂秀巖書
 太簇月七日大羅森文日建立持法王僧寧恕知東方之景眾也
 一主能作今臣能述建豐碑兮頌元吉大唐建中二年歲在作噩
 鏡觀物色六合昭赫百蠻取則道惟廣兮應惟審強名言兮演三
 月窟畢翠建中統極聿修明德武肅四溟文清萬域燭臨人隱
 義德合天地開貸生成物資美利香以報功仁以作施賜谷來威
 留晶祥風掃夜祚歸皇室秋氛永謝止泐定塵造我區夏代宗孝

Sol pepulit tenebras, felicitatis aura eliminavit noctem, fecit illam redire Imperiali domui, felicitatisque odore æternum extinxit stititque impetus furentium. Pacificavitque pulverem rebellantium, fecit nostrum magnum *Hia* (ita etiam Sina vocatur) Imperium, *Tay cum hiao y* virtutibus univit cælos & terram, aperuit beneficiis vitæ opera rebus auxiliatus pulcherrimo incremento, odores dedit in gratiarum actionem piissimus ad faciendas eleemosynas beneficiâ faciebat descendere Majestatem, Luna, Sol perfectissimè conjunctæ in illo (id est omnia subjecta habuit) *Kien chun* gubernavit polos (id est Mundum) perfecit compositique intellectus virtutem, robore pacificavit quatuor maria, exornavit adunavitque decem millium terminos, caudæ instar descendit in hominum secreta, ut speculum representans rerum colorem. Mundum illuminavit resuscitavitque, centum barbaris dedit leges, Lex sola amplissimè respondet unicè perfectioni, coacti nomen illius dicemus, Lex est Trinitatis unius, Imperatores sciebant operari, Vassallus debuit referre. Erigo florentissimum Lapidem monumentum æternæ laudis originalem felicitatem magni Imperii Sinarum familiæ Regiæ *Tan* Imperatoris *Kien chun* secundo anno, cum esset principium Autumnii mensis septimo die magni luminis florentissimi ornatus die, (hoc est, Dominico) erectus Lapis. Illo tempore Legis Dominus (Episcopus) Sacerdos *Nym Xu* regebat Orientalium terrarum clarissimæ Legis populos. *Chao y lam*, qui antea fuerat *Tay chen su su çau Kim*. Vocatus Officialis *Liu sicu* propria manu scripsit.

Imperial a banni les tenebres, & a chassé la nuit par le moyen du bon-heur & de la félicité qu'il a rapellée dans la maison Imperial & par l'odeur de la félicité il a mis l'Etat en Paix; de sorte qu'après cela il a dissipé tous les troubles & calmé les dissensions il a Pacifié la poudre les Rebelles, & a fondé nostre grand *Hia* (c'est encore un nom de la *Chine*) & nostre Empire. *Tay cum hiao y* a uny les Cieux & la Terre par ses vertus, il mit au jour par les biens faits des œuvres de vie & donné un grand accroissement à toutes choses, il offrit des odeurs en actions de grâces, il estoit tres porté à faire l'aumosne & humilioit sa majesté par des actions de libéralité. Le Soleil, & la Lune estoient tres parfaitement unis en luy (c'est à dire que tout luy estoit soumis) *Kien chun* a gouverné les Poles (c'est à dire le monde) il a perfectionné & réglé la vertu de l'esprit, il a pacifié les quatre Mers par sa force, il a uny & orné dix mille confins, il penetroit l'intérieur comme si c'étoit esté un flambeau & se representoit la couleur des choses comme un miroir il a resuscité & illuminé le monde, il a donné les loix à cent Barbares, la seule Loy respond parfaitement à une unique perfection, estant obligé de déclarer son nom, nous le manifesterons. La Loy est d'une Trinite. Les Empereurs sçavoient agir. Le vassal a d'eu raporter. J'erige cette fleurissante Pierre comme un Monument d'une éternelle louange de la félicité originelle du grand Empire de la Chine, & de la Famille Royale de l'Empereur *Tan*, la seconde année de *Kien chun*, ou commencement de mois de l'automne le septiesme jour de la grande lumiere jour très agreable & tres beau (c'est à dire Dimanche) cette Pierre a esté eslevé. Le Seigneur de la Loy c'est à dire l'Evesque) *Nym Xu* Prestre gouvernoit en ce temps les peuples de la tres illustre Loy de Terres Orientales. *Chao y lam*, qui auparavant avoit esté *Tay Chen su su çau Kim* appellé Official *Liu sicu* a escrit de sa propre main.

Our readers have now before them what claims to be a faithful copy of the Chinese inscription, found on the stone tablet, erected by the disciples of the Syrian Christians, A. D. 781; and with it, they have the best translations we have been able to furnish. Referring the critical student to the learned and copious notes, found in Kircher and others, who have written about this inscription, we will only add here a few of our own, explanatory of the translation we have ventured to give. The reader will see that our version differs from the Latin and French, and very widely in some instances. The dates we believe are correct, as they appear in the English version. For the most part we have given the sense of the words and phrases as explained by those Chinese scholars, who have studied the document with us; in several instances, however, we have preferred a different rendering; and on numerous points we are not yet satisfied either with their interpretation or our own. Probably were a hundred students of Chinese employed on the document, they would each give a different view of the meaning in some parts of the inscription. Our notes shall be as brief as possible.

1. *King kiáu* 'illustrious doctrine' seems to be the term employed to denote the religion of Jesus—that system of instruction given by him: *kiáu* means to teach, to instruct, to train as a pupil, and is very similar to the Greek *Μαθησκω*. Of the name *Tatsin*, we can only say that if it does not refer to Judea, we know not what country it does designate.

2. The word *sz'* denotes a place from whence laws are issued, courts for public officers, &c. The Buddhistic temples in China are called by this name, and the priests dwelling and officiating in them are called *sang*. We have taken the first to denote the *church* in *Tatsin*, and the other a *priest* from that church.

3. The words *chung shing* are emphatic, and denote *the* holy ones, i. e. the angels of God in heaven.

4. *Sin-yih* gives an idea like our own English word *trine*, denoting the three persons of the one true God. Some one has suggested that the two words *Sün-yih* are intended only to indicate sound: if so, we are unable to conjecture to what they refer.

5. Here evidently sound is intended by the three syllables *A' loh áh*, which well indicate the name of the supreme one, *Jehovah*.

6. Three different renderings have here been suggested: thus, by dividing the cross to form the four cardinal points or parts of the earth: he determined by the Cross to create the world, i. e. by *him* who died on the cross; a third rendering is the one we prefer, and

the one we have given, viz.: he determined in the shape of a cross to spread out the earth.

7. *Yuen fung* seem to denote the same idea as we find in the first of Genesis, where the Hebrew words are rendered Spirit of God.

8. The word *ki* it is very difficult to understand. The Chinese tell us of many *ki*,—the twenty-four *ki*, the six *ki*, the three *ki*, and the two *ki*, as in our text. The two *ki* often denote the *yin* and *yáng*, i. e. matter and spirit, matter and form, light and darkness, &c. From the context we have concluded that the two are here intended to comprehend “all things visible and invisible,” i. e. the universe.

9. The production of the two *ki* was merely preparatory, here we have the all things formed, perfected, finished.

10. Literally, ‘transformed sea,’ *hoá hoi*; the chaotic mass now reduced to order, the world as fitted up for the residence of him who was made in the image and likeness of God.

11. *Sotán* is unquestionably the name of a person, and refers to the great father of lies; *so* means to dance, or make postures, in the Chinese style; *tan* means the end, to annihilate: the two seem to have been joined to indicate the character of Satan, as the great destroyer.

12. ‘Multiplicity of sects’ we have translated the words *sán pek luk shih wá chung*, literally three hundred and sixty-five sorts. The word *chung* means plants, sorts, kinds, tribes, &c., and here will bear the sense we have given it, viz., sects.

13. Here the *Sán-yih* is represented as an agent, in sending forth a person—*fan shin*: this person is named and characterized in the sequel: *fan* is a part; and as a verb, it signifies to part, to divide, to distribute, to share, &c.; *shin* is the body of any person or thing. Thus the Three-one divided or set apart a body.

14. *Mí shí áh* is the name of this person, who is characterized as *king* illustrious, and *tsun* honorable, emphatically so—the most illustrious, the most honorable, the Messiah, the Anointed, the Savior of the world.

15. *Shin tien*, 天神, spirits from heaven, i. e. the angels. The phrase *shin tien* occurs in the *Pei Wan Yun fu*,—the Thesaurus of Kaughí,—but in a different sense from that in our text.

16. *Po sz* give us the sound of the name of that country, from whence came the wise men, *lái kung* bringing tribute, or offerings, on the occasion of the Messiah's advent.

17. Twenty-four holy ones, or sages, are the prophets of the Old Testament, or literally *Kiu Fuh*, the Old Law.

18. *Sin kiáu* is the new doctrine, the religion of Jesus, as taught in the New Testament, and where the Three-one is so conspicuous: it is the new religion.

19. *Pah king* are not understood, and we have therefore given a verbal rendering. A native Christian friend has suggested a reference to our Savior's beatitudes, in the fifth chapter of Matthew.

20. Here again we are left in doubt: what 'the gate of the three constant virtues' can refer to, we are unable to conjecture,—unless the term *three*, like the word *ten*, is used to denote perfection, or something of that sort.

21. *Mo* means the evil spirits of darkness, or demons; perhaps here the allusion is to Satan, mentioned above, and hence we have translated it *the devil*.

22. The twenty-seven books are those which form the New Law, i. e. the New Testament, as we now have it.

23. As a sign or seal taking the cross, is the literal translation of the text: *yin* is the seal used for sealing and stamping letters and official papers.

24. Here there is evidently a change in the subject of the discourse,—which is no longer the Messiah, but his disciples, and accordingly we have supplied the term *disciples*.

25. There is here an allusion to some usage, with which we are not acquainted; perhaps a reference to the formulas and rites of the Syrian church would afford the desired information, and clear away the obscurity.

26. There is here in the word *kiái*, and above in the word *tsí*, reference to seasons of fasting, &c., observed by the Syrian Christians.

27. In the phrase, *tsih yih yih*, "seven days once," we find the Christian Sabbath; the words might be rendered, "on the first of the seven days," &c.

28. The true and constant doctrine, is our rendering of the words *chin cháng chü táu*, literally "the way of truth and constancy."

29. This *way* is the *king kiáu*, the illustrious religion, Christianity, as described in the first note above.

30. We are not sure that we understand rightly this passage, and we have accordingly rendered *shing* literally: we suppose the *shing* here are the emperors, who are frequently called holy ones.

31. Here we have to correct three *errors* which we are sorry to find on page 208. The Táng dynasty was commenced A. D. 620 by Kautsu, who was succeeded by Taitsung in the year 627, under the

national designation, *ching-kwan*. It was this second emperor, who in the 12th (not the *thirteen*) year of his reign, A. D. 639, issued the edict in favor of Christianity as preached by Olopun. Instead of the illustrious and holy *founder* of the Táng dynasty, we ought to have written "the enlarger," or some equivalent for the phrase *ki yun*. The year 736 should be *six hundred and thirty-six*, 636.

32. The words *Chin King* designate the *Holy Scriptures*, or the *True Classic*, the Bible, comprising the Old and New Testaments.

33. *Ching-ngán* is one of the districts in the department of Si-ngán fú, the capital of Shensi where the monument was found.

34. The words *fán king*, as translated in Kircher's work, are suited to the context and to the gist of the narrative. *Fán* is to turn backwards and forwards, turning from this to that; and from this primary sense, that of translating may be derived.

35. *King fung* is literally illustrious wind, and seems to denote the renovating influence, the spirit of the new religion.

36. The *king fáh* are the illustrious laws, i. e. Christian laws, or such as are in harmony with the Christian religion.

37. We have here, at the suggestion of an intelligent native student, ventured to make a correction in the text, by inserting *fáh*, 'the law,' i. e. the Christian religion, before the word *liú*, as the subject of that verb.

38. We find no account of these persecutions in the Chinese histories: the one raised by the Buddhists occurred in 699 A. D. six hundred and ninety-nine, and not in 599.

39. The *wú shing*, or five holy ones, are the first five emperors of the Táng family, Hiuentziung's predecessors.

40. Literally, 'Dragon's beared though remote, bows and swords can be climbed up to,' or reached; so well were the portraits executed that their majesties, the five departed emperors, seemed to be present.

41. The same figurative language is continued: the horns of the sun are the foreheads of those five emperors: *chí chih* mean near, not remote, present.

42. The *star* and *sun* are put here for majesty, the so styled 'sun of heaven;' it was to this sun and to this star that he came for renovation, *hiáng huó*.

43. Here again the emperors are called 'holy:' the preceding, clause, viz: *táu wú puh ho*, &c., might be rendered, 'with reason nothing is impracticable, and that which is practicable can be named;' but we prefer the other rendering, making *táu* refer to those who possess reason, or who follow the doctrines of Christianity

44. *Páh ching* the eight governments, or rules of government, denote the whole frame or system of the imperial government.

45. In this and the preceding clauses we have given the sense, as it is understood by native scholars; but to explain the 'dual system,' would require more time and more ability than we at present can command.

46. Here we have supposed the writer intended to represent the sovereign himself as speaking, and the *wé*, therefore, is the imperial or royal *wé*, the sovereign, the one man who fills the throne.

47. *Ts'un* and *muk* are correlatives, and include all, both the dead and the living.

48. This is a most difficult clause: *hiáng ying* is an echo, a response; considering how all living creatures are influenced by instruction, or how they responded to the admonitions given, &c., I King have done so and so; but the phrase *Ngo king liá*, &c., may be rendered thus, "the strength of our illustrious religion," &c., making *king* refer to the doctrine, and not to the person King Tsing.

49. Among the names of the priests given in the Syrian, on the monument, we find Kircher has that of Isaac, which we suppose to be intended by the Chinese *P sz*, 伊斯.

50. City of the king's house we suppose refers to the land of *Tá-tsin*, whatever that may be, whether Judea or some other country.

51. The three *tái*, or dynasties, are the *Híá*, the *Sháng*, and the *Chau*—eminent and distinguished above all the other ancient imperial families.

52. Western gems, or presents brought from the west, seem to be indicated by the two characters *po lí*, now and formerly used to designate glass, and other similar articles.

53. There is here, probably, an allusion to something with which we are not acquainted, for we have no idea what the golden nets in question can be.

54. From this it appears that the *pi* 碑, or stone tablet, was erected by some of the Syrian Christians, to commemorate the progress of religion in China, of which they were eye-witnesses.

55. *Fan shin* as above, but here used as the subject of the clause, indicating the person of the Messiah.

56. This is pure Chinese, both in language and in spirit. *Kien* is strength, the ruling power, heaven; *kwan* is weakness, obedience, the ruled, the earth.

57. This is obscure, and we have trusted to our native assistants, who have given the sense as expressed in the English version.

58. The valley of the sun, is the great eastern empire, China, where the sun, the vicegerant of heaven holds his court, and sends forth light, like the rising sun, to enlighten the world. As *yáng*, the sun, here denotes the emperor, *yueh*, the moon, denotes his majesty's residence.

59. By the color of things, we are here to understand their moral qualities, as good or bad.

60. Hard to name the Word, to expand the Three-one, is a literal rendering of this line. Whether the reference is to the Word, the *Λογος* of the New Testament, or not, we are at present unable to determine: if there be such a reference, there is then additional reason for using *yen*, 言, instead of *táu*, 道, which we have preferred, in the gospel of John, for the *Λογος*.

61. The literary labor, the composition of the inscription, was performed by King Tsing; the mechanical labor, the copying for the engraver, was done by Lii Sinyen.

We now leave our readers to judge of the inscription, each one for himself. Much of the language is Budhistic; there are however strong internal evidences of its being the work of a professor of Christianity, and such we believe it to be.

ART. II. *Some Account of Charms, and Felicitous Appendages worn about the person, or hung up in houses, &c., used by the Chinese.* By JOHN ROBERT MORRISON, esq., Cor. M. R. A. S. Read before the R. A. Soc., 2d July 1831.*

CHARMS may be divided into three kinds: 1. A kind of talisman, worn generally about the person, but sometimes also hung up on the walls of houses. 2. Little sacred books which are suspended from the girdle in small silk bags, and hence called *Pei-king*, "Girdle-scriptures." 3. Spells, called *Foochow*.

Talismans.—Under this head are arranged some charms which are not properly speaking talismans, but for which no other generic name could be found.

1. *Tsëen-këen*, "Money-swords." These consist of a number of

* We have extracted this article from Vol. III. of the Transactions of the Royal Asiatic Society, and have preserved the original orthography

old copper coins called cash, strung together in the form of a sword, and kept straight by a piece of iron running up the middle. They are hung at the heads of beds, that the supposed presence of the monarchs, under whose reigns the cash were coined, may have the effect of keeping away ghosts and evil spirits. They are used chiefly in houses or rooms where persons have committed suicide or suffered a violent death. Sick persons use them, also, in order to hasten their recovery.

2. *Pih kea so*, "The hundred family-lock." To obtain this a man goes round among his friends, and having obtained from one hundred different persons three or four of the copper coins called *cash*, each, he himself adds whatever money is requisite, and has a lock made, which he hangs on his child's neck, for the purpose of locking him, as it were, to life, and making the one hundred persons sureties for his attaining old age.

3. *King keuen so*, "Neck-ring lock." This is worn by grown females as well as by children, for the same purpose as the preceding.

4. A charm on which are these inscriptions; *San to kew joo*, "the three *manys* and the nine *likes*;" and *E keae mei show*, "to obtain long-eyebrowed longevity." The three *manys* are: *To fuh*, *to show*, *to nan tsze*, many (years of) happiness, many (years of) long life, and many sons. The nine *likes* are expressed in the two following stanzas of a song, in the *She king*, in which a minister who has in the six preceding songs^b been receiving the praises of his sovereign, answers by numerous wishes on his behalf.

1
Teën paou ting urh,
E mö puh hing,
Joo shaa,—joo fow,—
Joo kang,—joo ling,—
Joo chuen che fang che;
E mö puh tsäng.

2
Joo yuë che häng,—
Joo jih che shing,—
Joo nan shan che show,—
Puh keën puh päng,—
Joo sung pih che mow;
Woo puh urh hwö ching.

1. Heaven preserve and establish thee,
That in all things thou mayest prosper,—
Mayest be like the hills,—like the high hills,—
Like the mountain tops,—like the lofty mountains,
Like the straight-forward path of the sea,
That there may be nothing wanting to thee.
* * * *
2. Like the moon, constantly revolving,—
Like the sun, ascending upwards,—
In longevity, like the southern hills,

Which never fail nor full,—
Like the luxuriant foliage of the fir :

Each of these things mayest thou successively receive.

5. *Koo-tung king*, "The old brass mirror," is a charm which is supposed to possess the virtue of immediately healing any who have become mad by the sight of a spirit or demon, by their merely taking a glance at themselves in it. By the rich it is kept in their chief apartments, for the purpose of keeping away spirits.

6. *Pei tsang han yuh*, "The jointly interred *yuh* stone of *Han*." It is said that, under the *Han* dynasty, when a rich person died, each of his friends dropped a *yuh* stone into his coffin. Should any one obtain one of these stones it will preserve him from evil spirits and from fire.

7. *Chang poo, Gae, keën*, "Sword of *Chang poo* (*Acorus Calamus*), and *Gae* plants." On the fifth day of the moon, sprigs of each of these plants are stuck up at the doors of houses, in order to deter all manner of evils from entering. Hence the following couplet is sometimes written on the door-posts of houses :

Gae ke chaou pih fuh,
Poo keën chan tsëen tsae.

The *Gae* banner calls forth a hundred blessings ;
The *Poo* sword destroys a thousand evils.

8. *Taou foo*, the "Peach charm," consists of a sprig of peach blossoms, which, on the first day of the first moon, is placed in some districts at the head of the door of every house, to drive away demons and malignant spirits. This gives rise to the following couplet

Le yew jin ho seu müh tö ;
Sze woo seay yen yung *taou foo*.

If the village possess virtue, what need is there for the wooden-tongued bell?
If the thoughts be free from impurity, of what use is the peach-charm ?

9. *Ke lin*. The fabulous animal which is said to have appeared at the birth of Confucius ; hence worn by children for good fortune.

10. *Pä kwa*. The eight diagrams, cut on stone or metal, are often worn as charms.

11. *Show taou*, "Longevity Peach." A charm for long life.

12. *Hoo-loo*, "The Gourd." Gourd-bottles being formerly carried by old men on their backs, figures of them, made either of copper or of the wood of old men's coffins, are worn as charms for longevity ; the former round the neck, the latter round the wrist.

13. *Hoo-chaou*, "Tiger's-claw." This is a charm against sudden flight

14. *Yüh yin*, "Yüh-seal." This is a stone worn by children on their foreheads or wrists, on which are cut short sentences, such as *Füh joo tung hae*, happiness like the eastern sea (in extent and continuance). It is supposed to suppress fright, and to show whether a child is well or ill, by a clear appearance in the one case and a dark appearance in the other.

15. A seal of the *Taou* sect, worn as a charm, as well as for stamping spells.

16. A charm bearing the eight diagrams, the Chinese signs of the zodiac, spells, and words expressive of its use, viz.: to suppress and destroy evil spirits.

17. A charm of the *Taou* sect, consisting of a small knife, sword, and triangle. It is worn chiefly by females about the person, in order to avert the ill will of evil spirits and rustic demons. There are seals for similar purposes.

18. There are a variety of charms, of various kinds, for which there are no names and no peculiar uses; but they are considered felicitous, and are therefore worn by the poorer classes, who cannot buy the more valuable charms.

Little sacred books, called *Pei king*. From the specimen sent, these seem to contain only the pronunciation of Indian words, and they appear to belong only to the Budha sect. People of property buy them for their children, and pay priests to repeat the prayers, &c., contained in them, in order to preserve their children from premature death. The specimen sent [to the Society] is called *Ta pei chow*, "a prayer to the greatly compassionate one."

Spells.—These are formed by a fanciful union of several characters, to which astrology is sometimes added; and in those of the Budha sect Sanscrit or (which they appear more to resemble) Thibetian words. The book which accompanies the specimens is on the subject of spells, and in the first volume it contains a few of these foreign words. These spells are sometimes kept about the person, and sometimes pasted on walls or over doors. Some, also, are used as cures for sick persons, by being either written on leaves and then transferred into some liquid, or by being written on paper, burnt, and thrown into the liquid, after which the patient has to drink off the liquid and the spell together.

There are spells for almost every deity. Among the most common are to be found:

1. *Yin-foo*, "Sealed-spells." These are of the *Taou* sect, written on yellow paper with red ink, and then stamped with a seal kept in the temples before the idols.

2. *San k'öö foo*, "Triangular spell." This is a paper with a spell written on it, and folded up in a triangular shape. It is fastened to the dress of children, to preserve them from evil spirits and from sickness.

Besides these there are many others of various kinds, such as different forms of the characters *fuh*, prosperity or happiness; and *show*, longevity. Among these is one called *Pih show too*, "the map of a hundred shows," being a hundred different forms of that character: of course many of the forms are very fanciful.

There are also numerous figures of deified men, &c., which, though not properly speaking charms, are considered felicitous, and therefore hung up in houses and honored, some constantly, others on particular occasions. Of the specimens sent, the following is an explanation:

1. *Kwei-sing*. The spirit of the North Polar star, the patron of learning. It is drawn standing alone on the head of the *Gaou*, a large fish, and kicking *Tow*, the Ursa Major, to represent the power of knowledge. The pencil in its right hand is held up on high, to signify the dignity of literature. There is a print from an engraving on stone, in which the eight characters *Ching sin, sew shin, kih ke, fuh le*, are written in a fanciful manner, so as to resemble the figure of the *Kwei-sing*. The seal characters at the top are the same as those of which the figure is formed.

2. *Chang-seën*. This is a deified man, who having shot the heavenly dog, which often devoured children, is worshiped by parents for the purpose of keeping their children from harm. In the drawing he is represented shooting the dog, with his children around him.

3. A representation of *Pwan koo*, the first human being; at least so marked by the seller; but it is more probably intended for *Fih ke*, the inventor of the eight diagrams.

4. *Cang-teën-sze*, the imperial astronomer. The first who filled this office was *Chang-leang*, and his descendants are said to have succeeded him uninterruptedly. They are divided into two families, named *Kung* and *Chang*, who always intermarry; thus forming, from the union of *Kung* and *Chang*, the surname *Chang*. These deified astronomers are supposed to inform their worshipers when any great calamities, such as plague, famine, pestilence, &c., are about to take place. The introduction of European astronomers is said to have put the *Chang* family out of office, though the emperors still grants them sustenance.

5. *Ho, hō, urh scēn*. The two genii, harmony and union. These are two partners in trade, who were always successful, and are therefore deified and worshiped by tradespeople. The two red animals represented flying above them are intended for bats, which are considered the precursors of happiness and prosperity.

6. *Fūh, lūh, and show*. Happiness, emolument or office, and longevity, with longevity's children.

7. *Heuen tan*. A man of great strength, who lived among the hills until invited by the tyrant Chow to his assistance. On his way towards Chow he met a tiger, which he bestrode and made it answer him as a horse. The object in worshiping him is to free houses of evil spirit.

8. *Chung-kwei*, the destroyer of demons. This was a strong and violent tempered man, who was deified on account of his antipathy to demons. He is sometimes represented trampling a demon under his feet; at others, introducing happiness under the symbol of a bat.

9. *Ke-lin sung tsze*, the *Ke-lin* presenting a child. This animal is said to have appeared just before the birth of Confucius, and is therefore worshiped by those who wish to have talented children.

10. *Yin yuen sae*. This is by one person said to be a god of lightning; by another he is said to be the son of the tyrant Chow, who having received his education from a supernatural being, was able to exercise, with murderous effect, the magical skill thereby acquired, when he was called on to defend his father. Hence he is represented moving on the wheels of the wind and the fire, wearing a string of skulls round his neck, and holding a spear and a death-bell in his hands.

11. *Tsze-wei*. A spirit who, by restraining the voracious animal *Pe-hew* prevents it from doing mischief, particularly from devouring the sun and moon.

12. *Tsac-pih-sing-keun*, the god of wealth. Before him are vessels of gold and silver ore.

ART. III. *List of officers belonging to the Chinese government, corrected from the Spring Edition of the Red Book.*

THE following alterations in the Red Book have taken place since the issue of the list of officers in the February number of the Re-

pository; they are extracted from the Spring Edition,—the Red Book being revised and published quarterly. There are many officers, whose names appeared in the winter edition, but whose names are now struck out altogether; and from the inadequate means at our command, we have not succeeded in tracing them: some difficulty has also been experienced in discovering whence the new officers have come; we have not therefore, unless when certain of our information, ventured to give any account, either of whither those officers struck out have gone, or whence those newly appearing have come.

Inner Council.

The fourth táhiohsz'-ship, which has for some time been vacant, is filled up by No. 12., Choh Pingtien, and is thus entered;

12. **卓秉恬** Choh Pingtien, of Hwáyáng hien, Sz'chuen; a speaker at the classical feasts, and superintendent of the prefecture-ship of Shuntien fú.

The second hiepán táhioh sz'-ship, vacated by No. 12., Choh Pingtien, who becomes fourth, is filled up by No. 52., Chin Kwántsiun, and is thus entered;

52. **陳官俊** Chin Kwántsiun, of Wei hien, Shántung; a speaker at the classical feast, a shángshú of the Board of Civil Office, and a superintendent of the three treasuries of the Board of Revenue.

THE SIX BOARDS.

Board of Civil Office.

The second shángshú-ship vacated by No. 12., Choh Pingtien, is filled up by No. 52., **陳官俊**, Chin Kwántsiun.

Board of Revenue.

The second shiláng-ship, vacated by No. 29., **祝慶蕃**, Chuh Kingfán, who becomes a chief censor of the Censorate, is filled up by No. 31., Ho Júlin, and is entered thus;

31. **何汝霖** Ho Júlin, of Kiángning hien, Kiángsú: a superintendent of the three treasuries, an inspector of the school of the left wing giro.

The fourth shiláng-ship, vacated by No. 31., Ho Júlin, is filled up by No. 56., Kiá Ching, and is entered thus;

56. **賈楨** Kiá Ching, of Hwáng hien, Shántung; a superintendent of the Tsienfáh táng, and a hingsau of the Shángshú fang

Board of Rites.

The second shíláng-ship, vacated by No. 35., 周祖培 Chau Tsúpei, who becomes fourth shíláng of the Board of Works, is filled up by Ping Chí, who appears for the first time, and is entered thus;
283. 馮芝 Ping Chí, of Tái chau, Shánsí.

The third shíláng-ship, vacated by No. 36., 花沙納 Hwá-shánáh who becomes third shíláng of the Board of Works, is filled up by No. 43., Weishihnáh, and is entered thus;

43. 倭什納 Weishihnáh, a Mongol of the plain yellow; a fú tútung, Chinese plain yellow banner; a first class hereditary noble of the second order, a tsungping of the right wing.

Board of War.

The third shíláng-ship, vacated by No. 43., Weishihnáh, who becomes third shíláng of the Board of Rites, is filled up by No. 98., Fuhtsí, and is entered thus;

98. 福齊 Fuhtsí, a Manchu of the bordered white.

Board of Works.

The second shángshú-ship, vacated by No. 52., Chin Kwántsiun, who becomes second hiepán tahiohsz', is filled up by No. 62., Tú Shautien, and is entered thus;

62. 杜受田 Tú Shautien, of Pin chau, Shántung; a speaker of the classical feasts, a hingsau of the Shángshú fáng, a superintendent of the treasury of the Board of Revenue.

The first shíláng-ship, vacated by No. 53., 舒與阿 Shúhín-gáh, who becomes tsáutsáu táchin of Ít, is filled up by No. 55., A'lingáh, and is entered thus;

55. 阿靈阿 A'lingáh, a Manchu of the plain red; a fú tútung, Chinese bordered blue banner.

The third shilang-ship, vacated by No. 55., A'lingáh, who becomes first shiláng, is filled up by No. 36., Hwáshánáh, and is entered thus;

36. 花沙納 Hwáshánáh, a Mongol of the plain yellow; a superintendent of the Tsienfá táng, a fú tútung, Chinese plain yellow banner, a great minister controlling the sungwú fú.

The fourth shíláng-ship, vacated by No. 56., 賈楨 Kiá Ching, who becomes fourth shíláng of the Board of Revenue, is filled up by No. 35., Cháu Tsúpei, and is entered thus;

35. 周祖培 Cháu Tsúpei, of Shángching hien, Honán; a superintendent of the Tsienfá táng.

The Censorate.

The second chief censor-ship, vacated by No. 62., 杜受田 Tú Shautien, who becomes second shángshú of the Board of Works, is filled up by No. 29., Chúh Kingfán, and is entered thus;

29. 祝慶蕃 Chúh Kingfán, of Kúchí hien, Honán; a speaker of the classical feasts, superintendent of the three treasuries.

The first assisting censor-ship, lately vacant, is filled up by No. 66., Hochun, and is thus entered;

66. 和淳 Hochun, a Manchu of the bordered blue, of the imperial kindred.

The second assisting censor-ship, vacated by No. 64., 廣林 Kwánglin, who becomes shílang of the Board of War, at Moukden, is filled up by No. 72., Kwángcháng, and is entered thus;

72. 廣昌 Kwángcháng, a Manchu of the plain red; superintendent of the sacrificial court.

The Court of Representation.

The first principal-ship, vacated by No. 66., Hochun, who becomes first assisting censor of the Censorate, is filled up by No. 76., Lingkwei, and is entered thus;

76. 靈桂 Lingkwei, a Manchu of the plain blue.

The Sacrificial Court.

The first president-ship, vacated by No. 72., 廣昌 Kwángcháng, who becomes second assisting censor of the Censorate, is filled up by No. 74., Kingkí, and is entered thus;

74. 慶祺 Kingkí, a Manchu of the plain blue; of the imperial kindred.

The Office of the Imperial Stud.

The first president-ship, vacated by No. 74., Kingkí, who becomes first president of the Sacrificial Court, remains vacant.

The Ceremonial Court.

The first president-ship, vacated by No. 76., 靈桂 Lingkwei, who becomes first principal of the Court of Representation, is filled up by A'yentáh, who was lately a shikiáng hiosz' (learned attendant speaker) in the Hánlin academy, and is entered thus;

284. 阿彥達 A'yentáh, a Mongol of the bordered yellow.

The National College.

The first principal-ship, vacated by No. 78., 吉明 Kihming who becomes principal of the Chinsz' fú, (a school of the Hánlin yuen) is filled by Wansui, lately a shikiáng (attendant speaker) in the Hánlin academy, and is entered thus;

285. 文瑞 Wansui, a Manchu of the bordered red.

Local Metropolitan Officers.

The assistant mayor-ship of Shuntien fú, lately vacant, is filled up by Kung Wanling, who appears for the first time, and is entered thus;

286. 龔文齡 Kung Wanling, of Haukwán hien, Fuhkien.

The general-ship of the right wing, vacated by No. 91., 關聖保 Kwánshingpáu, of whom we have no trace, is filled up by No. 43., Weishihnáh, and is entered thus;

43. 倭什納 Weishihnáh, a Mongol of the plain yellow; a fú tütung, Chinese plain yellow banner.

Tütung of the eight banners.

The tütung-ship of the Mongol plain blue banner, not inserted in the last list, is filled by No. 32., 特登阿 Tehtangáh.

Fú Tütung of the eight banners.

The fú tütung-ships of the Manchu plain red banner, held according to the last list, by No. 91., 關聖保 Kwánshingpáu, and No. 53., 舒興阿 Shúhingáh, appear now to be vacant.

The second fú tütung-ship of the Chinese plain yellow banner is filled up by 43., 倭什納 Weishihnáh.

Provincial Governments.

MOUKDEN.

The shiláng-ship of the Board of War, vacated by No. 98., 福齊 Fútsí, who becomes third shiláng of the Board of War, is filled up by No. 64., Kwánglin, and is entered thus;

64. 廣林 Kwánglin, a Mongol of the plain yellow.

CHIHLI.

The director-ship of the gabelle, wrongly stated in the last list to be held by No. 115., 德順 Tehshun, is filled by Pálin, and is entered thus;

287. 普琳 Pálin, of the imperial household, of the bordered yel-

low banner, master-general of the post, and superintendent of the water communication.

The salt commissioner-ship, vacated by No. 116., 陶士林 Táu Sz'lin, who becomes grain commissioner in Kweichau, is filled up by No. 198., Lí Pihling, and is entered thus;

198. 李百齡 Lí Pehling, of Tsángwú hien, Kwángsí.

KIANGSU.

The governor-ship, vacated by No. 118., 孫善保 Sun Shenpáu, who retires on account of indisposition, is filled up by No. 201., Lí Singyuen, and is entered thus;

201. 李星沅 Lí Singyuen, of Siángyìn hien, Húnán, commander of the forces, and director of the commissariat department.

The governor-ship of the canal transports, vacated by No. 127., 惠吉 Hwuikih, who becomes governor of Shensí, is filled up by No. 250., Ching Yútsái, and is entered thus;

250. 程喬采 Ching Yuhtsái, of Sinkien hien, Kiángsí; commander-in-chief of the sea-guard and transport forces, and director of the commissariat.

CHEH KIANG.

The magistrate-ship of Yin hien, Ningpo fú, lately vacant, is filled up by Yehkwan, and is entered thus;

288. 葉堃 Yehkwan, of Yuenping, Shuntien.

FUHKIEN.

The prefect-ship of Fuhchau fú, vacated by No. 165., 沈汝瀚 Shin Jühán, of whom we have no trace, remains vacant.

HUPEH.

The grain commissioner-ship, lately vacant, is filled up by Lí Cháumei who appears for the first time, and is entered thus;

289. 李昭美 Lí Cháumei, of Tehhwá hieu, Kiángsí.

HUNAN.

The judge-ship, vacated by No. 178., 蘇彰阿 Súchángáh, who becomes treasurer of Yunnán, is filled up by Sùtsihshun, who appears for the first time, and is entered thus;

290. 徐澤醇 Sùtsihshun, a Chinese of the plain blue banner: provincial post-master general.

SHANSI.

The salt commissioner-ship, vacated by No. 198., 李百齡 Lí Pehling, who becomes salt commissioner in Chihlí, is filled up by No. 282., Ping Tehhing, and is entered thus;

282. 甓德馨 Ping Tehhing, of Tsining chau, Shántung; superintendent of the salt department of Shánsí, Shensi, and Honán.

SHENSI.

The goveror-ship vacated by No. 201., 李星沅 Lí Singyuen, who becomes governor of Kiángsú, is filled up by No. 127., Hwuikih, and is entered thus;

127. 惠吉 Hwuikih, a Manchu of the bordered yellow; commander of the forces, and director of the provincial commissariat.

The New Frontier.

III.

The tsántsán táchin-ship, vacated by No. 210., 達洪阿 Táh-hungáh, who retires on account of indisposition, is filled up by No. 53., Shúhingáh, and is entered thus;

53. 阿興舒 Shúhingáh, a Manchu of the plain blue.

The third lingsui táching-ship, vacated by No. 243. 扎拉芬泰 Cháhláfantái, who becomes tsántsán táchin of Kúchí, is filled up by No. 226., Yihking, and is entered thus;

226. 奕經 Yihking, a Manchu of the bordered red; of the imperial kindred.

TARBAGATAI.

The first lingsui táchin-ship, vacated by No. 217., 那福德 Nafúteh, of whom we have no trace, is filled up by Mingking, who appears for the first time, and is entered thus;

291. 明慶 Mingking, a Manchu of the plain white banner.

H' HARASHAR.

The pánsz' táchin-ship, vacated by No. 221., 全慶 Tsiuenking, of whom we have no trace, is filled up by Suiyuen, who appears for the first time, and is entered thus;

282. 瑞元 Suiyuen. a Manchu of the plain white.

KOUCHE.

The pansz'-ship vacated by No. 222., 常清 Chángtsing, of whom we have no trace, is filled up by No. 213., Cháhláfantái, and is entered thus;

213. 札拉芬泰 Cháhláfantái, a Manchu of the plain white; of the imperial kindred.

YARKAND.

The tsántsán tá chin-ship, vacated by No. 226., 奕經 Yihking, who becomes tsántsán tá chin of I'li, is filled up by Linkwei who appears for the first time, and is entered thus;

293. 麟魁 Linkwei, a Manchu of the bordered white; governor of the Mohammedan frontier.

HAMI.

The hiepán tá chin-ship, vacated by No. 233., 恒毓 Hangyuh, of whom we have no trace, is filled up by Ngánching, who appears for the first time, and is entered thus;

294. 安成 Ngánching, a Manchu of the bordered white.

KOURKARAOUSOU.

The lingsui tá chin-ship, vacated by No. 237. 德克齊春 Tehkihsichun, of whom we have no trace, is filled up by Fuhnípú, who appears for the first time, and is entered thus;

295. 佛彌布 Fuhnípú, a Manchu of the bordered yellow.

KWANGTUNG.

The governor-ship, vacated by No. 250., 程喬采 Ching Yuetsái, who becomes governor general of the canal transports in Kiángsú, is filled up by No. 253., Hwáng Ngántung, and is entered thus;

253. 黃恩彤 Hwáng Ngántung, of Ningyáng hien, Shántung; commander of the forces, and director of the provincial commissariat.

The treasurer-ship vacated by No. 253., Hwáng Ngántung, who becomes governor of the province, is filled up by No. 274., Chuen Shingheun, and is entered thus;

274. 傅繩勛 Chuen Shingheun, of Liáching hien, Shántung.

YUNNAN

The treasurer-ship, vacated by No. 274., 傅繩勛 Chuen Shingheun, who becomes treasurer of Kwángtung, is filled up by No. 178. Súchángáh and is entered thus;

178. 蘇彰阿 Súchángáh, a Manchu of the bordered red.

The grain commissioner-ship, vacated by No. 276., 沈蘭生 Shin Lánsang, of whom we have no trace, is filled up Wáng I'kwei, who appears for the first time, and is entered thus;

296. 王貽桂 Wáng I'kwei, of Yuenping hien, Shuntien; superintendent of the land used for military purposes.

KWEI CHAU.

The grain commissioner-ship, vacated by No. 282., 禿德馨 Ping Tehhing, who becomes salt commissioner in Shánsí, is filled up by No. 116., T'áu Sz'lin, and is entered thus;

116 陶士霖 T'áu Sz'lin, of Ngánling hien, Ngánhwui.

ART. IV. *Lines on seeing a painting of the cemetery on French Island, where Mr. James Dunlap Perit was buried, written by*
L. H. SIGOURNEY.

[On the south side of the river at Whampoa—or rather between the waters of the anchorage there, and another branch of the river called Blenheim's reach, are two beautiful little islands, one named after the Danes and the other after the French. These for many years have been the burial grounds for those foreigners who have died at Whampoa and Canton. Young Perit died at Canton March 19th, 1834, and his remains were carried in a boat to the place of interment. We republish the following lines, and note, at the request of Mr. Perit's friends.]

On with your burden, on! —The spot is fair,
The cool, green trees, their peaceful branches spread,
Soft is the quiet wave that ripples there,
And smooth the pillow for the sleeper's head:
There waits the boat that bare the youthful dead,
While with sad step the father goes to lay
'Neath the turf-covering of a foreign bed,
The lov'd companion of his lonely way.

On with your burden, on! —'Tis holy rest;
There's grief of strangers at yon lowly bier,
The tear of China falls upon his breast
That yielded back its noble spirit here:
But far away, amid his native earth,
His mother dreams not of her darling's urn,
And his fond sisters, round the cheerful hearth
Revole the promise of his quick return.

On with your burden, on! —Words may not tell
How dear the dust that here in hope doth lie;
But when from farthest clime and darkest cell
Earth's summon'd myriads seek the judging sky.
Blest be thy meeting! youth of many a charm,
With those who mourn thee on thy native shore:
Blest be the meeting! where no pain can harm,
And parting sorrows pierce the soul no more!

The following inscription is intended to be engraved on the tomb of J. D. Perit in the Chinese, language, with a view to the instruction of the Chinese who may read it, in the three great doctrine of Christianity to which it has reference.

"He lived beloved—died greatly lamented. His soul returned to God who gave it—and his body was interred in the grave beneath, to rest till the last day: Then will the Lord Jesus descend from heaven with the voice of the Archangel and the trump of God: he will call the dead from their graves to die no more; and, together with the living, all shall stand before the judgment-seat, to receive the reward of their deeds in this life: Then shall the wicked be banished from the presence of God, and the good shall be received up into heaven, to enjoy eternal blessedness. The earth and all things therein shall pass away, but the righteous shall rejoice in the presence of God for ever and ever!"

ART. V. *Journal of Occurrences: Chinese officers; Lin Tsehsü; Tang Tingching; Kiying; Hoáng Ngantung; Triad Society in Chauchau fú; opium fleet: the China Medico-Chirurgical Society; an assay of sundry foreign coins; commerce of Fuh-chau; treaty with the U. S. A. ratified; a Chinese naturalized in Boston; liberation of prisoners in Hongkong; Queen's birth day; progress of public works; the American steamer Midas; Protestant missions.*

CHINESE OFFICERS in their movements, as directed by "the one man," have been very aptly compared to the men on a chess-board. They move, or are moved rather, in a singularly hazardous game, and one which it is not easy for the foreigner to understand. Were there a good reporter at court, who could daily tell us of all that transpires in the councils of his imperial majesty, we should then be able to see how it is that this great machine moves on with so little jarring and so few interruptions. It goes heavily but steadily on, every now and then new men coming upon the board, and old ones disappearing; as indicated in the list, forming our third article in the present number. For that list we are indebted to a friend, who will, we hope, continue to give us quarterly lists, with biographical notices of living statesmen.

Lin Tsehsü for many years was very conspicuous, and had seemingly a good and sure standing. Early in January 1839 he was appointed imperial commissioner, with extraordinary power, and ordered to Canton, to stop the traffic in opium. His action on that sub-

ject is pretty well known; but what has become of him? He has been displaced, degraded, banished, and again and again reported dead. However, it is not many months since a history of foreign countries, compiled under his care, made its appearance in one of the northern cities. And during this month reports have reached Canton of his having been pardoned, on account of his meritorious exertions in clearing new lands in the cold country. If this be true, he will doubtless soon return to his friends in Fuhkien, and may by degrees regain his favor and standing with his master, Táukwáng.

Tang Tingching has, we hear, obtained the governor-ship in one of the northwestern provinces, and his name will probably appear in the next edition of the Red Book. Lin and Tang are both opposed to the present line of policy—they being *Tories*, defenders of the old exclusive policy. The Whigs, or advocates of popular rights and a more liberal course towards foreigners, are acting wisely in thus showing favor to the their most deadly political enemies.

Kíying and *Hwáng Ngantung* are active agents of the New Political School; and their steady promotion is pleasing evidence of their being in good favor at court. Our belief is, that necessity is laid on the supreme government of China to take this mild course, both in its domestic and foreign relations. And surely this gentle policy is commendable and wise; but the danger is that it will sink into weakness, imbecility, and lead to anarchy.

Report says that *Kíying* has been made a *hiépán tá hiohsz'*, 'an assistant great councillor,' and is to have a seat in the cabinet.

Hwáng Ngantung, one of his majesty's most faithful, most worthy, and most able servants,—much blamed and much maligned by his political enemies—has been made governor of the Wide East, or province of Kwángtung, and his name appears as such in the Red Book.

It is rumored that *Kíying*, as imperial commissioner, is soon to visit all the newly opened ports.

In *Chauchau fú*, or the department of Chauchau (*Tiúchiú*, as the name is pronounced by its inhabitant) there have been during the spring protracted disturbances, and suppressed only recently by a strong military force from Canton. The principal actors were members of the Triad Society, and under arms in open opposition to the local authorities. About 800 lost their lives, 500 having fell in the field, and 300 were decapitated. Such is the report given us, by the officer who headed the imperial forces. And from another source we learn that large bodies of men are in arms and in a state of insubordination in the eastern part of this province.

The opium fleet, a long time at Whampoa, or rather in Blenheim insubreach, has removed to its old station in Kamsing Moon, a very secure and commodious anchorage, as most of our readers know, situated twelve or fifteen miles north from Macao.

The China Medico-Chirurgical Society, recently formed, has a wide field opened before its members, and we heartily wish them all the success they can desire. We wish they would all learn Chinese so as more readily to extend their labors among the natives of

the celestial empire. They ought to correspond with the Medical Board in Peking. We have been furnished with the following :

A meeting of the medical gentlemen in Hongkong, was held on Tuesday evening, May 13th, at the residence of Dr. Dill, for the purpose of forming a medical society, the meeting having been called by circulars.

Present—Drs. Tucker, Kennedy, Dill, O'Sullivan, Barton, Traill, Gilbert, Holgate, Young, Little and Webber. Dr. Tucker was unanimously called to the chair, and Dr. Dill requested to act as secretary to the meeting. The following resolutions were unanimously adopted :

I. That it is the opinion of this meeting, that the formation of such a Society is most desirable, not only to ourselves as medical men, but more particularly to the community at large ; its objects being :

1st. The bringing into more intimate intercourse medical brethren in China, for the sake of giving and receiving information on medical and surgical subjects ;

2d. The formation of a library, where all the best periodicals and the most valuable standard medical works of the day can be had ;

3d. The discussion of topics relating more particularly to the diseases prevalent in China, and to the native *materia-medica*.

II. That this Society be denominated the "CHINA MEDICO-CHIRURGICAL SOCIETY."

III. That medical men in Hongkong, or any other part of China, be requested to become members ; that each member have to pay either \$12 annually or \$1.50 monthly, as he may think proper.

IV. That the business of the Society shall be managed by a president, secretary and a librarian, to be elected every half year, and that three members be elected also half-yearly to act with them as a committee ; three constituting a quorum.

V. That a general meeting of the Society shall be held on the first Tuesday of each month, for reading essays and conversing on topics connected with the objects of the Society.

VI. That the committee make half yearly reports of the proceedings of the Society, and the business of each meeting be reported generally to absent members.

VII. That members in other parts of China be requested to submit to the consideration of the Society any particular case or intelligence which they think will be interesting to it.

VIII. That this Society do communicate with similar societies in India and at home, requesting them to send us reports of their proceedings, this Society promising to act in the same manner towards them.

IX. That those wishing to become members be requested to give in their names without delay to the secretary, and the committee be instructed to take immediate measures for the procuring of books.

X. That any person wishing to join this Society be introduced by one of the members.

XI. That a copy of these resolutions be sent to the local newspapers, for insertion and to all medical men in China.

The following gentlemen were then elected, by the meeting, office-bearers for the next six months :

Dr. Tucker,—President. Dr. Hobson,—Secretary. Dr. Young,—Librarian and Treasurer ; and, to act with these as a committee, Drs. Dill, Barton and Holgate.

It was agreed that the next general meeting should take place at the residence of Dr. Holgate.

Thanks having been returned to Dr. Tucker for the able manner in which he filled the chair, the meeting was dissolved. F. DILL, *Secretary*.

An assay of sundry foreign coins. The particulars of this assay, made by a shroff of Kwáng-hang, 廣恒, a native banking house

in Canton, we borrow from the China Mail, of May 22d. The assay was made at the Spanish factory, in presence of persons whose names are subjoined. The Chinese are good assayers, and we presume the results shown below are correct.

	T.	M.	C.	C.
1. Twenty new rupees weighed before being melted	6	2	0	3
Weighed after being melted, remelted, and cast into a shoe of pure sycee silver	5	6	5	0
Loss of weight	0	5	5	3
Thus 100 taels of rupees, are equal to pure sycee	91	0	8	5
Making a difference per centum of	8	9	1	5
And in order to pay 100 taels of pure sycee in rupees, it would be necessary to pay	109	7	9	0
2. Five new Peruvian dollars weighed before being melted	3	6	0	0
After being melted, remelted, &c., as above	3	2	3	0
Loss of weight	0	3	7	0
Thus 100 taels of Peruvian dollars are equal to pure sycee	89	7	2	$\frac{2}{3}$
Making a difference per centum of	10	2	7	$\frac{7}{8}$
And in order to pay 100 taels of pure sycee in Peruvian dollars, it would be necessary to pay	111	4	5	5
3. Five new Mexican dollars, weighed before being melted	3	5	7	5
After being melted, remelted, &c., as above	3	1	9	5
Loss of weight	0	3	8	0
Thus 100 taels of Mexican dollars are equal to pure sycee	89	3	7	1
Making a difference per centum of	10	6	2	9
And in order to pay 100 taels of pure sycee in Mexican dollars, it would be necessary to pay	111	9	0	0
4. Five new Bolivian dollars weighed before being melted	3	6	0	0
After being melted, remelted, &c., as above	3	2	1	0
Loss of weight	0	3	9	0
Thus 100 taels of Bolivian dollars are equal to pure sycee	89	1	6	7
Making a difference per centum of	10	8	3	3
And in order to pay 100 taels of pure sycee in Bolivian dollars, it would be necessary to pay	112	1	5	0
5. Five new Chilian dollars weighed before being melted	3	5	9	5
After being melted, remelted, &c., as above	3	1	9	5
Loss of weight	0	4	0	0
Thus 100 taels of Chilian dollars are equal to pure sycee	88	8	7	0
Making a difference per centum of	11	1	3	0
And in order to pay 100 taels of pure sycee in Chilian dollars, it would be necessary to pay	112	5	2	0
6. Five dollars in broken money (such as is paid away at Canton by weight and called by the Chinese <i>sui yin</i> 碎銀)				
weighed before being melted	3	6	0	0
After being melted, remelted, &c., as above	3	1	8	0
Loss of weight	0	4	2	0
Thus 100 taels of broken silver are equal to pure silver	88	3	3	4
Making a difference per centum of	11	6	6	6
And in order to pay 100 taels of pure sycee in broken dollars, it would be necessary to pay	113	2	0	7

Most necessary to be borne in mind.

N. B. 1. These monies were weighed by the shroffs' weights; and the hoppo's weights are 4 mace 5 cans. per 100 taels, or $\frac{1}{3}$ per cent. heavier very nearly.

2. In addition to the above, which merely shews the difference between the

monies and pure silver, will be the expense of melting, remelting, &c., &c., 1t. 2m. por 100 taels or 1½ per cent.

Táukwáng, 23d year, 6th moon, and 16th day, (13th of July, 1843.)

In the presence of 錢燕貽 Tsien Yení, an officer of the 5th rank, attached to the imperial commissioner Kíying 耆英, Hiá Wansui 厦文匯, treasurer to the grand hoppo of Canton, and Wan Fung 文豐.

Capt. G. BALFOUR.

R. THOM, *Assist. trans. and interpreter to H. M.'s Comm. in China.*

Commerce of Fuhchau fú. In vol. IV. of the Chinese Repository are two long articles regarding the Bohea hills, the River Min, the city of Fuhchau, &c., written by J. G. Gordon, esq., and the Rev. Edwin Stevens, who visited that part of the Chinese empire. Those articles will give our readers better ideas of the commercial capabilities of Fuhchau than anything we can now write. We subjoin the new—

REGULATIONS OF TRADE FOR THE PORT OF FUHCHAU FÚ.

1. The limits of the port of Fuhchau fú extend from the bridge to the Wúfú Mun [or Pass].

2. The Chinese officer at the station within the pass has orders to provide any vessel, desiring to enter the port, with a pilot.

3. British ships may remain in the port with a view of ascertaining the state of the market without restriction as to time, and should they desire to depart without breaking bulk, no port dues will be demanded. The captain will, however, in all cases deliver his ship's paper, bills of lading, &c., into the hands of the consul within twenty-four hours after arrival.

4. Payment of duties may be made either in sycee or coined money at the rates already established at Canton.

5. All cargo is to be taken in, or discharged, between sunrise and sunset.

6. Sailors on liberty are to be accompanied by an officer or responsible person, and strictly enjoined to abstain from all acts calculated to give offense to the inhabitants; injunctions to the same effect having been issued by the Chinese authorities to the people of Fuhchau fú.

(Signed)

RUTHERFORD ALCOCK.

Fuhchau fú, April 26th, 1845.

Her Britannic Majesty's Consul

By a unanimous vote of the Senate of United States of America the late treaty with China was ratified at Washington, on the 10th of January. So it is reported in the papers of the day.

A Chinese naturalized.—We learn from the Boston Daily Advertiser, that in the district court of the United States, on Friday, 24th Jan. 1845, there was much inquiry at the bar as to the name of the emperor of China. A native of China was present to be naturalized; and as it was necessary for him to renounce allegiance to all foreign potentates and powers, and especially to the emperor of China, whose subject he had been, the name of the emperor was important. The name, as finally settled, is Táukwáng. The person naturalized is Atit, formerly of Canton, where he was born in 1807. He has resided in that city eight years, and made his primary declaration to become a citizen in 1834. He was admitted to citizenship on motion of Mr. Robb. (*New York Observer, Feb. 1st.*)

Nineteen prisoners, lately confined in the prison of Hongkong, for minor offenses, or who, during a long period of imprisonment and hard labor, had been reported, by the chief magistrate, as well-conducted, were liberated, on Saturday the 24th instant, by pro-

clamation from his excellency, governor Davis. Acts of pardon, in cases of this kind, are most commendable; and ought, we think, to be multiplied. On the obdurate and pertinaciously wicked, let all the rigor of the law be laid; but to the reformed and well-behaved, the judicious extension of grace and pardon is not only compatible with the strictest justice, but it will promote good conduct, and inspire confidence in Christian governments.

H. B. M. Queen Victoria's birth day was celebrated on the 24th, with the usual public honors. The review of the troops took place in the cool of the day, a little before sunset, on Queen's Road, in front of Government House. His excellency governor Davis and suit were present on the occasion. The troops appeared remarkably well, and in fine health and spirits.

The public works, in Hongkong, are steadily progressing, large numbers of Chinese mechanics and coolies being constantly employed on the new roads and on the buildings that are being erected. These buildings are chiefly intended for the army. A severe thunder storm passed over the island on the morning of the 7th inst., and the torrents of rain occasioned no inconsiderable damage to the roads in Victoria. On the evening of the 24th instant, a fire broke out near one of the new hospitals, and spread with great rapidity, destroying one of the market-places, and a few other buildings, chiefly public property.

The American steamer Midas, captain Poor, arrived in Hongkong on the 21st instant. She is moved by propellers, and seems admirably adapted for the Canton river. Fitted up with proper accommodations, and running daily between Canton and Hongkong, she will greatly facilitate the intercommunication, and would, we should think, liberally remunerate her owners.

Protestant Missions in China, few at present, are now in position to accomplish much good. With free access to the people at Canton, Amoy, Fuchau, Chusan, Ningpo and Shánghái, they can make known the gospel to many millions. As we understand the principle of Christianity, every Christian—every one who professes and calls himself a Christian—is by such profession pledged to be a faithful witness of the truth of our holy religion. By strict conformity to all the rules of the gospel, he is required to be, both in spirit and in action, an exemplar of what the Scriptures teach. While the ordained minister is required both to teach and to live according to the gospel, every lay professor is equally required to live in the same manner, soberly, righteously, and godly. Then the gospel will have a cloud of witnesses; and though the missionaries be few, the witnesses to the religion of Jesus, being many, will supply their lack in number, and the force of truth will become great.

On the 24th instant, the right Rev. bishop Boone embarked, on the Alligator, for Shánghái, accompanied by his lady, and by the Misses E. G. Jones and M. J. Morse. The Rev. George Smith, of the English Church Missionary Society, embarked at the same time, also for Shánghái.

CHINESE REPOSITORY.

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VOL. XIV.—JUNE, 1845.—No. 6.

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ART. I. *Sailing Directions for the Panghú, or Pescadore Archipelago, with notices of the islands.* By captain RICHARD COLLINSON, C. B.

[These directions were first published in the Hongkong Register, by permission of H. E. rear admiral sir Thomas Cochrane, knt., c. b. &c., &c. In laying them before the readers of the Repository, we are happy in being able to avail ourselves of the assistance of captain Collinson, who has kindly corrected our proof-sheets, having first revised the original for our pages. We may remark here, that the Pescadore Group of islands forms one of the six districts which constitute *Táiwán fú*, 臺灣府, the department of Táiwán, or Formosa. The Group is called by the Chinese, in their statistical works, *Panghú ting*, 澎湖廳, or the district of Panghú, and is under the immediate government of a magistrate, a subordinate of the prefect, or *chifú*, of Formosa. He resides at *Mákung* (Macon, as the place is called by foreigners), and has under his command a few hundred soldiers. We have tried, but in vain, to identify the Chinese names, as we find them on the maps of the Tá Tsing Hwui Tien, with those on captain Collinson's new Chart. The Chinese have, in that work, given more than thirty islands, which they call *Yu*, 嶼, but in this list they make no distinction between the larger and the smaller islands, nor between the islands, and mere rocks or shoals. The largest is called *Panghí*, 澎湖; and from it the group seems to have derived its name. Captain Collinson has given us the following memoranda, additional to what appeared

in the Register. "Panghú is 48 miles in circumference, and Fisher's or West island is 17. The want of trees, which the Chinese officers accounted for by the violence of the wind, and the absence of sheltered valleys, give the islands a barren appearance. The Barbadoes millet, however, is extensively cultivated and yields a very good crop; and between the rows of the millet the groundnut is planted. In some spots, sheltered by walls, the sweet potatoe is raised and a few vegetables; but for the latter and for fruits the inhabitants depend principally upon Formosa, the intercourse with which, during the summer season, is very frequent. Pine-apples were bought at the rate of four and five for a mace, and vegetables were equally cheap. During the winter season, however, two months sometimes elapse without the arrival of a junk. Bullocks and poultry were abundant; the former are used both in the cultivation of the soil and the collection of the crop; for which latter purpose a rude cart is used. The population of the two larger islands was stated to be 5000, and that of the whole group 8000; the magistrate stated, that he had 2000 troops, including militia, and 16 war junks under his command."

We here subjoin a complete list of the Chinese names, as they are found in their statistical works, adding the sounds in the court dialect, also the literal meaning of the names. A few of these we can identify with those on the surveyer's chart.

Dangerous Rocks	險礁	Hien Tsiau,
Great Splendid	大烈	Tá Lieh,
Small Splendid	小烈	Siáu Lieh,
Happy Pearl	吉貝	Kih Pei,
Pearl	貝	Pei,
Vacant Shell	空殼	Kung Koh,
Crooked Pearl	灣貝	Wán Pei,
Great Aunt	姑婆	Kú Poh,
North White Sand	北白沙	Peh Peh Shá,
South White Sand	南白沙	Nán Peh Shá,
White Sand	白沙	Peh Shá
Centre Dome	中墩	Chung Tun,
Small Granary	小倉	Siáu Tsang,
Great Granary	大倉	Tá Tsang,

Small Passage Head	小門頭	Siáu Mun Táu,
Blue Post	藍笨	Lán Pan,
Saw Teeth	捉鉤齒	Tsang Kù Chí,
Dashing Lake	澎湖	Pang Hú,
West	西	Sí,
Turban	頭巾	Táu Kin,
Four Horns	四角	Sz' Kiok,
Water Basin	桶盤	Tung Pwán,
Sun	陽	Yáng,
Flowers	花	Hwá,
Great	大	Tá,
Fragrant Furnace	香爐	Hiang Lú,
Ship's Sails	船篷	Chuen Pung,
Hencoop	雞籠	Kí Lung,
Tiger's Well	虎井	Hú Tsing,
Horse Saddle	馬鞍	Má Ngán,
Iron Anvil	鐵砧	Tieh Chin,
Half Flats	半坪	Pwán Ping,
Eight Shades	八罩	Páh Chau,
Warrior	碎仔	Tsing tsí,
Eastern Felicity	東吉	Tung kih,
Western Felicity	西吉	Sí kih.

In writing these names, we commenced at the north and proceeded southward: this fact may in some degree indicate their position.]

THE Panghú, or Pescadore Archipelago consist of twenty-one inhabited islands, besides several rocks. They extend from latitude 23° 13' to 23° 48' N., and from 119° 16' to 119° 37' E. longitude. Their general appearance is flat, the summits of many of the islands being nearly level, and no part of the group 300 feet above the sea. The two largest islands are situated near the centre of the Archipelago, forming an extensive and excellent harbor between them. The western island of the two (Fisher's island*) is five miles from north to

* In a collection of voyages in Dutch published in 1726 Fisher's island is called D' Visser's island

south, and $3\frac{1}{2}$ miles from east to west. On its SW. extreme is a Light-house 225 feet above the sea.

To enter the harbor pass half a mile to the southward of the Light-house point, and then steer E. $\frac{1}{2}$ N. for Macon, which is situated on the north side of an inlet on Panghú, and will be readily recognised by a citadel and line of embrasures. The large junks, waiting for a favorable wind to take them to Formosa, lay to the SW. of the town in 7 and 8 fms. water, with a black rock, which is midway between Fisher's island and Macon, bearing about NE. by N. In the Plover we ran into the inner harbor to the eastward of Macon, passing between it and Chimney point, and anchored with the latter bearing N. 54° W. distant six cables, which is also the width of the channel here. The junks belonging to the place lay close to the town, in a creek which runs back to the northward of the citadel. There is water sufficient for a square rigged vessel, but the harbor there is much confined by coral reefs.

Dangers to be avoided on entering the harbor. The only dangers, on entering the harbor by this passage, are a shoal with only nine feet upon it at low water, which lays NW. $\frac{1}{2}$ W. from the centre of Small Table island. Its SW. extreme, having 4 fms. water, bears N. 50° W. 1.1 mile from the south end of Small Table, and its NE. limit bears N. 55° W. from the north point of the same island. The western limit bears S. 65° W. from Dome island.

Dome Island lays N. by E. $\frac{1}{2}$ E. $1\frac{1}{4}$ mile from Small Table island, and has a reef which is just awash at high water five cables to the westward of it. It is $2\frac{1}{2}$ cables from the SW. end of Panghú.

Flat Island. To the northward of Dome island is Flat island, which is two cables to the westward of the Chimney point, and is surrounded by reefs which extend a cable's length from high water mark. Shoal water extends northerly $\frac{3}{4}$ of a cable from Chimney point, on which is the old Dutch fort.

The inner harbor runs back three miles to the eastward of the Chimney point: there are four coral patches in it, which are awash at low water spring tides and may always be detected from the mast-head in time to avoid them. The westernmost bears from the Chimney point S. 59° E. and from the Dome Hill (a remarkable elevation in the southern part of the harbor) N. 14° W. On the same bearing from the Chimney fort, and $2\frac{1}{2}$ cables further to the eastward, is another patch, on which the Dome Hill bears S. And with the Dome Hill S. 5° W. and the Dutch fort N. 49° W. is another reef:—also with the fort bearing N. 49° W. and the Dome Hill S. 32° W. is a fourth shoal. They are all small in extent and steep to

The Chimney or Dutch fort, above alluded to, is on the southwest point of Panghú, which in some places is barely a cables length broad, and so low that a vessel in this part of the harbor might be fired into from one outside.

Panghú extends 9.6 miles from north to south, and seven miles from E. to W, it is however separated into three portions by narrow channels, which have only two feet at low water, and are further blocked by stone wiers. The whole of the western face of the island is fronted by coral reefs. Water was obtained from wells; the three which we used yielded three tons daily. Bullocks and fish were reasonable and plentiful.

Shelter in the NE. monsoon in the Light-house Bays. Vessels in a northeast gale, seeking shelter will find smooth water between the Light-house and the SE. point of Fisher's island, where there are two sandy bays, in the northern of which is a fort or line of embrasures, and in the southern is a run of water except during the dry season.

Black rock.—The SE. point of Fisher's Island is a bold cliff 170 feet above the sea, N. 54° E. $1\frac{1}{2}$ mile from which is the Black rock, part of which is always uncovered. Vessels passing to the north eastward of it must keep within four cables, as the coral patches extend in this direction from Panghú.

Fisher's Island.—The coast line of Fisher's Island trends north from the SE. point, forming several small bays, which are steep to, within a cable of the beach, until you are $2\frac{1}{2}$ miles north of the SE. point, when the reefs extend nearly three cables. To avoid which the fall of the SE. point must not be brought to the southward of S. 14° W after Macon citadel opens to the northward of the Black rock.

The Plover lay beyond this point in 3 fms., with the Black rock bearing S. 19° E. and the highest part of Centre island E. $\frac{1}{2}$ N. In the bay abreast of her was a good stream of fresh water.

The harbor beyond this point is much choked with coral patches. There is a passage out to the northward between Fisher's island and Panghú for vessels of sixteen feet draught, to render it available however local knowledge is necessary.

Coral reefs extending from Panghú—To avoid the coral reefs which extend from the shore of Panghú, do not stand futher over on that side than to bring the Black rocks SSW.

Shelter in the southerly monsoon to the northward of Fisher's Island.—Shelter from southerly winds will be found in the bay formed by the northern ends of Fisher's island and Panghú. The NE.

point of the former is a table bluff, with reefs which cover at high water extending two cables north, easterly from it.

Tortoise rock.—This rock, which is 2.1 miles from the NW. point of Fisher's, is nine feet above high water and is steep to. There is a shoal patch of two fms. bearing S. 10° W. 0.7 mile from it, when on it the NE. point of Fisher's island bears N. 36° W. On the western face of Fisher's island is a reef which breaks at low water seven cables from the shore, which bears N. 14° E. from the Light-house.

Northern part of the Archipelago.—The Archipelago, to the northward of Fisher's island and Panghú, does not afford any inducement for a vessel to enter it. The external dangers therefore will only be noticed.

Sand Island. N. 58° E. from the Tortoise rock is Sand island, which will be known by a hummock which rises on the low land in the centre of the island; off its SW. end is a rock and the reefs extend north westerly three cables from it. To the east of it half a mile is a flat black island, and to the north of it a cluster of stones, some of which are always above water.

Low Island. Low island bears E,NNE. from Sand island. A long sandy point forms its southern extreme. From the north point the shoal water extends three miles.

North Island. North island, which is nearly connected by reefs with Low Island, is one and a half mile from the north point of it, and has a house for the shelter of fishermen on it.

North Reef. The northern extremity of the reef uncovers at low water, and bears from N. 29° W. to N. 9° W from North island distant 1.4 mile, from its west extreme which is steep to (for the lead gives no warning) Sand island bears S. 20° W. also from the west point of Low island rock extend towards the north reef. Sand island must not be brought to bear to the westward of S. by W. until the west point of Low bears to the eastward of E. by S. There is a shoal patch N. 19° W. from Sand island and west from north island, on which however we did not find less than five fms. Shelter from southerly winds will be found to the northward of these reefs and Low island.

Northeast Sand Island. From the northeast end of Low island, NE. Sand island bears SE. by S. five miles. It is a small islet with a sand patch on its south cliff and is surrounded with rocks, being nearly connected with the two islands to the south of it. The southern of which has a large village on it.

Organ Island. S. 16° E. three miles from NE. Sand island is

Organ island; there is a reef bearing N. 37° E. one mile from it: when upon it NE. Sand Island bears N. 34° W.

Ragged Island. Ragged island bears SE. by E. 1.2 mile from Organ island. The whole of the east coast of Paughú opposite to these five islands is shoal.

Round Island and Triple Island. The eastern extremity of Panghú is a low shelving point; 1½ mile from which is Round island bearing from Ragged island S. 20° E. 3.6 miles, and S. 6° E. 1.3 mile from Ragged is Triple island. N. 59° W. from Tripple, and S. 45° W. from Round, is a reef which covers at half tide. And between Round and Organ islands are several over falls. The SE. point of Panghú bears S. 52° W. from Triple island. Between the two are two bays with fishing villages, either of which would afford tolerable shelter in the northerly monsoon.

Great Table Island. It is aptly named, the summit being a dead flat 200 feet above the sea; not far from the SW. end is a sudden fall nearly to the level of the sea, giving it at a short distance the appearance of two islands; it is not quite two miles in an E. by N. and W. by S. direction, and is seldom three cables in width. Towards the NE. end was a good run of water in the month of June. The two fathoms line extends two cables from its eastern extreme.

Small Table Island. Small Table lays a mile to the NE. of it; between the two there is from 12 to 19 fms. water, and the distance from Small Table to the south point of Panghú is 2.6 miles with from 2 to 32 fms. water.

Directions for avoiding the shoal off Small Table island have already been given.

West Island. From Great Table island West island bears S. 66° W. 10.5 miles, and from the light-house on the south end of Fisher's island S. 40° W. 12. It is two miles in circumference and uneven in appearance.

High Island. South of West island 4½ miles is High island, which is dome shaped, 300 feet high and ¾ of a mile in circumference. To the eastward of it one mile is a low flat island; between the two are several rocks, one of which rises to the height of 60 feet with a remarkable gap in it, and S. 51° E. 1.7 mile from the summit of High island is a rock nearly level with the water's edge.

South Island. South island is two miles from E. to W. and ½ from N. to S.; the depth of water in its vicinity is 15 and 16 fathoms. On its SW side is a reef of rocks extending six cables from the shore, within which is a small harbor for boats. On its eastern face

are bold cliffs. The western extreme is a long shelving point. The highest part of the island is 260 feet above the sea. From it High island bears NW. $\frac{1}{2}$ N. nine miles. Reef island NE. by E. $\frac{1}{2}$ E. six miles. East island E. by N. twelve miles.

Reef Island. Reef islands are three in number, one of which is a remarkable pyramid. The other two are rather more than a mile each in circumference, and are connected at low water by a stony ledge. To the southward of them the reefs extend half a mile. South from the east end of the East island of the two is a pyramidal rock 80 feet above the sea. There is also a low flat rock nearly level with the water's edge. S. 33° W. 1.0 mile from the same place, and S. 45° E. from the east end, is a small peaked rock with a reef to the southward of it.

East Island. East island lays east of Reef island 8.2 miles. Between the two and distant from the latter 5.2 miles is a smaller island 1.6 mile in circumference, with a reef extending easterly, not quite a mile from its north point. East island is 2.4 miles in circumference and has a small islet five cables from its western shore.

Nine foot reef. The Nine foot reef bears N. 19° E. from the E. end of East island; when on it the Dome hill on Panghú bears N. 73° W. 10.7 miles. Triple island N. 29° W. 4.1 miles. The lead gives no warning, but if there is any tide the ripple will be sufficient to indicate its position.

Rover Group. The Rover Group is composed of two larger islands and several rocks. The western of the two is two miles from N. to S. and one from E. to W. The summit is near the eastern shore, and rises like a dome with a large pile upon it. SW. from it 2.6 miles is the end of a reef, which extends westerly from the south point of the island. Its extreme shows at all times of tide. There is also a rock under the highest part of the island, bearing S. 70° W. from it, two cables from the shore. The NW. point of the island is not steep to, and off the NE. point is a rock which will always show. There is a channel between it and the point.

The distance between the E. and W. islands is barely a cable wide, the former is a mile from N. to S. and 1.4 mile from E. to W. On its NW. face are two islets; in the bay to the southward of the southern a small vessel might take shelter in a northerly wind, taking the precaution not to stand too far in, as there is only six feet, two cables from the beach. On the west end of the island, which is a cliff, are three embrasures. Having passed between the two islands, in doing which the western island should be kept on board, a small

rock in the centre of the channel to the southward will be seen. Pass to the eastward of it; but the channel is narrow, and the only excuse for a stranger using it would be his being caught at anchor to the northward of the two islands in a breeze from the northward, and unable to fetch clear either to the eastward or westward.

The west point of the east island is remarkable from an isolated cliff 100 feet high, which forms the most striking feature in the group; seven cables to the westward of which is a ledge of rocks, part of which is always above water. The islands are sufficiently large to afford shelter in either monsoon. The general depth of water on the southern shore is 7 and 8 fathoms, and on the northern 13 and 14. From the highest part of the Rover Group, the Light-house bears N. by W. $10\frac{1}{2}$ miles. The Reef islands bear S. 8° E. 3.3 miles from the same place. The general depth of water on the western side of the Archipelago is 30 and 35 fathoms; there are however some places in which there is as much as 60. To the eastward of the Group the depth is 40 fathoms, and the current is strong. The tides are much affected by the prevailing winds; so much so that during the month of August we sometimes experienced a tide of four knots per hour on the flood, running to the northward, whilst with the ebb the current slackened for two and three hours, but seldom ran with any velocity from the northward. On the whole a person navigating in this neighborhood may safely allow, that the effect of the current and tide together will set him, according to the prevailing monsoon, seventeen miles in one tide.

Astronomical Positions.

NAME.	SPOT.	LATITUDE.	LONGITUDE.
Observatory	Second point on north side inner harbor	23° 32.9 N.	119° 30.2 E.
Dome Hill	Summit	23 31.7	119 30.5
Light-house		23 33.6	119 24.7
South Island	Centre	23 13.5	119 22.4
High Island	Highest Part	23 20.	119 16.2
East Island	South Point	23 16.3	119 36.6
West Island	Highest Part	23 24.7	119 16.5
Nine foot reef		23 28.6	199 41.5
Triple Island	Highest Part	23 32.1	119 39.5
N. E. Sand Island	Do.	23 40.2	119 36.2
Tortoise Rock		23 40.9	119 27.
North Reef		23 47.7	119 32.1
North Island	Highest Part	23 46.3	119 32.3

ART. II. *Sailing directions for the coast of China; from the Cape of Good Hope to Amoy. By capt. Richard Collinson, c. B. From the Hongkong Register, and revised by capt. Collinson.*

CAPE of Good Hope. The Cape of Good is in latitude $23^{\circ} 14'$ N. and longitude $116^{\circ} 47'$ E., forming the western extremity of the bay of Namoh: it is 490 feet above the level of the sea—the highest part having the appearance of a dome. The eastern face of it is steep to, and in the bay to the north of it is a green islet, with a patch of rocks between it and the Cape. From it the West Point of Namoh bears NE. by N. $14\frac{1}{2}$ miles, and the SW. part of the Lamock islands S. 85° E. $24\frac{1}{2}$ miles.

Cone Islet. North from the Cape $2\frac{1}{2}$ miles is Cone islet, which is distant from the mainland five cables; and S. by E. four cables from Cone islet is a square rock, having a reef, which shows at low water two cables to the westward of it. Rocks extend from the points on the main opposite to these two islets, and in the channel there is three fathoms at low water.

Sugar Loaf. From Cone islet the coast trends NW. by N. three miles to Sugar Loaf island—from the NE. point of which there is a reef extending one cable.

River Han. From the Sugar Loaf the coast trends westward, being the entrance to the River Han which has $2\frac{1}{2}$ fms. over the Bar at low water.

Intending to enter it, steer so as to pass two cables to the east of Double island (which bears NW. by N. $\frac{3}{4}$ of a mile from Sugar Loaf); having passed it, the course is west for the town of Shantau, which is upon the north bank of the river and four miles from Double island: half a mile to the SE. of the town, there is a depth of 8 fms. and at low water, the water is fresh in the rainy season.* The channel between Double islet and the main to the northward is five cables wide, the mud extending six cables from that shore which is low.

St. Joachim's Bank. St. Joachim's bank is an extension of this flat southeasterly. The southern edge in two fms. bears east from Double island two miles, and it turns to the northward when the Pagoda bears N. 27° E. A good guide, to steer clear of it in a

* Shantau is the sea port of Chinhái hien, from which it is distant about 2 miles. The country in this vicinity is very highly cultivated. Tobacco and the sugar cane were growing very luxuriantly.

vessel of 14 feet draught, is to keep Brig island open of the east end of Fort island.

Pagoda. The Pagoda bears N. 8° E. $10\frac{1}{2}$ miles from the Cape of Good Hope. The land in its neighborhood is so low that when first made, it appears like an island.

Fort Island lies NE. by E. two miles from the Pagoda. The fort is on the table land at its west extreme.

Knolls at the western entrance to Namoh. S. 68° E. from the Pagoda $4\frac{1}{2}$ miles, and with the west point of Namoh in line with Breaker island bearing N. 36° E., there was formerly a shoal with only eleven feet at low water; at present, August 1844, there are several knolls, none of which however have less than $1\frac{1}{2}$ feet.

The following are their bearings. The west point of Namoh in line with Breaker island is the mark for three. The western upon that line bears from the Pagoda S. 56° E., and has a depth of 13 feet at low water. Another bears S. 66° E. from the Pagoda, with 17 feet. A third bears east from the Pagoda, with 18 feet. And with the Pagoda bearing N. 79° W. and the west point of Namoh N. 21° E., there is a patch with 18 feet. Also with the Pagoda bearing west and the west point of Namoh N. 23° W., is a knoll which has only 14 feet: all these are sand, and will probably be found to shift in consequence of the freshes from the mouths of the River Han.

Brig island. Brig island (so called from a rock at its southern extremity which appears like a brig when seen in an east or west direction) lays NE. by E. $\frac{1}{2}$ E. 4 miles from Fort island, the depth of water varying from 5 to $2\frac{1}{2}$ fms. between the two, the most water being towards the former.

Baylis' Bay. Baylis' Bay is the first bay on the north side of Namoh to the eastward of the west point, and has a Chinese fort on the ridge to the westward of it and an outwork on the beach.

There are three knolls off the bay, bearing from the upper fort as follows:—1st. N. 78° W. rather less than a cable from the fort point, having only five feet over it. 2d. N. 43° W. one cable from the point and nine feet upon it at low water. 3d. N. 36° W. $2\frac{1}{2}$ cables from the same point; when upon this, Brig island summit bears N. 40° W. and Fort island summit S. 75° W. It has eleven feet at low water.

During the northern monsoon the opium vessel's anchor off this bay, remaining here from October to May. In the other monsoon they lay $1\frac{1}{2}$ mile further to the east, as the swell setting round the point renders this anchorage inconvenient.

From Baylis' Bay a bank commences which extends $2\frac{1}{4}$ miles along the NW. coast of Namoh; the greatest distance from the shore is four cables, which is opposite to Stewart's house, off which is the summer anchorage: the lead gives no warning, and there is only nine feet on the edge of the bank.

The tide at springs runs at the rate of four knots, the ebb coming from the eastward. It is high water on full and change days, at 11 o'clock, rise seven feet.

These two anchorages must be considered more as safe Roadsteads than harbors, as from the velocity of the tide and the fetch from the sea, boats laden would frequently have much difficulty in passing to and fro. Water may be procured with great facility, and there was no difficulty in obtaining fresh provisions.

Folkstone Rock.—The Folkstone Rock has only five feet upon it at low water. The bearings from it are; the Brig rock in line with the NW. head of Fort island S. 62° W.; Coffin's island, the largest of a cluster of islets three miles north of Brig island, N. 44° W.; and the flag staff of Stewart's house is in line with a white washed rock at the back of it bearing S. 11° E.

The leading mark, Brig Rock, in line with Fort island, will keep a vessel clear of the shoal, which extends nearly all the way from Brig island to Breaker. The latter bears from the former N. 63° E. 4.8 miles and is a peaked rock, with several others about it, which must not be approached nearer than two cables upon their western side. Opposite to Breaker, the coast line of Namoh trends the SE. forming a deep indentation, which is shoal with two islets and several rocks in it. The land at the bottom of the bay is low, and it is only one mile across to the southern side of the island.

Shoal east of Breaker. To the eastward of Breaker the southern edge of the shoal, from the north shore in three fathoms, bears east three miles from it.

Pagoda Bay. The Pagoda bay is seven miles to eastward of Breaker; there is a walled town at the bottom of the bay, which is the residence of the magistrate of the district.

Vessels drawing less than three fms. may bring the Pagoda to bear E. by N., but during the northerly monsoon, Challum bay will be found a more eligible anchorage, as with a northeasterly breeze there is a considerable swell into the former, and from Challum bay you are able to avail yourself of the land wind, which usually draws to the northward in the morning.

Challum bay. To enter it, pass within a mile to the westward

of Middle islet which is a barren rock, bearing N. 60° E. 5.3 miles from Breaker, or do not shut Back Bay island in with Entrance island, which will prevent your standing into less than $2\frac{1}{2}$ fms. upon the western shore.

Entrance Island bears NW. 2.4 miles from Middle islet. The anchorage is between the two, in from 3 to 6 fms. The bay north of Entrance island is shoal and there is a reef extending three cables from the SW. point of Challum island, the latter lays north $1\frac{1}{2}$ mile from Middle islet.

Should you pass to the eastward of Middle islet it must be within five cables, as there is an eleven feet patch between it and the Fort Head, bearing from the former N. 48° E.

Under Fort Head is a rock nearly level with the water's edge at high water, and also one in the bay between it and Point Difficult, otherwise the coast line here is steep to.

Point Difficult. Point Difficult has a square fort upon the highest part of the hills over it, and an islet to the eastward of it.

Ternate Rock. The Ternate Rock with one foot upon it lays N. 78° E. 1.3 mile from the summit of this islet; on which bearing it is in line with the third and last sandy hill on the northern part of the range extending from Fort Head. The Pagoda island in line with Namoh High Peak will place you to the eastward of it.

The North point of Namoh has a double peak over it, and forms the eastern boundary of the Pagoda bay: rocks extend from its NE. face three cables. The land then trends immediately to the southward.

South coast of Namoh. The southern coast of Namoh runs from the west point nearly due east five miles, where there is a small bay with a Pagoda upon its eastern point. This portion of the island corresponds with the bay opposite to Breaker on the northern shore.

South Bay. South bay lays four miles to the eastward of the Pagoda bay, and will afford good shelter in the NE. monsoon. Rocks extend $1\frac{1}{2}$ cable southerly from the point.

Vessels of 18 feet draught may run into this bay until the end of the point bears SE.

Crab Islet. Five and a half cables to the SE. of the point, is a low flat islet, called Crab islet by the Chinese. The channel between it and Namoh has foul ground. One and three tenths of a mile to the eastward of South bay point is a bold bluff, with three tall chimneys on it, which is the southern extremity of the island.

Lamock Islands. The Lamock islands are four in number, and two patches of rocks extending in a NE. and SW. direction $7\frac{1}{2}$ miles. The southwestern part of the group is two square rocks, about the size of boats with several detached reefs between them. The White rock lays NE. 1.4 mile from them, and is sufficiently large to afford shelter to the fishing boats. Between the White rock and the High Lamock the distance is three miles, affording a safe channel, the depth of water varying from eight to fourteen fms. High Lamock island is 250 feet above the sea, and thickly covered with brushwood. The channel between it and the next island is 1.3 mile; between the two is a rock, with a reef, which shows at low water, extending southerly from it.

The three northern islets lay close together; the northern one is without vegetation, and has a pyramid upon it. The course from the southern end of the Lamock to the west point of Namoh is NW. $\frac{1}{2}$ W., $22\frac{1}{2}$ miles, and from the NE. end of them the east point of Namoh bears NW. $13\frac{1}{2}$ miles. From the same point the southeastern Brother bears N. 56° E. $25\frac{1}{2}$ miles, and Jokakko point N. 21° E. $19\frac{1}{2}$ miles.

Between the Lamock islands and Namoh are four islets, the northern of which is the highest, and from its appearance is called Dome islet.

The two southern islets lay nearly E. and W. of each other. The southeastern, or Reef islet, has a reef of rocks extending southerly one mile from it, from the south end of which the Southwest islet bears N. 51° $30'$ W.

The western islet is lower than the others and flat; its SW. extreme, open of the west end of Southwest islet, is a good mark for avoiding the above reef.

Sinta is a rock with two feet water on it, bearing S. 38° E. 4.4 miles from Dome islet. When on it the SW. extreme of Reef islet is in line with the centre of west or low islet, bearing N. 67° $30'$ W. SW. islet summit bears N. 72° W.; east point of Namoh N. 10° $30'$ W.; southern rock of the Lamocks S. 28° E.; north end of the Lamocks East; and the highest point of the Lamocks is S. 71° E.

Yingkonta is another rock, awash at low water, $4\frac{1}{2}$ miles to the north of Sinta. When upon it, the northern end of Crab islet, on the south face of Namoh, is in line with the SW. point of Namoh, bearing N. 77° W.; Dome island bears S. 74° $30'$ W.; Reef island S. 51° $30'$ W.; High Lamock S. 37° E.; and east end of Namoh N. 29° W. The north point of Namoh, seen clear of the eastern point, leads you north of it.

Reef between Dome Island and Namoh. There is also a patch of rocks which show at half tide, between Dome island and Namoh, bearing from the former from N. 12° to N. 27° E. one mile. The chimney Bluff on Namoh bears N. 33° W. from them. They are rather more than a mile from the Namoh shore. Mr. Anderson, master of the *sir Edward Ryan*, also informed me of a reef which he saw when in command of the *Times* schooner, to the NE. of the Lamocks, which he described as being just awash, the bearing placed it with all the Lamocks in one and three miles from the northern rock. We however could not find it.

Chelsieu. Chelsieu is a cluster of four rocks, which are always above water, bearing east from the north point of Namoh seven miles.

Dioyu. From them N. 35° W. 3½ miles, is Dioyu, a reef which is just awash at high water. The Pagoda, in Pagoda bay, in line with the Saddle Peak which overlooks the western side of Pagoda bay in Namoh, bearing S. 33° W. will lead you to the northward of it, should high tides and smooth water prevent its being seen.

Tides at the eastern extremity of Namoh. The flood tide enters at the eastern as well as at the western end of Namoh, but the tides in the neighborhood of Pagoda bay are not so strong as they are at the western extremity of the island.

General description of Namoh. Namoh is 12 miles from E. to W. and 5½ miles from north to south at its eastern extremity, which is its broadest part. Notwithstanding its barrenness it is exceedingly populous, the occupation of fishing affording a livelihood to the greater portion of the inhabitants. The peaks, of which there are three, rise to the height of 1700 and 1900 feet above the sea, forming the most prominent landmarks in the neighborhood.

Six and a half miles ENE. of Point Difficult is a shallow bay, with a Pagoda on an island within it: the boundary of the Canton and Fuhkien provinces passes through this bay.

Chauan Bay. The West Point of Chauan Bay (which is the eastern point of the bay mentioned above) has a small islet off its south extreme. This bay may be useful during the SE. monsoon, but in the NE. vessels should endeavor to reach Owick bay, which is seven miles further to the eastward, as the other runs far enough back to the NE. to allow an awkward sea to arise. At the entrance is a middle ground with 2½ and 3 fms., the south end of which bears N. 80° W. from east Chauan point; the west end S. 11° E. from Pagoda Bay, and the east end S. 21° E. from the same.

Three cables from the SW. point of square islet (the southern-

most islet in the bay) is a reef awash at low water. When upon it the east point of Chauan bay bears S. 60° E. and the west end of Square island N. 33° E. The shoal water also extends 1.1 mile from the NW. side of the bay, which will be detected by the discolored water. Anchorage in six fms. will be found with the centre of Square island bearing SE. and further up the bay in three fms. with the South end of High island in line with the east point of the bay. Between High and Square islands and the east point of Chauan bay the channels are too narrow for square rigged vessels.

Owick Bay. Owick or Psyche bay lays three miles to the east of East Chauan point. It is protected by a narrow isthmus with two rocks off its south extreme, the end of which may be brought to bear SE. where a vessel will have smooth water in 3½ fms. Immediately to the east of Owick bay is a remarkable sand hill, which will point out its position.

Jokakko Peak. Jokakko Peak is the highest part of the land at the back of Owick bay, and is conical shaped. Bell island lays three miles to the east of Owick bay point, and is perforated at its south end, which will be seen on a SE. or NW. bearing. There is a smaller islet between it and Jokakko Point, making the channel five cables wide, in the centre of which there is only 2½ fms.; from Bell island, the southeast Brother bears S. 82° 30' E. 15½ miles.

On Jokakko point is an isolated hill N. by E. 1½ mile from Bell island, off it are two islands, Cliff island bearing SE. by E. one mile and Square Head N. 76° E. 1.7 mile. The channel between them and the Point is safe.

Cone Peak. N. 30° E. from Jokakko point is Cone Peak, with a peaked rock off its eastern point. The land between the two is a sandy plain, very little above high water level, the distance across which to the bottom of Challum bay is only 1¼ mile.

Brothers. The southeastern Brother is the larger of the two, and has a reef extending northwesterly from it. The islets are 2½ miles apart, bearing SE. ½ E. and NW. ½ W. from each other; the northwestern has a remarkable square top.

Tongsan Harbor. Tongsan Harbor is one of the best upon the coast of China, and will be easily recognised by a remarkable peak "Fall Peak," making something like a saddle, but with a deeper indentation; and upon the island at the entrance is a pagoda, which bears from the SE. Brother N. 55° W. 14¼ miles.

There is a mud bank outside, having for its least water 3¾ fathoms, bearing from the pagoda S. 40° E. and from Fall Peak S. 35° W. By

keeping the Sisters, two islets in the northern portion of the bay, open of the east end of Middle islets (the group immediately north of Pagoda island or *Tung-shán Ying*, 銅山營,) you will be to the eastward of the bank.

Pagoda island and the eastern shore of the harbor are steep to, until you open the low isthmus which connects old Thunder Head with Fall Peak, when the eastern shore becomes shoal; and the larger Sister must not be brought to the westward of N. by W. $\frac{1}{2}$ W.

There are also some rocks extending a cable and a half from the south point of Middle islet, and a mud bank extending northerly $1\frac{1}{2}$ cable from its east point.

The Plover's first anchorage was in $4\frac{1}{2}$ fathoms, with Fall Peak bearing N. 73° E., and the larger Sister N. 19° W. under a long sandy point and opposite to a creek. Afterwards for the convenience of watering, which was readily obtained and that during the dry season, she was moved under old Thunder Head; the Fall Peak bearing N. 44° E. and the east head of Middle island N. 52° W. "Old Thunder Head," by the Chinese, is called *Káu-li-táu shán*, 高麗頭山, High-fair-head hill.

Junks anchoring for the tide bring up between the pagoda and Middle islands. In passing to this anchorage care must be taken to avoid some rocks extending southeasterly, two cables from the E. point of the northern part of Pagoda island; and the best berth will be found in 12 fathoms, when the Sisters are seen through the western opening of the Middle islands. You must not close the Middle islands nearer than two cables, as there is a mud bank extending from them southerly. This anchorage is confined, but will be found convenient for a disabled or an unhandy vessel in case the ebb tide should prevent her reaching the other anchorage; and in the former case she would be nearer to the town of Tungyung, where spars are to be obtained.

The latter is situated upon a peninsular opposite to the Pagoda island, this channel is not a good one to enter by, as rocks extend from both shores narrowing the channel to three cables.

It is high water at 11.30; rise and fall 12 feet. The bay runs back N.W. 11 miles from Middle island, where I think there is a river's mouth, the boat having three fms. water at the farthest point reached in the channel, but that was very narrow. Also due west from Fall Peak there is a boat channel leading into Challum bay. The northwestern portion of the bay is bounded by a range of rugged mountains called Greene's Range, or *Niú shan*, 牛山. In proceeding to the eastward, the coast on the eastern side of old

Thunder Head must not be approached within a cable, as there are three rocks which show at low water along it.

Rees' Rock. Rees' rock bears S. 65° E. from Fall Peak, distant 1.7 mile; at spring tides it is covered at high water; when upon it, the Chimneys (or, as the Chinese call them, *Mú-tsú kung*, 媽祖宮, Mát-sú's palace,) on the island which forms Rees' Pass bear N. 32° E. the summit of the eastern islet of that group (SE. islet) N. 81° E. There is a rock east of it one cable which only breaks at low water spring tides. The channel between Rees' rock and the main is used by the junks, but it is narrow and the ground is foul.

Rees' Pass. In Rees' pass there is a shoal with $2\frac{1}{2}$ fms. on it at low water, three cables from the shore of Chimney island, bearing from the Chimneys S. 78° W. The Plover rode out a very heavy gale of wind ranging from NE. to E. by N. being anchored in six fms. two cables from the Black rock at the southern end of the sandy bay under the Chimneys; but I do not think that a vessel will gain anything by going through the pass, as immediately on clearing the North end of Chimney island, you are exposed to the same sea that you would experience to the eastward of the group. Anchorage also will be found under SE. island in five and six fms. with the south point bearing east.

Wreck Island. Wreck island lays six cables to the NE. of SE. island; off its eastern end are several rugged rocks, on the outer of which the *Simplicia* went to pieces on the 8th October, 1844, having struck upon a reef which shows at low water, and lays one cable NE. of the same rock. In this neighborhood the sea rises very rapidly after the commencement of a breeze, and overtops, leading a seaman to suppose that there must be some change in the soundings.

Dansborgs Island. Dansborgs island lays two miles to the NE. of Wreck island. It has three peaks which are nearly the same height and is of an oblong shape, being six cables in a NE. and SW. direction, and $2\frac{1}{2}$ in width. To the W.N.W. of it at the distance of a mile and one mile and four tenths are two smaller islets.

Ching reef.—The Ching reef bears from the western of the two N. 19° W. 1.4 mile. It shows at half ebb, and when upon it the following are the bearings:—NE. Head of Dansborgs island S. 51° E. The chimneys upon Chimney isld. S. 49° W. The Awota rock S. 72° W. Black Head, Hútau shan N. 10½ E. It is of some extent, the northeastern rocks which break only at low water being two cables from the highest part of the reef. The Awota Rock is called by the Chinese *Shih-yá-mú sz'*, 石鴨母士.

The Goo reef which shows at the last quarter ebb, bears S. 69° W. from it. The bearings upon it are—the chimneys upon Chimney isld. S. 41° W.; Awota rock S. 81° W.; Summit of Wreck island S. 35° E. Western islet off Dansborgs island S. 82° E. The Awota rock mentioned above lays close to the main, to the NW. of Rees' Pass bearing N. 53° W. from Chimney island.

Hútau shán Head, lays six miles north of Dansborgs island. It is composed of five separate hills. The southern of which "Black Head" is the most remarkable. Vessels might ride out a strong breeze under it in four fms. at the distance of two cables from the shore, particularly if the wind holds to the northward; should however a gale come on, or the wind draw to the eastward, the sooner this anchorage is quitted the better.

Under which circumstances, refuge may be had by running through Rees' Pass, and anchoring close under Chimney island, or in Tungshan harbor.

On the northern of the Five hills is a walled town: *Hútau shán* river has deep water when inside, but it is not available for navigation without buoys, as the channels are narrow and intricate; a spit extends three miles southerly from *Hú-tau shán*, 虎頭山, some parts of which are dry at low water, the eastern extreme of it bears S. 68° W. from Black head.

Hútaushán to Red Bay.—The coast line from *Hútau shán* to Red Bay lays NE. $\frac{1}{2}$ E., the distance being $10\frac{1}{2}$ miles, and with the exception of one hill and two hillocks is a sandy plain. To the astward six cables from *Hú-tau shán*, point are some rocks, a portion of which are always uncovered.

Spire. To the NE. of the point is a rock with a remarkable square column on it "Spire" and a low flat rock to the westward. N. by E. one mile from Spire is cleft rock, which must not be approached within three cables, as reefs lay off it to the east and northeast.

Nob Rock. Nob rock bears from Black Head east, and from the east head of Red Bay S. 15° W. being $5\frac{3}{4}$ miles from the nearest shore; it is steep to.

Red Bay. In working up to Red Bay from the southward, care must be taken to avoid a reef, laying six cables N. by E. from the low hill on the shore, three miles to the southward of the anchorage. When upon the reef, the eastern Black rock bears N. 53° E. By tacking when the Black rocks are in one with the point beyond them, you will be one third of a mile to the eastward. Red bay is called by the Chinese *Tsiang-kiun Tsau*, 將軍礁.

Red bay will be readily known by the two Black rocks off the point, as well as by the low Red sand hills at the back of it. A reef extends northwesterly from the southern of the two rocks, leaving a passage only for small boats between it and the main at low water S. 55° E. seven cables from the southern Black rock is a reef which is covered at high water. The anchorage lays between the two and the reef has three fms. close to it. The water shoals gradually on going in, after having passed the rocks. It will be found a very good roadstead in the northern monsoon. There is a village and a creek in the bottom of the bay.

Red Bay to Chinhái 鎮海 Bay. From Red bay to Chinhái bay the distance is 17 miles, the coast trending NE. by N. It is steep to, with the exception of the NE. point of Red bay, and of some reefs and a sand spit which lay west from Lamtia, and to the southward of a low hill with a house on its summit, where there is a bay in which the water runs a long way back, but it is shallow. From Red bay, Chapel island bears E.NE. 21½ miles, and Lamtia NE. ½ E. 10½ miles.

The west point of Amoy bay is three miles NE. by E. from Chinhái point, between the two, and five cables from the shore, is a rock awash at high water; and four cables north of the point is a reef, which shews at low water.

The island of Wúsiúshan bears N. 17° E. four miles from the point, nearly mid way between the two is a rock which is covered at high water. From it the High pagoda bears N. 62° W., the tides in its vicinity are strong, therefore give it a wide birth.

The distance between Wúsiú and Woan (the islet west of it) is five cables, forming a secure but somewhat confined anchorage, which is now much resorted to. The best passage is to the north of the former, and between it and Chinseao. The water is shoal off the northwest point of Wúsiú,—the lead will however give you warning. There are usually a number of fishing stakes which obstruct the southern passage, and it should not be used except with a commanding breeze and at slack tide. The centre and eastern channels should be preferred to the western.

In navigating this portion of the coast during the northeasterly monsoon, the breeze will be found to hang to the northward from 2 to 10 A. M., and in the eastern quarter the remaining period. And deeply laden vessels will find it more advantageous to seek shelter in one of the harbors or roadsteads above mentioned during a strong northeasterly wind, than to keep the sea, as ground can seldom be gained, in consequence of the perpendicularity of the seas.

Hú-í Tau, 圍頭 Bay. Owing to the uncertain set of the currents in the Formosa channel, several vessels have mistaken this bay for the harbor of Amoy. The following remarks will point out the difference in the approach.

The entrance to Hu-í Tau and Amoy compared.—Dodd's island called by the Chinese Pakting, is in lat. $24^{\circ} 26'.6$ N., and long. $118^{\circ} 29'.4$ E., and may be known from Chapel island by a reef on which the sea always breaks, three cables to the N.NE. of it; the former also is uneven gradually sloping to the eastward. Chapel island rises suddenly, and there is a difficulty in saying which is the highest part of it; it is eight miles from the nearest land, Dodd's island being only three.

The entrance to Amoy, viz: from Chapel island to the south point of Quemoy, is 11 miles, but from Dodd's island to Hú-í Tau point is only five miles. The rocks off the south point of Quemoy are peaked, the reef off Hú-í Tau point is flat.

There are two Pagodas on Quemoy point which extends NW. by N. and SE. by S. On Hú-í Tau point is a small obelisk, and the land turns suddenly to the north.

Hú-í Tau bay will afford very good shelter in the NE. monsoon, as the point may be brought to bear SE. by E. in $3\frac{1}{2}$ fathoms and vessels drawing less than three fms., may bring it to bear S.SE.

Reef off Dodd's Island. There is a rocky ledge from E. by N. to E.NE. 1.2 mile from Dodd's island; on it are two patches, one of which breaks, and the other has only one fathom at low water. The eastern extreme of the land, seen to the northward, bears N. 43° E. from its eastern edge. North of Dodd's island one mile and on the same bearing 0.7 of a mile, are two rocks with only three feet at low water; and N. 60° W. five cables is a reef which will show at half tide.

* *Hú-í Tau point.* Hú-í Tau point is low, about 80 feet above the sea, on the hills north of it, is a small fort, and a remarkable nob at the north head of the bay as you enter. The reefs extend S. 40° E. three cables from the point, also from the first point inside, they extend westerly two cables. There is a Sunken rock with 20 feet water upon it, bearing S. 56° E. from the Obelisk 1.3 mile, and N. 48° E. from Dodd's island.

Oyster Island and Rock. Oyster island is a low flat rock N. 47° W. two miles from the point; vessels running in for shelter will

* Sailing Directions by captain Kellett, for Amoy &c., were published in the Repository for May 1843. See p. 401. &c

find smooth water between them, taking care to avoid the Oyster rock, which shows at low water spring tides, and bears from the island S. 2° E. $9\frac{1}{2}$ cables; when on it the Obelisk on the point bears E. 27° S.; the fort N. 67° E.; and the summit of a flat island is in line with the left slope of a conical hill in the bottom of the bay, bearing N. 70° W.

Thalia Bank. The east end of the Thalia bank bears W. $\frac{1}{2}$ S. 2.1 miles from the point, and N. 16° E. from Dodd's island; it extends nearly to the White rocks in the centre of the bay, the east end having one and $\frac{2}{3}$ of a fm. on it; its western end dries. The NE. part of it is steep to, the lead giving no warning.

Anchorage west of Oyster Island. There is anchorage also to the westward of Oyster island in five fms., but it must not be brought to bear to the southward of east, as there is a rocky ledge with only one fathom on it seven cables from the island.

Anchorage off Flat Island. Vessels requiring shelter in a southerly breeze may run up and anchor to the NE. of Flat island at the distance of half a mile, it bears W. by N. $5\frac{1}{2}$ miles from Oyster island. The northern edge of the Thalia bank bears S. 69° E. from Flat island. Do not bring it therefore to the westward of N. 69° W., and keep Oyster island open to the northward of the fort, to avoid the shoals on the northern shore of the bay.

Channel between the Thalia Bank and Quemoy. There is a channel between the Thalia bank and Quemoy, but the ground is foul with several reefs, and should not be attempted without the chart or some previous knowledge. A leading course to clear the south end of the bank, is the Chimneys on the north point of Quemoy bearing W. by N. until the White rocks bears N.NE., when a course must be steered to pass half a mile from the points of the bays on the Quemoy shore. In the west end of Hú-í Tau bay are two remarkable sharp peaks, which from good leading marks from the sea The eastern is 1390 feet high, and is in latitude $24^{\circ} 40'.5$ N. and longitude $118^{\circ} 22'.5$ E.

Fresh Water. Fresh water can be obtained under the fort at the point. The ten miles of coast line between Hú-í Tau and Chimmobay is low, the sand hills being about 300 feet high. There are two walled towns between the two, the southern of which has a small pagoda near it. None of the small sandy bays afford shelter, the boats being all hauled up on the beach; six miles from Hú-í Tau point, and three from Pagoda island, is a peak with three chimneys on it

Chimmo Bay. Chimmo Bay will be easily recognized by the *Kii-sau ták*, 嫂姑塔, or Chimmo pagoda, which is 760 feet above the sea, and is in latitude $24^{\circ} 43' N.$, and longitude $118^{\circ} 33' 6. E.$ It is 1.8 mile from the beach at the north head of the bay.

South and Pagoda Island. On the southern side of the bay are two islets, South island and Pagoda island. The channels between which, and between Pagoda island, and the south point of the bay are full of rocks.

Reef. N. $4^{\circ} W.$ from South island, 6 and 7 cables, are two rocks, which show at low water spring tides. When on them the east end of Pagoda island is in line with a flat reef outside the south end of the bay. To pass to the northward of them, keep a large tree half a mile from the beach in the northwest part of the bay, open to the left of the north fall of a remarkable Shoulder peak, which it will be bearing N. $45^{\circ} W.$ and also when Point island is in line with the east end of the first point beyond it, you will then be to the westward of them. From the reef to Point island is 1.2 mile; the latter is steep to, but there is a reef which covers at half tide W. $9^{\circ} S.$ three cables from it. The water shoals gradually, and vessels drawing 15 feet or more must not bring the Point island to the southward of E. $9^{\circ} S.$ This bay at the best is but a roadstead, and a dangerous one in the southerly monsoon. The walled town Englang, *Yung-ning*, 永寧, is at the northern side of the bay, and Chimmo on the southern, with large villages along its shores, the inhabitants of which do not bear a good character. There is a large fleet of fishing boats belonging to this bay, whose nets will be fallen in with six miles from the shore, all the way from Hú-fí 'Tau to Chinchew.

Coast line towards Chinchew, or Tsiuenchau fú, 泉州府, the department of Tsiuenchau, or Chinchew.—The coast toward Chinchew bay trends northeasterly the distance from Point island to Chinchew point being eight miles. Several sandy bays occur which afford shelter to junks, but being shoal will only be of service to vessels of their draught. From Chenčí or *Tsiángchí*, 祥芝, $1\frac{1}{2}$ mile is a small islet in a bay, with a building like a bell on it. Chenčí point is about 400 feet above the sea, and forms the south end of Chinchew bay. Sunken rocks extend from it two cables to the eastward; it is in latitude $24^{\circ} 45' N.$ and longitude $118^{\circ} 44'.7 E.$ The course hence into Chinchew bay is north until Cho-ho (*Jih-kú*, 日湖) pagoda is shut in with Siáu-toi, when it may be steered for.

Directions. The following directions will take you over the bar into the anchorage south of the Boot sand, and the position and description of the dangers will follow: being half a mile to the southward of Passage island, steer for the south end of Ta-toi (or *Ta-tsüi*, 大隊, Great Army) which will be known by its being the highest island in the neighborhood. When you are within three cables of it, edge away to the southward, passing to the eastward of Siáu-toi (or *Siáu-tsüi*, 小隊, Small Army) (a low barren islet) at a cable length. Haul to the westward round it keeping at the same distance from high water mark. When Siáu-toi west summit is in line with Ta-toi summit, you are in the narrowest part of the channel, which here is barely a cable wide at low water. Having passed Siáu-toi a W.N.W. course will take you up to the anchorage above Pisai in mid channel. By keeping this islet to the westward of N. 73° W., the rock off Cho-ho pagoda will be avoided; and by not bringing Siáu-toi to the southward of S. 62° E. the knee and toe of the Boot will be avoided. The outline of this bank is however generally visible. The anchorage is north of Pisai 1½ or 2 miles where the channel is three cables wide.

Rocks off Passage Island. There are three rocks to the eastward of Passage island, which cover at high water. The southeast of the three bears E. 8° S. ½ mile from the island. There is also a ledge extending from its southwest point 1½ cable; N. 40° E. from Passage island are two White rocks, always partly uncovered; the channel between the two is unsafe. To the northward of the White rocks is *Tâh-kuh*, 懶窟, an island at high water, with a large town upon it; there is a sunken rock between them, bearing from the highest part of the northern White rock N. 17° E., and is distant five cables from it; the summit of Ta-toi bears from it S. 71° W.

Anchorage north of the Boot Sand. Vessels intending to anchor to the northward of the Boot sand, must steer to pass north of Ta-toi, which is distant three miles from Passage island, and if drawing less than three fathoms may run up until Cho-ho pagoda bears south, when you will be about 1½ mile from the usual anchorage to the southward of the Boot. The north edge of the Boot will be avoided by keeping the White rocks mentioned above, to the southward of east. With Ta-toi summit bearing S. 17° E. there is a half tide rock on the north side 1½ cable from the shore. There is good anchorage in 3½ and four fathoms, with Ta-toi bearing southeast by south. The Boot may be crossed by a vessel of light draught at high water, but

it should be sounded first, as the sands shift. A vessel drawing 11 feet is reported to have struck on a bank $1\frac{1}{2}$ mile easterly from Siáu-toi, but not less than $2\frac{1}{4}$ fathoms was found on it in March 1844. The southerly monsoon may however cause the sands to accumulate. Cho-ho pagoda open to the north of Siáu-toi will place you in three fathoms on its north edge, and the south end bears S. 80° E. from Siáu-toi.

Lynx Rock. The Lynx rock with only six feet upon it at low water lays S. 77° E. not quite five cables from the highest part of Siáu-toi; when on it Ta-toi summit bears N. 14° W., and Passage island N. 62° E.

Saheen Rock. S. 11° E. two cables east from it is the Saheen rock, which shows at low water spring tides; when upon it Cho-ho pagoda bears N. 87° W., and Ta-toi summit N. 14° W. The bottom between it and the rocks which lay S.S.W. from Siáu-toi is rocky and uneven, and in some places there is only six feet, but a channel through it is used by the vessels coming out of Chinchew, when the wind is too far to the eastward to permit them to fetch through between Siáu-toi and the Lynx rock, by keeping the highest part of the rocks S.S.W. from Siáu-toi in line with Cho-ho pagoda.

Mid Channel Reef. The Mid Channel reef south of Siáu-toi is a cable's length from the SW. point of that island; it is two cables in circumference, and three rocks show at low water spring tides. The channel between it and the rocks south of it is rather more than $\frac{1}{2}$ cable wide; when on the reef the west summit of Siáu-toi is in line with the highest part of Ta-toi. Rocks extend $\frac{1}{2}$ cable from Siáu-toi on its south, southwest and eastern sides.

Cho-ho Reef. A sand spit extends easterly from Cho-ho pagoda 1.2 mile, and the reef off it bears N. 52° E. 0.6 of a mile from the pagoda, and from the summit of Pisai S. 73° E.

Ota Rock. The Ota rock, which is also covered at high water, lays east from Pisai five cables, Cho-ho pagoda bearing from it S. 40° E.

Tsiuen-chau fú. The entrance of the Chinchew river bears N. 65° W. five miles from Pisai. The channels are shoal and intricate, the large junks being obliged to wait for high water; near the mouth, on the left bank is a circular fort, called *Fáh-shih*, 法石. The city is on the north bank of the river four or five miles above the fort.

Pyramid Point or *Tátsih*, 大峯, the northeastern horn of the bay, is in lat. $24^{\circ} 52'.2$ N., and long. $118^{\circ} 58'$ E. Passage island

bearing from it S. 73° W. 8.7 miles. Vessels requiring shelter during the NE. monsoon, will find it in the first bay west of the Pyramid, taking care to avoid a sunken rock one cable's length south of the first point to the eastward of the walled city of *Tsung-wá*, 崇武. The Pyramid rock is connected with the point at low water; to the SE. is a rock which is never covered; and east of it are several rocks, the outer of which bears N. 65° E. six cables from the Pyramid, and the highest part of the land forming the north side of Matheson's harbor N. 11° E. A cliff head at the end of a promontory extending southwesterly from the hills mentioned above, in one with a remarkable cone in the bay bearing N. 16° W., will put you on it.

Matheson's Harbor called by the Chinese *Gúlai* or *Siáutsih* 小峇, lies immediately to the north of Chinchew bay, the isthmus near the town of *Tsungwú* being only one mile across. The bay is four miles wide at the mouth, and will afford tolerable shelter to vessels drawing 12 feet, if the wind be to the northward of east; but it is only a roadstead, and that a bad one in the SE. monsoon. There are no dangers in it except a rock which lies north four cables from the largest islet on the south shore. The highest part of the north headland is in latitude 24° 56'.6 N., and longitude 118° 59'.6 E.

Mei Chau 湄洲 Sound, is six miles across, at the entrance, and will be known by the Nine-pin rock, which lays in the centre near the entrance. South of it one mile is a cluster of rocks, one of which, Square rock, does not cover at high water: the outer part of the reef extends southwesterly, 1½ cable from it. West nine cables from the Nine-pin is a flat patch which is level with the water's edge at high water; between this patch and Rugged point, which forms the north head of the Sound, is good anchorage in the northerly monsoon. Rugged point may be approached without fear except on its east side, from whence there is a reef rather less than a cable's length from the shore; 3½ and four fathoms will be found at the distance of three cables from the Sandy beach. N. 19° E. one mile from the Nine-pin is a rock which will be seen at low water, and it bears N. 60° W. from the highest part of Rugged point. There is a passage between it and the Nine-pin, but rocks extend one cable in this direction from the latter.

Inner Harbor. In the southerly monsoon vessels will find a good harbor to the NW. of Saddle island, which bears NW. by N. 3¼ miles from the Nine-pin. Pass to the southward of the South islet off it, and haul to the northward round the western islet, giving it a

berth of a cable at high water to avoid a ledge. The ground is uneven hereabouts, and there is only $2\frac{1}{2}$ fathoms one mile to the W.N.W. of west Saddle island. N. by E. from Saddle island one mile is a low cliff islet, from the west point of which is a sand bank extending 1.7 mile to the northwestward. The south peak of Saddle being kept to, the eastward of S.S.E. will avoid it. Saddle island is called *Chuhkán*, 竹等.

Sand Bank, Mound Peak. When Mound peak, (which is on the main, and is three miles north of the Saddle with a walled town and a pagoda near it) bears east, you are past the Sand bank, and may haul in towards the town. N. 73° W. 2.4 miles from Mound peak is a bank with only one fathom on it. The junks use the channel between Mound peak and the Cliff island, but it is awkward without a personal knowledge. They also pass to the northward of Nui-chau island, but this channel has but nine feet and is strewn with rocks. The sound runs back ten miles to the northward of Mound peak, forming narrow isthmuses between Ping-hai and Hing-hwa fú bays. Mound peak is called *Síng hiáng*, 西亭鄉.

South Rock. South rock bears W. $\frac{3}{4}$ N. 3.8 miles from Rugged point: it is in latitude $25^{\circ} 23'$ N., and longitude $119^{\circ} 10'.6$ E. being about 60 feet high, with a rock south of it $\frac{3}{4}$ of a cable.

North Rock. North rock bears N. 34° E. 9.4 miles from the South rock, and lies on the north side of Ping-hái bay: it is 90 feet high and conical shaped, and is four cables from the shore. There is a sunken rock S. 57° W. $2\frac{1}{2}$ cables from it. The Fort on the low hills west of the town bears N. 37° W. from it.

Ping-hái. Anchorage in three fathoms off the town will be found with North rock bearing SE. by E. Five miles west of the anchorage is a high range of hills, one of the peaks of which (Marlin spike) will form a good guide for this part of the coast. The bay runs back past the foot of the Marlin spike range, but is shoal, there being seldom more than two fathoms to the west of the range. *Ping-hái*, 平海.

Ock-seu or Wúkiú. From the North rock the highest part of Ock-seu bears S. 44° E. not quite 15 miles. From the south rock Ock-seu bears S. 76° E. 15.9 miles, and from the Pyramid point N. 76° E. 28 miles. It is in latitude $24^{\circ} 59'$ N., and longitude $119^{\circ} 29' 1''$ E. *Wúkiú*, 烏坵.

Lútsz' Reefs. From the North rock the centre of Lútsz' bears S.S.E. 5.8 miles; there are two sunken rocks between them which

bear S. 59° E. from the North rock, Marlin spike being in line with it. When on them northeast islet of Lútsz' is in line with the islet off the south face of Lamyet; they are 1.8 mile from Lútsz'. Reefs extend nearly one mile from the main to the northward of the North rock. Lútsz', 鷗鷺.

There is a rock which shows at half tide N.NW. two cables from the NE. Lútsz', and another S. 9° W. 8 cables from it; the latter lays east from the summit of Lútsz'. The sand bank extends 2½ miles southerly from the SW. point of the Lamyet. By keeping the west end of the island (which has three chimneys on it) to the eastward of north, its western edge will be avoided. There is also a rocky patch having only 1½ fm. in some places: the east end of it bears S. by W. two miles from the east islet in the channel between Lamyet and the main. On its south edge the Chimney point mentioned above bears N. 77° E.

Anchorage to the westward of Lamyet. The junks anchor under the first point south of the Chimneys, off which there is a rock which will always show. This will be found a snug anchorage for small vessels, as there is a considerable swell in the channel between Lamyet and the main with a northerly gale; care must be taken to round the rock at the point close, as there is a sunken rock in the bay six cables to the southward of it, and the reef must not be brought to the westward of N.NW. as the water shoals suddenly. Anchorage for large vessels will be found to the northward of the Chimney point in four and five fms., the depth of water opposite the point is from 12 to 15 fms. Vessels intending to pass to the northward and westward of the Lamyets ought to use the channel to the northward of Passage islands (which are three in number and bear N.NE. five miles from the Chimney point). Between the north point of Lamyet and the Passage islands is Cliff island, in the neighborhood of which are several reefs, rendering the channel between it and Lamyet, also between it and the Passage islands, precarious.

A ledge extends westerly two cables from the SW. point of west Passage island. The channel to the northward of it is four cables wide, being bounded on the north by a rock, with a reef which shows at low water a cable and a half west of it. North of the rock, one and a half cable is a small islet, and northward of the islet four cables is Rugged island.

The northeastern of the Passage islands is a bold bluff, which is steep to on its northern face, from whence you may steer to pass either north or south of White island (which bears west from the

Passage islands $4\frac{1}{2}$ miles); if to the south, beware of three rocks which lay S. by W. 1.1 mile from it.

E. 12° N. 2.2 miles from White island is the south rock of a reef extending from an island on the coast. Having passed which vessels may haul to the northward, and work up inside Chimney island, to the westward of which there are no dangers, except a rock at the entrance of the inlet (on the south point of which is a walled town and a pagoda) on the western shore, which will be avoided by keeping a cable and a half from the shore.

Hing-hwá fú Sound. Vessels bound into Hing-hwá fú Sound must steer to the northward from the Chimney point (on the west side of Lam-yet) seven miles, when they will be a mile to the northward of Nob island, and may steer for Fort point which bears NW. $7\frac{1}{2}$ miles from Nob; there is a patch of rocks to the NW. of the latter, the easternmost of which bears N. 11° W. from it eight cables, and the northwesternmost N. 50° W. 2.8 miles; part of them always show. *Hinghwá fú, 興化府.*

Reef off Fort Corner. Another patch will be found E.S.E. from the Fort point, the southeasternmost of which bears S. 68° E. two miles from the Fort Corner. Good anchorage in six fathoms will be found with the Fort corner bearing E.N.E., but the point extending from it has rocks which will show at low water $1\frac{1}{2}$ cable from high water mark; the sand line at low water trends NW. by W. from the point. Fort Corner or *Wán-ngán, 萬安.*

The entrance to Hing-hwá fú river bears W. by S. from the Fort Corner, the depth of water shoals to six feet, five miles from the Fort. On the main SW. from the Fort, is a piratical establishment.

To the northward of the large Lamyet is a group of small islands (called by the Chinese the 18 *yit*) between this group and the large island are numerous rocks and shoals rendering, the bay useless for shipping.

N. 81° E. six miles from the highest part of the Lamyet is an islet called the Cap, which is the southeastern of the 18 *yit*. Vessels entering the Hái-tan strait, should pass to the eastward of this and the Double island, three miles N. of it, keeping to the westward of a group called Reef islands which bear from the Cap N. 49° E. five miles. N.N.E. four miles from Double island is a remarkable White island with sandy beaches and detached hills; the channel between this and Reef island group is foul, having many rocks in it, but it has not been sufficiently examined. After passing to the westward of Sand island, which has several rocky islets upon its NW face, a

pagoda situated upon the south point of a shoal bay, with the ruined walls of a town near it, will be seen to the westward. Here vessels will have smooth water being protected from the easterly swell by three Chimney island, which is the large island immediately to the northward of Sand island. In the centre of the channel between this island and the pagoda the water is deep. The best anchorage is close under the shore of Hái-tan, near to Observatory island, avoiding a reef to the westward of it, which is nearly covered at high water, Observatory island is in latitude $25^{\circ} 25' N.$, and longitude $119^{\circ} 45' E.$

Vessels intending to pass through the Hái-tan straits (which I recommend them not to do) must steer SW. by W. from Observatory islet (on the Hái-tan shore) two miles, to avoid a sand spit which extends from the point NW. of it, and then haul to the northward for Junk sail rock, from whence a reef extends half a cable to the southwestward.

From Passage island, which lies NW. by W. 1.1 mile from Junk sail, a sand bank extends southerly, the end of which bears west from the Junk sail. The channel between the two being rather less than a mile. A reef of rocks lay N. $45^{\circ} E.$ from the summit of Passage island distant three cables, which will show at half tide. Pass to the northeastward of it, and between it and a small islet four cables to the northward, from whence a mud spit with rocks on it extends S. SE. three cables, and it must not be approached within a cable's length of high water mark on its western side.

Having passed the reef off Passage island, steer N. by W. $\frac{1}{2}$ W. to pass to the eastward of Flat island, which is two miles from Passage island, and has a spit extending southerly a cable from it, and a ledge of rocks off its NE. point, on which the Plover lost her false keel; then bring the east end of Flat island in line with the west end of Passage island, which it will be bearing S. $4^{\circ} E.$, and will carry you up in mid channel five miles beyond Flat island. Care however must be taken not to open them as there is a reef 1.2 mile above Flat island which shows at low water; a hill on Hái-tan with three chimneys on it bears E. by N. from it. By keeping the chimneys on the summit of Chimney island to the southward of the west point of the islet to the NE. of Passage island, it will be avoided.

When Pillar rock (which is on the Hái-tan shore, and bears N. by E. $6\frac{1}{2}$ miles from Flat island) bears NE. by E. steer NW. by W. until Hope island bears north, when it may be steered for, passing to the west of Castle rock which bears N. $7^{\circ} W.$ from Flat island $8\frac{1}{2}$

miles, and has a reef one cable and a half to the westward of it. The summit of Hope island bears N. 15° W. from Castle rock four miles; between the two are several reefs. The west extreme of the nearest to the Castle bears N. 9° W. from it, distant eight cables; part of it is always above water. N. by E. 2.8 miles from the Castle rock is a patch which shows at low water only; when on it the Cow's horn, a remarkable peak on the main outside the straits, bears N. 10° W. being in line with the east end of Hope island. The Pillar bears S. 33° E. and the Castle rock is in line with the SW. point of Hái-tan. Pillar rock is called *Shih-pái-yáng*, 石牌洋, and Cow's horn, *Niu-kiòh shán*, 牛角山.

The channel lies between it and a Black peaked rock, which bears N. 76° W. eight cables length from the reefs. Rocks extend from it at low water southeasterly 2½ cables. There is also a reef south of it five cables, both of which will be avoided by keeping the summit of Hope island to the northward of N. 5° E.

The passage out is to the eastward of Hope island; a reef of rocks extend from both islands in the channel, narrowing it to three cables. In working out, the summit of Hope island must not be brought to the southward of S. 40° W. as there is a rocky patch with only nine feet upon it seven cables from Hope island, or *Táng yü*, 糖嶼.

There is a rock on which the sea breaks at low water N. 24° E. from Hope island; on it the Cow's horn bears N. 38° W. N.N.E. six miles from Hope island are four islands; S. 71° W. from the western of which five cables, is a reef bearing also N. 24° E. from Hope island, and a ledge extends southerly four cables from the eastern island.

There are three other channels between Hope island and Hái-tan, none of which are so good as the one described; and as there is generally a heavy swell setting into the bay to the northward of Hái-tan, vessels will find some difficulty unless they are fast sailers in clearing the dangers in one tide.

The junks invariably use the straits, but we found one that had been detained 27 days, waiting for an opportunity to get out at the northern end. The flood tide comes in from both ends of the straits; the two tides meeting in the neighborhood of the Castle rock.

P. S. The sailing directions to the northward of Hái-tan with the addenda have already appeared in the Repository, with the exception of the following regarding the—

River Min. The middle ground at the entrance to the River Min, mentioned by capt. Kellett, as having 2½ fms. on it (last line page 11, Repository for August 1843,) now has only 9 feet upon it; and a reef is reported to have been seen five miles N.E. from the Heishan island.

ART. III. *Notices of the trade carried on by the Russians at Kiachta,* upon the frontiers of China.*

THE Russian trade with China, by a treaty made between the two countries in 1728, is confined to the town of Kiachta, on the northern frontier of China, which is thus the sole entrepôt for the exchange of the commodities of both countries. The Russians are prohibited from trading at Canton, in consequence of the privilege they have of trading overland. In the year 1806, two Russian ships visited Canton, after making a voyage of discovery, for the purpose of taking in a cargo of Chinese produce for Russia. The Canton authorities at first refused, but afterwards permitted them to load, at the same time making reference to Peking. Before the answer arrived, the ships had sailed, but an edict was dispatched to Russia prohibiting farther intercourse except by the northern frontier. Of late years this trade has become of great importance; and the attention of commercial men, connected with China, has been called to the Russian woollen manufactures, which have begun to compete successfully with those of English manufacture, which formerly supplied the Chinese market.

A few statements (although necessarily meagre from the want of direct information,) may therefore not be unacceptable.

The great advance which Russia has made in the arts during the last half century, will be partially shown by the fact that, in the years 1793-95, she annually imported cloths to the average amount of 3,978,000 silver roubles; the only woollen manufacture then carried on being coarse cloth for the use of the army; while in 1837-39, the import had nearly ceased, and her own manufactures supplied the internal consumption of the empire, besides a large oriental export, (chiefly to China) which in 1842, amounted to nearly 2,000,000 silver roubles. Again, in 1800 the import of tea into Russia was 2,799,900 Russian pounds; and in 1837-39 the average annual import was 8,071,880 Russian pounds. Forty (40) Russ. pounds are equal to 36 lbs. avoirdupoise.

The following statement shows the quantity of Woollen cloth exported to China by Russia from 1833 to 1841.

* Kiachta, or Kiakhta is known to the Chinese by the name of *Mai-mai-chin*, 賣買鎮, literally the "Buying and selling station." It is also called Buying and selling city, *ching*, 城.

EXPORTS OF WOOLEN CLOTH FROM RUSSIA TO KIACHTA.

Year.	Russian cloth.		Polish cloth.	
	Arshines.	Equal to pieces of 19½ yds.	Arshines.	Equal to pieces of 19½ yds.
1833	447,176	18,305	325,040	13,305
1834	555,876	22,755	247,256	10,122
1835	719,221	29,442	206,301	8,445
1836	923,936	37,822	181,519	7,439
1837	789,853	32,333	26,625	1,089
1838	965,193	39,510	738	30½
1839	1,218,574	49,880		
1840	1,241,133	50,806		
1841	1,550,477	63,470		

In former years Russia exported to China the woollen manufactures of Poland, (as will be seen by the above table,) and still earlier, those of Prussia, in addition to her own. Previous to the year 1812, a considerable quantity of English woollens were sent to Russia, intended for the Chinese market. The cost of this cloth was at that time, from 17s. a 20s. per yard, though the same quantity in 1830 could be had at 10s. a 12s. or even less. This trade was stopped by an increase of the duty laid by the Russian government on English cloths and a reduction of that on Prussian cloth.

At present, however, only cloths manufactured in Russia are exported. They are made principally at Moscow and its neighborhood, of different qualities, similar to the English cloths called Spanish Stripes and Habit cloths. They are classed into three varieties :

1. The Mezeritsky cloths; 2. those of Masloff or Maslovia; 3. Karnovoy cloth; in each of which varieties these are four or five grades of quality, as No. 1, No. 2, &c. The assortment of colors in 100 pieces of Mezeritsky cloth is nearly as follows.

Blue,	40	pieces.	Pomegranate red,	8	pieces.
Light blue,	10	"	Violet brown "	4	"
Black,	20	"	Scarlet,	10	"
Violet,	2	"	Green,	3	"
Yellow,	1	"	Fashions of the day,	2	"

These are packed in ten bales, each having an assortment of the different colors. The first quality of Mezeritsky cloth costs at Moscow 150 a 165 roubles assign: per piece of 25 arshines (6s. 9d. a 7s. 4d. per yard); and the charges from Moscow to Kiachta amount to about 250 roubles assign: per each bale. They measure from 60 a 67 inches in width.

The first quality of Masloff cloth costs at Moscow 7 a 7½ R. assign: per arshine, (8s. a 8s. 6d. per yard); the length of the pieces 40 a 45 arshins, or 31 a 35 yards; breadth between the lists, 67 a 70 inches. They are made up in bales of 8 pieces each. In an export of 1000 pieces of these two cloths the proportions are, about 750 a 800 pieces of Mezeritsky, and 250 a 200 pieces Maslovia.

Of velveteens (Pleess,) a considerable quantity is annually bartered at Kiachta. They are manufactured in pieces of about 50 arshins in length (39 yards), and of two breadths, viz: 10 vershocks and 16 vers: (17½ inches and 28 inches); the price of the former at Moscow, is about R. 1.40 co: to R. 1.80 per arshine, and of the latter R. 2.80.

The camlets exported to China are principally of Dutch manufacture, a very trifling proportion being Russian. The quantity bartered at Kiachta, in 1843, will be found in a table given below.

The other principal articles of Russian export to China are linen goods of a coarse description; leather; skins, and furs. They also send firearms, cutlery, corals, mirrors, watches, and divers articles of ornament. The cost of carriage from Moscow to Kiachta is about R. 25 per pood (36lbs. English).

REPORT CONCERNING THE BARTER TRADE AT KIACHTA IN 1843.

<i>Description of goods.</i>	<i>Bartered.</i>	<i>Remaining on hand</i>
CLOTH: Mezeritsky - - - pieces	14,565	40,883
Masloffs - - - - - "	2,013	5,143
Karnovoy - - - - - "	4,761	6,740
CAMLETS: Russian - - - arshins	578	177
Dutch - - - - - "	25,600	45,784
LINEN GOODS: Tcheshuyka - - - "	480,733	498,736
Ticking - - - - - "	85,655	45,550
Konovat - - - - - "	624	16,437
VELVETEENS: 10 vershocks broad "	1,074,639	1,818,129
16 do. do. "	92,499	126,630
LEATHER, Goat skins - - - skins	52,665	176,095
FURS Squirrel - - - - - "	673,364	1,140,696
Otter - - - - - "	13,461	17,406
Lamb, Bucharian Grey "	5,549	44,921
do. do. Black "	8,463	48,955
do. Ukraine White "	155,172	646,738
do. do. Piebald "	8,580	18,344
do. do. Black "	2,581	28,311
Cats skin, Black "	245,006	105,847
Lynx skins, Russian "	2,191	17,220
do. American "	4,750	8,100
Musquash - - - - - "	72,415	18,920

A note, appended to the foregoing report, states that the amount of trade therein specified, as compared with that of previous years, does not exceed one third of the average. No cause is assigned for such a great falling off.

The foreign fur trade at Canton—twenty years ago amounting to a million of dollars annually—is now nearly or quite extinct; on the northern frontier, however, as shown in the foregoing table, there is still an extensive traffic; and were all the facts of the case at our command, we might find that this traffic is annually increasing.

The mode of transacting business at Kiachta deserves particular notice from its peculiarity. Commissioners are appointed on each side, who fix by regulation the price of every article of import, and of the tea to be given in exchange for it; and not only the price of the tea, but the proportion of each sort to be bartered for the different articles.

The “Chinese Olio” says that, “a commission of six members chosen among the Russian merchants, and presided over by the custom-house director, treats for Russian merchandise. Another commission of an equal number of members taken among the Chinese, and presided over by their governor, treats for Chinese merchandise. These two commissions discuss the prices, which, once determined, become law for the merchants of the two nations.”

The tea is classed into Family, and Flower tea; both which are said to consist chiefly of Pekoe, with a slight admixture of other leaves.

In 1843 the Chinese brought for sale 120,000 chests; of which 80,000 were Flower tea, and 40,000 Family tea.* The prices, which have been unaltered for years, are—

R. 60 for one chest “quadrat” Family tea:

R. 120 for one chest 3d sort of Flower tea:

R. 80 for one chest “pootornoy” Family tea (i. e. $1\frac{1}{2}$ as large).

The prices of Russian produce were raised in 1843 from those of former years. Farther it was arranged (as alluded to above), that one chest of Family tea is to go along with every three chests of Flower tea.

We give the regulation for the prices of one or two articles in the year 1843.

* In the papers, from which this article has been compiled, no mention is made of the districts from which the teas for Kiachta are carried. We remember, however, to have seen it somewhere stated that considerable amount of teas for the western and northern frontiers are annually carried from Fukien *Editor*

REGULATION FIXING THE PRICES OF RUSSIAN GOODS AT KIACHTA.

Description of goods.	Against Family tea.	Flower tea 3d sort.	3 Chests Flower tea 1st sort.	
	Ra. Co:	Ra. Co:	Ra.	Co:
CLOTHS :				
Mezeritsky, 1st sort per piece	105		131	25
2d " "	100		125	—
3rd " "	97		121	25
4th " "	93		116	25
5th " "	65		81	25
	<i>Arshines per chest.</i>	<i>Arshines per chest.</i>	<i>Arshines for 4 chests.</i>	
Masloff, 1st sort	12 —	18	66	
Explanation—				
3 ch : Flower tea = 54 arsh.				
1 ch : Family tea = 12 do.				
4 ch : Tea = 66 do.				
Masloff cloth, 2d sort	13	20	73	
3d " "	14	22	80	
4th " "	15	23	84	
	16	24	88	
	Ra. Co:	Ra. Co:	Ra. Co:	
KARNOVOY CLOTHS :				
1st sort per piece	65		81	25
2d " "	63		78	75
3d " "	60		75	
4th " "	54		67	50
5th " "	58		60	
CAMLETS : 1st sort per arsh.	2 65		3	31
2d " "	2 20		2	75
PLEESS (velveteens) narrow				
1st sort (Riga) per arsh.	1 05		1	31
2d " (") "	0 98		1	22
3d " (Moscow) "	0 94		1	21
4th " (") "	0 80		1	
OTTER SKINS				
1st sort each	20		25	
2d " "	18		22	50
AMERICAN, 1st sort "	10		12	50
2d " "	12		13	

The nature of the above regulation will be better shown by an example of the transactions by barter.

Against the 2d sort of Mezeritsky cloth the Russians receive 9 chests Flower tea, at Rs. 120 per chest := Rs. 1080
 And 3 chests Family tea, at Rs. 60 per chest B. Rs. - - 180
 (being the fixed proportions & prices named above) Rs. 1260

For which the Russians pay,

R. 1080 is equal, at the regulation price of
 Rs. 125 p. piece, to - $8\frac{3}{4}$ pieces.
 And ,, 180 at, Rs. 100 p. piece, to - $1\frac{1}{2}$,,
 R. 1260 nearly $10\frac{1}{2}$ pieces of cloth.

Pursuing the illustration, we will show the result of such a transaction in 1843.

The $10\frac{1}{2}$ pieces of cloth cost at Moscow in 1842,
 Rs. 145 cash per piece, making - - - R. 1,522.50
 Interest for 15 months—15 per cent. - - - 228.37
 Charges from Moscow to Kiachta - - - 250.00
 Cost at Kiachta of $10\frac{1}{2}$ pieces of cloth 2,000.87

But the value of tea in Russia in 1843 was
 9 chests Flower tea at R. 555 per chest 4,995
 at 12 months credit.
 3 chests Family tea at R. 455 per chest 1,365
 R. 6,360

Deduct 12 months interest R. 763.20
 Duty and charges 2,265.90 3,029.10 3,330.90
 Leaving a profit of R. 1,330.03

In this peculiar traffic we thus see that woolen cloths costing Rs. 2000 are exchanged for teas estimated at R. 1260, or at a loss of 37 per cent. But the tea taken in exchange, the nominal cost of which is R. 1260, realises a profit of R. 2070, being $103\frac{1}{2}$ per cent. on the actual cost, (R. 2000,) thus leaving a balance of profit on the transaction of $66\frac{1}{2}$ per cent.*

The prices of tea at Nijni Novgorod in 1843 were (on 12 months credit):

	Rs.	Weight of chest in Russ. pounds.
Flower tea, 1st sort, per chest	705	} 55, 58 & 60
" " 2d " "	655	
" " 3d " "	555	
Quadrat Family tea	455	60 a 70
Polootorny " "	605	86 a 88
" " 2d "	535 a 555	81 a 85

* The above calculation is copied from a paper written at Nijni Novgorod and communicated from Moscow.

The 3d sort of Flower tea is divided into about fifteen "families," sold by retail under different names applied to them by the Russians.

THE CHARGES ON A CHEST OF TEA FROM KIACHTA.

<i>Specification of charges.</i>	<i>Flower tea weighing 60 pounds.</i>	<i>Family tea weighing 65 pounds.</i>	<i>Family tea weighing 80 & 85lbs.</i>
Import duty and custom charges	R. 130	R. 138.50	R. 160
Commission at Kiachta	10	4.80	6.40
Packing in Hides	3	3	3
Receiving, weighing and cartage in Kiachta	10	10	10
Carriage to Nijni or Moscow	35	35	50
	R. 188	R. 191.30	R. 229.40

Besides these different sorts, the Russians receive what is called "brick tea," being tea dust formed by pressure into the shape of tiles or bricks. The greater part of this is consumed in Russian Tartary and Siberia, only a small proportion being carried to the fair at Nijni. It is not used as an infusion, but is stewed with milk, butter, salt and herbs, and eaten as food, as our matrons are said to have used the leaf when it was first introduced into England.

Besides tea, which is the staple article of produce bartered by the Chinese, they bring to Kiachta silks, nankeen cloth, preserves, lacquered ware, &c.

From the secrecy which the Chinese maintain on their side of the commercial intercourse, we are unable to estimate the actual cost of the tea at Kiachta, or the expense of transport thither from the place of growth; and consequently have, at present, no means of ascertaining what the articles taken in exchange actually cost them at Peking, as compared with the prices at which they could be supplied by other nations. In 1830, a statement was laid before the Parliament committee on East India affairs, showing the retail prices of tea at St. Petersburg, and the valuations by London brokers, of samples brought over from thence. They were as follows:

<i>Description of tea.</i>	<i>Cost at St. Petersburg.</i>	<i>Broker's valuation in London.</i>
Black Flower tea - - -	11s. 11d.	5s. 3d.
Ditto - - - - -	7 3½	4 9
Black Family tea - - -	5 10	3 8
Ditto - - - - -	3 0½	2 1½
Green - - - - -	11 11	no value named, it not being a sort known in London.

From the statements which we have given, it is plain that the profits of the export trade, and the ability of Russia to compete in the China market with England and other nations in the article of woollens, depends entirely upon the sale of the tea ; and if we suppose the above valuations to be correct, or allow somewhat for deterioration of the samples in the voyage from Russia to England, and looking at the price at which woollens can now be produced in England and Germany, it is equally plain that unless their tea trade was protected by the present prohibitory duties, it would, even allowing for a considerable reduction in the large profits of the Russian importers, be driven out of the field by the merchants of other nations ; and that in consequence they could not afford to sell their goods at Kiachta at the present low nominal prices, nor offer competition in the supply of woollens required for the consumption of China Proper. In supplying furs and other articles, suited to the north of China, they doubtless possess advantages over other nations, which would probably secure to them that branch of the trade ; but even in that, the Americans might offer some competition, as in former years they sent considerable quantities to China, although that trade afterwards dwindled down to a very trifling amount.

It is said that a part of the tea imported at Hamburg is smuggled into Russia, where doubtless it yields the contrabandist a handsome profit.

Regarding the other articles of Russian manufacture, sent to Kiachta, we are not possessed of sufficient information as to what description of goods they are, and the prices at which similar articles could be manufactured in England and other nations, to give any data for a calculation of what the result of a shipment would be, in comparison with those of Russia.

The rigid prohibition of opium which has so many times been thundered forth against the "barbarians" in the edicts of the emperor of the Chinese dominions, of course extends to the northern frontier, and probably with much the same effect as that resulting from the vigilance of the authorities on the seacoast. The Russian autocrat issued an ukase to his subjects, forbidding any attempts at its introduction into China ; and in their diplomatic intercourse with the Chinese court, the Russian officials take credit to themselves for excluding the drug from their caravans, thus showing themselves in a more favorable light as compared with those nations who persist in bringing it to the celestial shores.

It is nevertheless asserted that the Russian emperor is not averse

to his subjects adding that to the other branches of their trade, and that opium is actually smuggled across the frontiers by the Tartars who inhabit the neighborhood. We learn by a translation from a continental paper, which appeared in the columns of an English publication, that the idea of this trade was first suggested to the Russian minister of finance in 1833, by a Greek merchant, who was well acquainted with Asiatic commerce. He obtained several audiences of the minister, and by his plausible arguments gained his consent, securing to himself the privilege of transporting his opium as far as Kiachta, for 20 years, at the expense of the state. From which we may safely infer that the emperor's revenues are in some measure assisted thereby. The traffic is of course carried on with too much secrecy to allow of any information being obtained by foreigners regarding its extent, and the means by which they secure the connivance of the Chinese officials, if (as is most probable,) it is carried on with their knowledge.

The *Bombay Times*, 1842, says, "We learn by letter from Smyrna, received by the present mail, that one hundred chests of Turkey opium have been purchased there by a Russian house, and shipped to Odessa, to be thence conveyed overland to Kiachta, and eventually smuggled across the Chinese border." If the existence of such a traffic be true, it is quite possible that in the event of its becoming known to the emperor, there may one day happen a collision between the countries, the result of which may prove as momentous as that which has sprung from the late hostilities between China and England.

Note. To the writer of some excellent articles in the *Bombay Times*, to Mr. MacGregor's work on Tariffs, and to gentlemen in Shanghai and Hongkong, our readers are indebted for the foregoing article. *Editor.*

ART. IV. *Catalogue of Books in the Library of the Morrison Education Society. Published at the office of the Chinese Repository, Victoria, Hongkong, 1845.*

THIS Catalogue has been recently published under the direction of the Rev. Mr. Brown, principal of the Morrison Education Society's school, who has bestowed no small pains upon it. The former

Catalogue was prepared by the late Hon. J. R. Morrison, esq. in 1838, and came forth from his hands bearing the marks of the judgment and neatness of execution peculiar to its compiler. At that time the number of volumes in the library was much smaller than it now is. Some private donations of books have been made to it, but the chief increase is owing to the addition of the late Mr. Morrison's entire private library, which was bought in by subscriptions from the foreign residents and presented to the Morrison Education Society. It was well known that Mr. Morrison had intended to leave his library to this institution, and it was presumed that such a disposal of it would be more agreeable to his family and friends than a sale at public auction. This large accession to the number of books in the library, together with the condition of many of the old volumes rendered an entire re-arrangement of the library and a new catalogue necessary. The Trustees therefore requested Mr. Brown to make a thorough revision of it, casting aside such works as it might be thought advisable to dispense with, and after re-arranging them, to publish a catalogue of the remainder. The result was that some 1500 old volumes were sold at public auction, and the rest amounting to 4140 vols. were arranged after the manner exhibited in this catalogue. The present mode of arrangement in the cases strikes us as being decidedly superior to the former, as now the books are placed where they can be best accommodated, and not as formerly thrown together without reference to the size of the volumes, but only according to subjects. The mode adopted in the present instance has certainly the advantage of giving a neater and more regular appearance to the library, while it is as easy to find any book now as it was before.

The Morrison Education Society's library is the property of the community, who have contributed so liberally to sustain that excellent and useful institution. It is designed for the use of the members of the Society, i. e. of those who contribute \$10 annually to the Society's funds, or \$25 at one time. By inspection of the catalogue before us, it will be seen that it comprises a great variety of valuable works. Many of the books of the E. I. Company's factory are to be found there; many from private libraries of gentlemen long resident in China, with all those belonging to that of the late Rev. Dr. Morrison and subsequently to his son.

We find here something upon almost all the principal languages of the world, both ancient and modern. There are not less than 40 different works upon the grammar and lexicography of as many different tongues, besides books written in a great number of others

In the department of Bibles, Biblical Literature, &c., we notice 70 and more versions of the Sacred Scriptures, or parts of them, embracing, it is presumed, the greater number of those published by the British and Foreign Bible Society. The section of religious works is large and replete with most valuable works. Another section furnishes a number of standard works on jurisprudence, government, political economy and commerce, particularly works of reference in relation to the government and commerce of countries in the east.

The lover of natural history will find here, among others, the writings of Blume, Buffon, Blumenbach, Goldsmith, Horsfield, Linnaeus, Cuvier, Kirby, Roget, Michaux, Shaw, Swainson, Wilson and Bonaparte.

The section of geography, voyages and travels, embraces 205 works, and 373 vols.

That of chronology, general history and statistics, 250 works, in 553 vols.

The section of biography is likewise full of memoirs of distinguished men in all the walks of life.

Those who are fond of the lighter kinds of literature, such as novels, tales, romances and poetry, will meet with a sufficient supply in their appropriate sections.

A most useful section is appended, near the end, of all the works found in other parts of the catalogue, relating to this country of our sojourn, and those adjacent to it. This comprises, it is believed, a larger collection of works than is to be found anywhere else in these parts, on the same subjects,—almost all the old works of the Jesuits, and others who have written upon China Proper, Tartary, Tibet, Corea, Siam, and Cochinchina, the accounts of the various diplomatic embassies to the country, together with nearly all that has been given to the public at various periods respecting the languages of this and the neighboring nations.

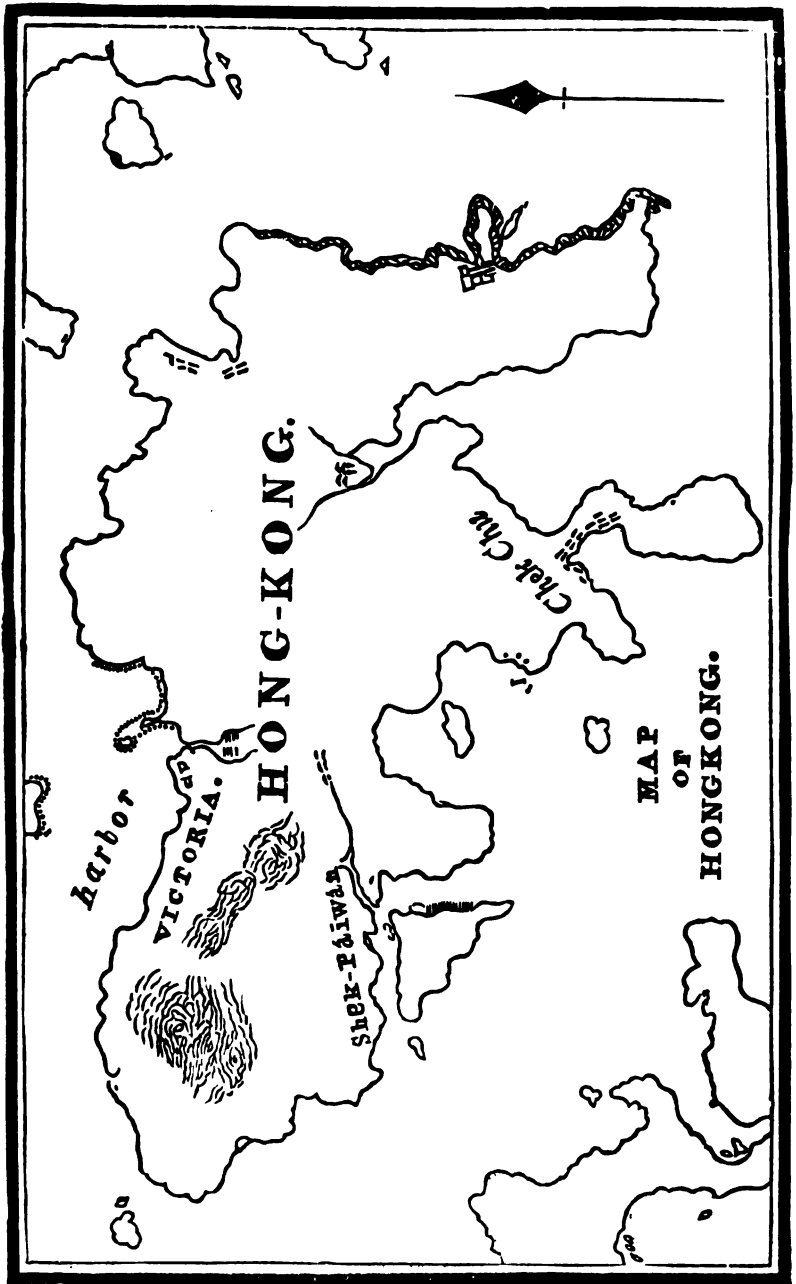
We notice here the works of the French savans on the Chinese language, particularly those of M. Stanislas Julien, who has done perhaps more than any one of his contemporaries to elucidate the principles of construction peculiar to the Chinese language. Besides his learned and excellent productions, we have here the works of Morrison, Gonçaves, Remusat, Marshman, Klaproth, and Fourmont, and those of Medhurst, Pauthier, M. Bazin Aine, and his excellency the learned governor of Hongkong, altogether forming a rare collection of those works which a student of the Chinese language must find of immense advantage to him in his pursuits.

Our object in this cursory notice of the library is to make its value better known to the community, and to secure for it, as far as we can, the attention which it deserves. If we can thus induce any to become subscribers to it, we shall have the satisfaction of knowing that we have lent aid to a noble monument of the philanthropy of foreigners in China, the Morrison Education Society.

ART. V. *Notices of Hongkong: situation, shape and extent of the island; its surface, productions, geological features; principal divisions, Victoria, Chekchú, Shekpái Wán, &c.; its original landlords; cession to the British crown; erected into a colony; its government, population, and prospects.*

ON the northern shore of Hongkong, about midway between the extreme eastern and western points of the island, close to the beach upon the western side of Wángnai Chung, and within a stone's cast of the house of the Morrison Education Society, there is a hillock, the position of which, as carefully ascertained by sir Edward Belcher, is in $22^{\circ} 16' 30''$ N. lat., and $114^{\circ} 06' 30''$ E. long. This point, therefore, for all general purposes, may be considered as giving us the true position of Hongkong.

The little map on the following page, printed from a rude block cut by a Chinese, shows the exact shape of the island, which somewhat resembles a right angled triangle, the northeastern point of the island being the right angle. Starting from the headland near the islet off the northwest point of Hongkong, and proceeding in a right line, pass over the summit of Mount Kellett; thence going on through the village of little Hongkong, touching the headland of Deep-water Bay, and leaving Shallow-water Bay and Chekchú close on your right, you will pass near the centre of Tytam harbor and reach the extreme southeast point of the island. This is the longest right line that can be drawn in Hongkong, and is about nine miles in length. The longest line, that can be drawn due east and west will not exceed eight miles; and from north to south it would be about five miles. The shortest sailing distance round the island is twenty-six miles and eighty-five hundredths. The islet before alluded to, off the northwest of Hongkong, is Green island. North of



Green island is the entrance from the river of Canton, through *Kap-shü Mun*, on Swift-water Passage. The point of land, north of the harbor of Victoria, is the extreme of Kaulung, called by the Chinese *Tsien shá tsui*. Still to the eastward there is seen, on the little map, another point of land. The passage between it and Hongkong is the *Lí-yü* (Lye) Mun. Thence you pass round the south-eastern point of the island into Tytam Bay, at the head of which is the village of the same name. Sailing round the next point, called Tytam promontory, and steering a course due northwest, between the Lama and Hongkong, you will enter the harbor of Victoria near Green island.

The surface of Hongkong is exceedingly uneven, rising into numerous ridges and peaks, and having only a few narrow patches of level and arable land. The highest peak, called "Victoria," does not exceed two thousand feet. In the deep ravines, there are streams of excellent and neverfailing water. Names have been given, on Belcher's chart, to several peaks, and their heights indicated. Thus, "Victoria," or "Possession peak," is 1825 feet; "High West," is 1774 feet; Mount Gough," 1575; "Mount Kellett," 1131; Mount Parkar," 1711; "Pottinger peak," 1016 feet.

In the vallies and on the hill sides, in many places, you may find a deep rich soil, and a luxurient covering of tall coarse grass. Forest and fruit trees appear only here and there. If planted they would no doubt grow plentifully. Previously to 1841, nearly every patch of arable ground was cultivated, yielding rich crops of rice, peas, beans, sweet potatoes, &c.

Trap, granite, and hornblend, are the principle rocks. The first named seems to be the most plentiful. Much of the granite is found in large round masses, and is procured in great abundance for building. Much of the soil along the ridges is mere disintegrated rock, and in some places the strata of new earth are as distinctly seen as they could have been when solid rock.

Victoria, the capital of the colony and the seat of the government, has as yet merely the outlines of a city. Its length from east to west is nearly three miles; and it has been proposed to divide it into three districts—Central, Eastern, and Western. The first is to include all the grounds occupied by government, extending from a hospital near the old burial ground on the east, to the residence of the harbor-master on the west.

One of the oldest and most wealthy mercantile establishments, among the foreign merchants in China, occupies the extreme east.

a very eligible site called "East Point." Around that establishment, and in the rear of it, there are of all sorts, Chinese and European, perhaps thirty houses. Next to it, proceeding westward, is the valey of Wángnai, having three or four new European houses and a little village of poor Chinese houses, forty or fifty in all. The house of the Morrison Education Society, the hospital of the Medical Missionary Society, the Seaman's Hospital, and the residence of the chief justice of the colony, with a new guard-house, appear prominent on high ground this side of the valley. Next, and almost on a level with the sea, there is a cluster of substantial commercial houses, with some buildings occupied as commissariat stores, barracks, &c. The ground between the sea and the hills is narrow along this part of the town, called by the Chinese *Híá Wán*. The Roman Catholic and the old Protestant burial grounds, with a few small buildings on the beach fill up the remaining part of the (contemplated) eastern district of Victoria.

The ruins of a market with an old military hospital and a magazine come first in the central division of the town. Next, on high ground, are the badly contrived, half-built and half-demolished, death-generating buildings, once known as the artillery barracks. In front of them three buildings are being erected, which will be an ornament to the settlement. One is a military hospital; the others are for the engineer and ordinance departments. Between these and three large commercial houses, and behind the latter, are some twenty or thirty Chinese shops. A line of commissariat buildings, partly occupied by the ordinance and engineer departments, fill up the space to the streamlet, descending from the east side of Government House. Behind these commissariat buildings is the Canton Bazar; and above it, westward, some new buildings, designated the "general's quarters," are in progress, the old ones, occupied by Lord Saltoun, having been justly condemned and demolished.

Passing the streamlet, the ground eligible for buildings, instead of being only a few rods in breadth, stretches off up a gentle acclivity a full half mile. Close by the mouth of the streamlet are some barracks, with naval stores on the beach. South of them three buildings are being erected for officers and soldiers. Beyond them, southward, are lines of mat-houses, etc., in which are the Indian troops and camp-followers. And miserable quarters they are. The parade-ground comes next, as you go westward. Between it and the Queen's Road is the *Colonial Church*, a building without a prototype, but worthy to be sketched and preserved among the

annals of the colony. The post-office is on the south, and the governor's private residence on the west, of the parade-ground. Farther westward and higher up the hill is Government House, &c. Westward still, and on the beach, are three commerical houses, among the best in the colony; above them, on the south of Queen's Road, is the harbor-master's house. Here terminates the central district of Victoria.

The western district is an embrio city, having streets, terraces, &c. Here you may read, Windham St.; D'Aguilar St.; Stanly St.; Wellington St.; Pottinger St.; Cochrane St.; Graham St.; Peel St.; Aberdeen St.; Gough St.; Staunton St.; Elgin St.; Old Baily; Lyndhurst Terrace; Aburthnot Road; Holywood Road; Caine's Road; &c.; &c. Nothing but a map can give the distant reader a correct and full idea of this part of the settlement. It is a mile in length, and about one third that distance in breadth. Within it are the buildings of the magistracy; the jails; four chapels; a mosque; and of other houses, of all descriptions, perhaps three hundred. It includes the central and upper Bazars,—call by the Chinese *Chung Wán*, and *Sháng Wán*, in each of which is a market. Also two new guard houses, both occupying commanding sites.

In the material, and form, and qualities of the buildings there is great variety; you may see granite, brick, and mud house. All the buildings early erected for government were every way very poor. The house of the chief magistrate is the only exception, and we are not sure that it was built by or for government. All the barracks were particularly bad, most of them, even the hospitals, were unfit to keep cattle in. Private houses were generally better, and some of them were good. At present the style of building is superior to any thing we have seen in China. Among the best specimens, now in progress, we may name the Officers' Quarters, the Military Hospital, the Club House, the Exchange, and the Union chapel. Good verandas and good roofs are now the principal desiderata. In a climate like this, so hot and where typhoons are frequent, no residence should be considered safe, that has not a veranda on all sides, and a strong double-tyled roof, faithfully built of the best materials. These are necessary to give security from the heat of the sun, and from the rain and winds.

The Queen's Road extends eastward from Victoria to a military post, just without the *Liyü Mun*; and westward around Possession Peak to *Shekpái Wán*, which is to be called "Standly." Close to Standly, eastward, is Little Hongkong. These places are yet of but little note.

Chekchú is important chiefly as a military station ; good barracks have already been erected, for the accommodation of the troops stationed there. It has a few tens of poor Chinese houses, whose inhabitants gain their livelihood chiefly by fishing.

The island of Hongkong so far back as the Ming dynasty was owned by a respectable family by the name of *Tang*. When Káng-hí ordered the coast to be cleared of its inhabitants, the possession of Hongkong was abandoned. But when the emperor revoked his decree, the occupation of it was again resumed, and title-deeds granted, authenticated records of which, remain to this day in the offices of the chief magistrates of the districts of Sin-ngán and Tungkwán. The land tax for two centuries, and upwards, has been regularly paid by this family, its members being considered, by the emperor's government, as its true and rightful landlords.

By the treaty of Nanking the island was ceded to the British crown ; and on the 5th day of April, in the sixth year of her majesty's reign, it was erected into a separate colony, to be known and designated as "The Colony of Hongkong." But in all this no provision seems to have been made by the Chinese government for the original proprietors of the soil, who are now making suit to the British government, humbly praying for remuneration. If correctly informed, some eight or ten thousand dollars have been paid for certain fields in Wangnái Chung and Súkon Pú—not to the members of the Tang family however, but to the persons occupying the soil, and claiming to be its true and rightful owners. Whether these are the true landlords or only tenants it is not our prerogative to determine. Those in authority no doubt will see well to it, that no injustice be allowed in this case.

Regarding the colonial government we have little to say. As residents, we have enjoyed all the protection and every immunity that could be expected. As eye witnesses, for three years, we have marked the progress of events, yet seldom commenting on them. We found here an efficient and economical magistracy ; and on it, for a long time, nearly the whole of the executive labors devolved. The organization of councils, courts, &c., has brought in some improvements ; yet not a few desiderata, are still wanting. Chusan no doubt would make the nucleus of a noble colony, and afford advantages far superior to Hongkong, in some respects ; but we are not prepared to say that her majesty would have acted wisely or justly had she claimed that island instead of this. However, a better policy surely could have been devised for this than that which

has been developed. It has been indeed an experimental policy, and we can therefore easily overlook past errors. Were every legislative enactment, now extant, cast into oblivion, and a few plain and practicable ordinances introduced in their stead, no one we think would grieve thereat. As the legislative council is now constituted, we see not how it possibly can work well, and give satisfactory results. There may be good intention enough, and ability enough; but these cannot compensate for the absence of practical knowledge, experience, and local sympathy. In India, for years, it has been the practice of government to make public its proposed legislative acts; and in this way it has, by means of a free press and an enlightened community, brought to its aid much practical knowledge.

Regarding the supreme court we hardly dare hazard any opinion. Its leading members are able men, and have shown themselves worthy of the trust reposed in them. As friends of the Chinese, we should like to see this court provided with its learned *Chinese* advocates. We have occasionally attend its sessions, when Chinese have been at the bar; and we have there supposed the case reversed, and the Chinese made the language of the court, and the ablest sons of Han administering justice, and the foreigner seeking redress or laboring to make defense. Would the foreigner, in that case, be satisfied? Great care should be taken, in giving testimony, especially were life is concerned, that every word be *faithfully translated*; otherwise how can judge and jury decide rightly?

With the magistracy we have had good opportunity of being acquainted; and can bear testimony to the able manner in which case after case has been considered and decided. Sometimes we have heard complaints, but not against the magistrates. In them the Chinese have great confidence. It is false witnesses that they dread; as well they may. The present municipal police is excellent, and gives good security for life and property.

Our limits forbid us to remark in detail on several topics deserving attention in this infant colony. It has now, we suppose, a population of 25,000 souls, including all classes, foreign and native: and of these more than 20,000 are Chinese. Among the latter there are a few respectable families, and it is high time that some more extensive plans of education were established for the benefit of those permanently residing on the island. The Morrison Education Society has a strong claim to public patronage. Hitherto the institution has been sustained almost entirely by private liberality. It deserves munificent support both private and public, and ought to be greatly enlarged.

We cannot close these notices without alluding to the dreadful mortality that has prevailed on the island. In the summers of 1842 and 1843, we visited some of the hospitals, or private rooms of the sick, almost daily; and have had considerable opportunity to witness the progress and effects of disease, and to ascertain its causes. The climate is evidently unhealthy; but is becoming less and less so, and may, for aught we see, be made as salubrious as that of any other place on the coast of China. The principal causes of sickness, we think, have been, first, exposure to the heat of the sun; secondly, excess in eating and drinking,—especially the latter; and thirdly, bad houses. Were exposure to the sun properly avoided, strict temperance maintained, and elevated and dry and well ventulated residences enjoyed, we should expect the sickness to decrease full nine-tenth.

ART. VI. *Journal kept by Mr. Gully and capt. Denham, during a captivity in China in the year 1842. Edited by a barrister. London, 1844.*

ON or about the 13th of August, 1842, one hundred and ninety-seven men, late of the British vessels the *Ann* and *Nerbudda*, were placed on their knees near to each other, their feet in irons and their hands manacled behind their backs. This was on a wide plain just outside the gates of the capital of Formosa, and in the presence many thousands of Chinese. Those unfortunate men knew not for what purpose it was that they were brought from their prisons and thus made a public spectacle. In this state of suspense the executioners appeared, and with their heavy swords coolly proceeded in their mortal work. Their heads were all severed from their bodies; the former, placed in small baskets, were carried away to be exposed upon the sea-shore, while their bodies—*one hundred and ninety-seven*, were all thrown together into one common grave!

Capt. Denham's and Mr. Roop's journals have already been noticed in our pages. See vol. XII. pp. 113, 235. Also some public documents, issued by sir Henry Pottinger, will be found in vol. XI. pp. 682, 683.

Among that multitude murdered by the officers of the Chinese

government, on the plains of Formosa, there was a gallant young man who had been on board the *Nemesis*, and honorably distinguished himself at the taking of Ningpo. This was Mr. Robert Gully. He had been engaged in commercial pursuits, previously to joining the *Nemesis*, and was now, March 5th, 1842, embarking at Chusan, on board the *Ann*, to revisit his friends in Macao, "intending to return again in time to see Peking taken." We have carefully read his journal and letters, from that date till a few days before his death—of which he probably had no intimation previously to being brought with the others to the field of blood. It is not our intention to dwell on the melancholy particulars of their imprisonment and death; we shall content ourselves with gleaning from the journal of Mr. Gully a few interesting particulars regarding the country and the people which he saw. And these we shall lay before our readers either in his or our own words, being careful always to exhibit the facts as they are stated in the journal. All the particulars of the wreck, &c., are already in the hands of our readers.

March 14th. Shortly after breakfast we heard a noise outside, and saw spears and flags. Our guards told us we were going away. One of them called Mr. Roope aside, and took him up a ladder where he sung out to me for assistance. Captain Denham and myself went up to him and found the soldier trying to persuade Mr. Roope to go up stairs, and made motions for us not to go out to the mandarins. We went up to a small clean room, where the man wanted us to remain, but thinking it was only for the purpose of plunder that he wished to keep us, we determined to go with the rest. Perhaps the fellow had heard of our offer to the junkman and really meant well, but it was difficult to judge. We were then all taken before three mandarins, tickets put round our necks, and we marched under a strong escort of soldiers to a small walled town inland about three miles. The walls were of round stone and chunam. We passed from one end of the town to the other, where we were seated under the walls close to a mandarin's office for about half an hour, I suppose for the people to have a good look at us. We were then taken into the mandarin's premises and divided into two parties, the soldiers having previously told us we were going to be beheaded, which I should have believed if they had not overdone the thing by beginning to sharpen their swords on the stones. We were put into two cells about eight feet by seven each, in each of which were stowed twenty-five of us and three jailers or guards, the weather extremely cold, nothing to lay our heads on, and nothing but a sprinkling of straw to keep us from the damp bricks. The land on each side of the road was cultivated and rice growing, the fields were very small, and only divided by a low round embankment about one foot high. The villages appeared to be pretty, from their being surrounded by bamboo. Here, for the first time, I saw a wheeled

cart, but we had before noticed the marks of wheels on our first march. It was a very clumsy affair, drawn by a bullock. It was passing across the ploughed ground for no reason that I could see except that there was no other road. The wheels were composed of two solid pieces of wood joined together in the centre, with a hole which merely slipped on to the axle-tree and was confined by a linch-pin. The cart was of bamboo. The wheels made very curious gyrations in their passage through the mud. In the villages we were stared at by every body, women and all. The women were unaccountably plain even for Chinese women, both here and through all parts of the island I have seen, but they have a very pretty fashion of wearing natural flowers in their hair. On our road we passed several parties employed carrying the brig's guns in the same direction that we were traveling. Altogether, I think under other circumstances I should have enjoyed this trip much, but my feet were so painful with the sores of our former march that I could not. As it was, it was a great relief after the crowded granary, and I think did me good.

15th. Nothing of any moment occurred except that we were joined by the gunner and sea-cunnies, missing up to this time. They had been much better treated than ourselves, and had clothes given to them, though rather of a fantastic nature. The treatment may, perhaps, be partly attributed to their thinking the gunner to be some great man, from his having a mermaid marked on his arm, in the way common among sea-faring people. They partly labored under this mistake up to this present meeting. Both this day and the 16th we were crowded by visitors, who were a great nuisance. The government people who came, all told the same lie,—that we were going to be sent away in a junk. One fellow took the trouble to draw me out one side to explain it more clearly. If we ever placed reliance in their words we were undeceived on the evening of the 17th, for we were then all taken before mandarins, ticketed, a fresh name given to each, and ornamented with handcuffs, we were placed in chairs and conveyed out of the town. We passed outside, and for some miles over a country tolerably cultivated. We were told in the villages we passed through that we were going to have our heads taken off. During the passage my bearers capsized my chair three times, which was occasioned by the slippery state of the footpath. I enjoyed this much more than the bearers, who got a good blowing up from the soldiers by whom we were attended every time it happened. At last they persuaded the man who had charge of the key of my handcuffs to allow me to walk, which I agreed to do as long as the road continued soft. (The man with the key attended me all the way to Tâiwan fù.) I was glad enough to take advantage of the permission to walk. I particularly observed that the soldiers in many instances carried a very superior kind of matchlock to any I had seen in China before, and they were kept in much better order. The barrels were cut outside, six square, and as well as the bore were quite smooth and bright. Some again were wretched-looking beings with rusty spears, shields and old caps, without any stiffening in the borders. These I conjectured were the militia, the others regulars. A short time after I observed wheat growing, but the crops were only small

and poor in comparison to those common in England. This was the case throughout the whole journey to this town, and I dare say the Chinese understand as little about growing wheat or barley as our farmers know about rice. We soon came to a very barren description of country, interesting to geologists only. Immense plains stretching inland as far as we could see, composed of round stones, the same as we call "boulders" in Yorkshire, with hills or mountains formed of the same, no vegetation being visible except now and then a green spot on the very tops of the hills, the first of which was some miles from the sea. Up to the time of our wreck I had always imagined the shore of Formosa to be very bold, from having seen these hills often while at sea. The land, between them and the sea, is so very low and without trees that it must be very deceiving to any one at sea, and I doubt very much if the channel, as laid down in the chart, is not too wide. During this, our first trip in sedans, we were shown many little roadside public houses, where we were taught how to spend our mace by the man who had charge of each. These houses, together with every building we passed, were formed of the before-mentioned boulders and mud, with, in many instances, a large wide-spreading tree or trees with seats close to them. The country had a most wild and heavy aspect, more so than any I ever saw, and I began to think Formosa a sad misnomer. The scattered houses were few and far between, and the people appeared a more wretched ill-clothed race than I ever saw in China before. This day's march, altogether in a southerly direction, was about twenty-five miles; we crossed several streams running to the westward, all of which were evidently smaller than at some other seasons of the year. We also passed several small towns not walled, or if so, the walls were only of mud, but all had gates, one a brick one, the other bamboo. We suffered all sorts of abuse and indignities in passing through these, as well as all the others throughout the whole journey; *but the women did not join in this*, although they showed the usual curiosity of the sex. We arrived at our halting-place, a large town with high walls made of brick, about dusk; for some miles previous to getting there, the country was a continued paddy swamp interspersed with small hamlets, surrounded with bamboo, which grows here larger than I ever saw in other places. I have noticed it full sixty feet high. I found, on minute inspection, that the axle-trees of the wheeled carts turned with the wheels. The bazar of this town appeared well furnished with fish. We observed the mast heads of several junks a short distance to the westward, and these were the only signs of the sea that met our eye until we got close to Táiwan fú.

Mr. Gully throughout his journey on Formosa saw a great many graves "precisely like our own," and but very few with the usual Chinese-shaped tombstones. He complains much, and evidently with good cause, of cruel treatment. He says:

"Our jailer I believe to be the most wicked brute that ever was created. We were in a den so small that not one of us could stretch our legs at

night, being coiled up like dogs. During the time I had the piles, I did not sleep for nights together. Ten of us, viz., the five sea-cunnies, two Manilla men, the gunner, Mr. Partridge, and myself, with a bucket in a wretched hovel only eleven feet six inches by seven feet six, and for two months and more we were confined in it, and never allowed out but once a day to wash, and at first this was not allowed, and when it was, for upwards of a month, only one or two could wash every morning, unless they washed in the water used by the others, the villain of a jailer being too lazy to furnish more than a few pints every morning."

All sorts of provisions, especially vegetables and fruits, seem to have been plentiful, but the supply for the prisoners was often small enough. The mangoes were good, and were sold among the people at the rate of 1500 and 2000 for a dollar. He found this fruit wholesome, and ate it, rind and all, to cure the dysentery. He also took opium for the same purpose, and thus notices its effects: "in a quarter of an hour it began to make me feel quite happy, in an hour quite sick, and laid me on my back the whole day." He often also complains of the nightmare, bad sleep, &c. He thus describes his residence:

"*July 25th.* Up as usual. Fine morning, but slept badly. Nightmare all night. I have just thought that in case this should survive us it may be interesting to know the furniture of our abode. The cell is all but as large as the opposite one from which we were removed, but we have three advantages over our opposite neighbors, viz., 1. There are only three of us. 2. The window has only single bars. 3. We have air-holes in the roof. To sleep on we have five hard-wood planks about eight feet long by fourteen inches wide and two thick. The floor is of broken bricks. A bamboo is slung nearly the length of the place, on which in the daytime we hang our mats, two in number, for sleeping on. Besides these I now see two towels hanging from it, one made from part of an old pair of cotton drawers, and the other of grass cloth given me by Zu Quang Leon. Ditto belonging to Mr. Partridge, and a bundle of papers, sketches, &c., tied up by a string. On the east wall are the remains of a picture of Chin Hoe damaged by the rain. The window faces the west. On one side of it is hanging my pipe, given me by the captain's party. On the other is a small looking-glass given me by one of the jailers, a number of pencils and four monghoons. Our pillows of pieces of bamboo, with a quanny-mat for keeping the afternoon's sun out of the place, and a checquer-board are on the planks. On the north wall are hanging our washing-tub, which cost us 50 cash, a broom for sweeping the planks, a basket containing some hooks, &c., belonging to the former occupants; a basket containing our chop-sticks and spoons of bamboo, the gunner's towel and a stick for carrying a lantern. In this wall is a small recess containing a clay lamp and stand, a few bamboo sticks, and two iron wires for cleaning pipes, three papers of tobacco and some waste-paper. In

the corner two sticks have been driven into the wall on which rest the log-books and some papers. Below that is a small shelf, on which are placed several cups, and broken saucers, and paints, two chow-chow cups (I broken the third a week ago), given us by Jack, a small earthenware kettle for boiling tea-water and brewing samshu when we can get it, given us by Aticoa. Below the shelf is suspended a hollow piece of bamboo holding our firepan, and below that a small fireplace, likewise a present from Aticoa. a cooking pot bought by ourselves, another containing charcoal (the pot given by Jack), several old straw shoes and pieces of bamboo for smoking out the musquitoes. On the south side are pendant, 1st, the Bank, a string of cash about 80 or 90, a fan, a small basket containing a few opium pills and our stock of tea, my hat which cost 30 cash; I have covered it with oiled paper. I am sitting on a bamboo stool which belongs to the former occupiers of the place, my foot resting on another given Mr. Partridge by the towka (I suppose the head jailer). Opposite is the door, behind it the bucket; on my left is the window, on the sill of which are two combs, one of which bought for thirteen cash a few days after my arrival at this town, being money I had saved from the mace per day allowed us during the journey. My fan is sticking in the window, and I am writing with this book resting on a board painted red with black characters on it, and two green eyes above looking at them. I think this is all. No, I have forgotten to mention that on the south wall hang my long ell trousers given me by Kitchil, lascar, my grass cloth ones, given me by the lotier, and a pair of woolen socks given me by Francis; and from the same string hangs Mr. Roope's log. If you can call any thing in this list a luxury, you must recollect that we have only had it lately; for two months we had nothing, and were annoyed by myriads of fleas, bugs, lice, ants, musquitoes, and centipedes, without a possibility of getting rid of them, except by death or a miracle. I have on my back now the only shirt (and a woolen one too) I have had for nearly five months, and half a pair of cotton drawers are on my legs. I omitted to mention, that on the north wall is my calendar. Every morning I scratch with the head of a rusty nail, the day of the month. We have also a third wooden stool lent to us by Aticoa. Employed we are, but the days are awfully tedious, and I am sadly at a loss for something to pass away the time, and feel the want of books."

We have space for no more extracts; these however are enough, and they show fairly and fully the manner in which the prisoners passed their days and nights, and show us also somewhat of their sufferings. But the authors of their sufferings, and their cruel *murderers*—where are they? Have they been brought to justice?

ART. VII *Journal of Occurrences: dreadful loss of life by the burning of a theatre in Canton; commerce of Fuchau fú; return of the major-general D'Aguilar from the north; surveys on the coasts of China and Formosa; Chinese pirates; relations of the Chinese with foreigners.*

On Sunday the 25th ult., early in the afternoon, a large theatre, which had been erected near the hall for public examinations in Canton, was consumed by fire; and 2300 persons, men, women and children perished in the flames. About 30 buildings, adjacent the theatre, were also consumed.

By a government notification in the China Mail, dated the 18th instant, we see H. B. M's. consul, at Fuhchau gives assurances of the feasibility of procuring teas directly from the *Wú í* (Bohea) Hills, instead of bring them overland to Canton. On this point we have had no doubt since Mr. Gordon's visit some years back. The consul says:

"I have assurance from more than one source, that tea can be sent here from the districts where it is grown, with such reasonable facility and moderate degree of risk as to remove the apprehension of either difficulty or danger offering any serious impediment, and a at cost altogether trifling, compared with the expense of carriage of its transport to Canton. This difference in the expense of carriage is of itself sufficient to make a large diminution in the price of tea to the English merchant. As to the feelings of the first producers and the tea merchant in the interior, my informant expresses not only the anxious desire of his own firm, but that of the tea-growers generally, to find a market for their produce here in preference to Canton. In conjunction with houses in the city, I have every reason to believe undertakings will readily be entered into to bear all the expense and risk at transit, and deliver teas at a fixed price, safe and sound, either at Fuchau, or the anchorage of larger vessels at Pagoda islands."

The hon. major general D'Aguilar, commander of H. B. M's forces in China, arrived in Hongkong on the 17th instant, from a visit to the northern ports.

Our readers will be glad to know that the surveys of the Chinese coast are now completed, from *Wúsung* to Hongkong. Capt. Col-linson has kindly favored us with an opportunity of inspecting his new charts, of the coast between Namoh and Hongkong; in a few days these will be completed, and he will proceed to the east coast of Formosa, to prosecute surveys in those unfrequented waters.

One of the lesser benefits resulting from all these surveys will be the detection and dislodgement of numerous bands of pirates. We have before us a petition presented to one of the officers of the surveying squadron, from the peaceful inhabitants of *Yang Shán*, one of the islands north of *Chusan*. The protection sought was granted. We have not space to give the petition, but it shows how defenseless the islanders are, and how much they are harrassed by these "tigers and wolves."

The relations of the Chinese with foreigners continue most pacific and satisfactory. An installment,—the last but one, of the \$1,000,000—is about to be paid in Canton

THE
CHINESE REPOSITORY.

VOL. XIV.—JULY, 1845.—No. 7.

ART. I. *The Jews in China: their synagogues, their Scriptures, their history, &c., &c., &c.* By James Finn, author of the *history of the Jews in Spain and Portugal*. London 1843. Pp. 85, duodecimo.

By way of introduction, Mr. Finn says: "This little work may serve to call attention to a very peculiar branch of the children of Israel, to whom but an occasional allusion, almost without remark, has hitherto been made in this country. Rather more has been done on the continent, and some learned foreigners have written disquisitions upon various points of the subject; yet all have been too much contented to give the bare statements of the missionaries, with their mistakes and inconsequences; not always citing even these with precision, and therefore differing somewhat from each other. The present digest is by no means a mere translation. For the sake of a uniform orthography in European letters, the Chinese names and terms here cited are regulated by Dr. Morrison's Dictionary, and his "View of China for Philological Purposes," the vowels having their English sound. The difference of spelling the same words in the various books referred to, is often sufficiently amusing. We are indebted for our present knowledge of the Chinese Jews to the Jesuit missionaries in that country. Let us hope to receive new information concerning them from future missionaries, who shall preach only according to the written word of God, who shall be free from the least taint of idolatry; men animated with zeal for the salvation of mankind, and at the same time rendering obedience to ecclesiastical discipline. The new position of England, arising

from the treaty of Nanking, 29th August, 1842, ought to encourage many such men to proclaim Christianity in that empire. Facilities of various kinds for such a work are now before us. The Jews there will be unimpeachable witnesses to the truth of the Old Testament,—the New Testament and our scriptural Liturgy are already rendered into Chinese by English predecessors in the field,—and we may rest assured that the divine blessing will not be wanting to sanction every effort made in promoting the spiritual good of China.”

To his preface Mr. Finn subjoins the following list of books referring to the Jews in China.

1. Trigaltius, de Christianâ Expeditione apud Sinas. Aug. Vind. 1615, p. 118.
2. Imperio de la China, i cultura evangelica en él. Por el P. Alvaro Semmedo. Madrid, 1642, p. 196.
3. Letters édifiantes et curieuses, Recueil vii. Paris, 1707, Lettre Ire.
4. Duhalde, Description de la China. Fol., Paris, 1735, tom. iii. p. 64.
5. Deguignes, Histoire générale des Huns, &c. Paris, 1756, p. 26.
6. Brotier, Tacitus, Paris 1771, tom. iii. p. 567. The dissertation on this subject is omitted in the later editions.
7. Kinnicott, Dissertatio generalis in Biblia Hebraica. Fol., Oxon., 1776, p. 65.
8. Michaelis, Orientalische Bibliothek. Th. v. p. 70; Th. ix. p. 40; Th. xv. p. 15.
9. Letters édifiantes et curieuses, Recueil xxxi.
10. Eichhorn, Einleitung in das alte Testament. Leipzig, 1781. Th. ii. p. 131.
11. Murr (Chr. Theoph. de) Diarii litterarii. Halæ, 1797. Th. ix. p. 81.
12. Murr (Chr. Gottlieb von) Neues Journal zur litteratur und kunstgeschichte. Leipzig, 1798. Th. i. p. 147.
13. Cibot (Pierre) Digression sur le temps ou les Juifs ont passé in China, dans les “Memoires concernant l’histoire, les mœurs, &c., des Chinois.” Par les Missionnaires de Pekin. Paris, 1791, tom. xv. p. 52.
14. Kæglerii (P. Ignatii) Notitiæ S.S. Bibliorum Judæorum in Imperio Sinensi. Halæ, 1805. This is a reprint from the “Neues Journal,” &c., of Murr., Th. vii., and accompanied by the treatises, 1. De Sacy ærà Judæorum Sinensium. 2. Chr. Theoph. de Murr., “Series chronologica rerum Judaicarum in imperio Sinensi.” 3. Cibot, reprinted above-mentioned “Memoires concernant, &c.
15. Traité de la Chronologie Chinoise par le P. Gaubil, et publié par De Sacy. Paris, 1814, p. 264.
16. Jewish Expositor. London, 1816, pp. 101, 135, 414.
17. Grosier, Description de la Chine. Paris, 1819, tom. iv. p. 484.
18. Calmet’s Dictionary of the Bible. London, 1823. Vol. iv., p. 251.
19. Sionnet (L’Abbé) Essai sur les Juifs de la Chine. Paris, 1837.

We shall make no apology for quoting entire chapters from this little book, which comprises in narrow limits the most important particular known respecting the Jews in China, and in a better style than we have met with elsewhere.

Discovery and intercourse.

The Jesuit missionaries were but a short time settled in Peking, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshiped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary remarking how much his features and figure differed from those among the Chinese, led him to the chapel. It was St. John Baptist's-day, and over the altar was a painting of the Virgin Mary with the infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained, at the same time, that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve? Ricci answered in the affirmative, supposing him to mean the twelve apostles. Then returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor, however, knew nothing of the appellation, Jew: he styled himself an Israelite, by name Ngai, a native of Kae-fung-foo, the capital of the province, Honan, where, having prepared himself by study for a mandarin degree, he had now repaired to Peking for his examination; and led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house.

He stated, that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated at an expense of ten thousand crowns,* and in which

* *Decem aureorum millibus instauránt — Trigaut*

they preserved a roll of the law, four or five hundred years old; adding, that in Hangchow-foo, the capital of Chekeang, there were considerably more families with their synagogue.

He made several allusions to events and persons of Scripture history, but pronounced the names differently from the mode usual in Europe. When shown a Hebrew Bible he was unable to read it, though he at once recognised the characters. He said, that Hebrew learning was still maintained among his people, that his brother was proficient in it; and he seemed to confess that his own neglect of it, with preference for Gentile literature, had exposed him to censure from the congregation and the rabbi;* but this gave him little concern, as his ambition aimed at the honors to be gained from Chinese learning—a disciple rather of Confucius than of Moses.

Three years afterwards, having had no earlier opportunity, Ricci dispatched a Chinese Christian to investigate, at Kae-fung-foo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. These were compared with the printed Plantinian Bible, and found to correspond exactly: the writing, however, had no vowel-points. Ricci, ignorant of Hebrew, commissioned the same native convert to return with an epistle, in Chinese, addressed to the rabbi, announcing that at Peking he was possessor of all the other books of the Old Testament, as well as those of the New Testament, which contains a record of the acts of Messiah, who is already come. In reply, the rabbi asserted that Messiah is not only not come, but that he would not appear for ten thousand years. He added, that having heard of the fame of his correspondent, he would willingly transfer to him the government of the synagogue, if Ricci would abstain from swine's flesh, and reside with the community.

Afterwards arrived three Israelites together from the same city, apparently willing to receive Christianity; one of these was son of the brother, already mentioned, of the first visitor. "They were received with kindness, and instructed in many things of which their rabbis were ignorant:" and when taught the history of Christ, they all paid to his image the same adoration as their entertainers did. Some books being given them in the Chinese language, such

* None of the missionaries use this word; but in Latin they say, "Archisynagogus," and in French, "Chef de la synagogue;" but we shall find reason to justify the use of the more familiar term.

as, "A Compendium of Christian Faith," and others of the same nature, they read them, and carried them home at their return.

They described their congregation as on the brink of extinction, partly from the decay of their national language, and partly because their chief had lately died at a very advanced age, leaving for his hereditary successor a son, very young, and very little versed in the peculiarities of their religion.

These personages readily fell in with several opinions of the missionaries. Trigaut tells us that they expressed a desire for pictures as helps to devotion, to be in their synagogue and private oratories, particularly for pictures of Jesus. They complained of the interdiction from slaughtering animals for themselves, which, if they had not transgressed recently upon the road, they must have perished with hunger. They were likewise ready to renounce the rite of circumcision on the eighth day, which their wives and the surrounding heathen denounced as a barbarous and cruel practice. And they held out the expectation, that inasmuch as Christianity offers relief in such matters, it would be easily adopted among their people. Yet the author gives no account of any consequent conversions. He passes on abruptly from this subject of *Jewish filth* to relate the progress of *Christian truth* in China.

It appeared, on further inquiry, that the Chinese comprise under the one designation, *Hwuy-hwuy*, the three religion of Israelites, Mohammedans, and the Cross-worshippers, descendants of early Syrian Christians, subsisting in certain provinces, but occasionally distinguishing them thus:—

1. The Mohammedans, as the *Hwuy* abstaining from pork.
2. The Israelites, as the *Hwuy* who cut out the nerves and sinews from their meat; and,
3. The Cross-worshippers, who refuse to eat of animals which have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe.

Julius Aleni, after the death of Ricci, being a Hebrew scholar, visited Kae-fung-foo about the year 1613, but found circumstances so much changed from some cause or other, that although he entered the synagogue and admired its cleanliness,* they would not withdraw the curtains which concealed the sacred books.

In Nanking Semmedo was informed by a Mohammedan, that in that city he knew of four families of Jews who had embraced the religion of the Koran, they being the last of their race there, and their instructors having failed as their numbers diminished.

* "If any synagogue can be free from uncleanness."—Semmedo.

Indeed, the visitors from Kae-fung-foo had before assured Ricci, in Peking, that the same cause would soon reduce them to the alternative of becoming heathens or Mohammedans.

However, Semmedo, writing in 1642, consoled himself with the hope that whereas a Christian church had been recently erected in that city, the congregation of the synagogue would rather receive Christianity, which besides the consideration of being the truth, is most nearly allied to their own religion.

The Mohammedans of Nanking he described as a motley collection from various nations and æras of settlement; one of whom had surprised him by conversing about David, Abraham, Isaac, and Jacob, pronouncing these names very distinctly. He compared their condition to that of the Jews while in Spain, they being mostly merchants or physicians, only held in higher consideration than the Spanish Jews had been: inasmuch as in China the public honors are open to all aspirants.

Such was the amount of intelligence received in Europe concerning that remote off-shoot of Israel up to the middle of the seventeenth century. Christendom was not unconcerned at the discovery; China itself was but a newly-opened mine for European research; the indistinct glimpses afforded by Marco Polo in the thirteenth century were indeed extending into broader fields of vision, by means of the obedient zeal of Romanist missionaries. But when Xavier, expiring within sight of China, before admission was conceded to Christianity, prayed for its conversion with his latest accents, and when Valignano so frequently turned his looks from Macao towards the prohibited land, exclaiming, "O rock, rock, when wilt thou open?" they were not aware that within that strong solidity was to be found a relic of the peculiar nation who are everywhere witnesses of the "goodness and the severity of God."

The devout rejoiced at this fresh demonstration of Scripture truth respecting the scattered yet guarded race; the philosophical marvelled at the fact of a Mosaic people so ancient as to be ignorant of the denomination Jew, emigrants out of empires now long since extinct, into a very different phasis of civilization, but preserved with their old language and religion even to these days; and, moreover, that with so slight efforts made, these should be known to exist at four various points, containing a line of seven hundred miles, viz., from Peking to Hangchow-foo.

But, perhaps, no class of men felt greater concern in the event than the laborious Biblical critics of that time. To them the finding

of some of that nation "to whom were committed the oracles of God," yet supposed to be of too ancient a separation to be cognizant of either the Samaritan, Septuagint, or Masoretic texts of the Old Testament, yet still guarding their copies of the law of Moses, was a circumstance most pregnant with hopeful interest, and the more a matter of anxiety as these Israelites were represented as almost ceasing to subsist, and there was great possibility that with the failure of Hebrew reading, consequent on the adoption of a novel creed, the manuscripts themselves might be suffered to perish. The subject was referred to in the Prolegomena (iii. § 41) of Walton's Polyglott Bible, and in the Preface to Jablonski's Hebrew Bible (§ 38), and further information as to the text of the Chinese copies of the Pentateuch was ardently desired.

A fuller account was afterwards received from Father Gozani, dated Kae-fung-foo, November, 1704, and published in 1707.* During this interval of more than sixty years' residence in the same city, with the only known synagogue in China, no intercourse had taken place between the missionaries and them, beyond one visit from Rodriguez de Figueredo, and another from Christian Enriquez, but who had shown no curiosity to inspect the Hebrew books, and made no respect on the subject to their superiors; the fact that they had made any visit was only learned by Gozani from the people of the synagogue. It is true that the Jesuits had found abundant occupation in their direct duties, in political intrigues, and in disputes with their rivals of the monkish orders, but for these latter employments the wise and the learned in Europe had but little cause to thank them.

From the communication of Gozani, it appears that in 1702 he had intended to visit the *Taou-kin-keou*,† i. e., "the sect who cut out the sinew," as the Israelites were expressively designated, but was deterred by some imaginary obstacles, and by the real difficulty in his ignorance of the Hebrew language, but had resumed the task two years afterwards in obedience to instructions sent from Rome. He commenced by advancing certain civilities; in return they visited him; and then he proceeded to their synagogue (*I.e-pae-sze*), the distance being only that of a few streets, where he found them assembled. They showed him their religious books and even led him to the most sacred part of the edifice, to which only the rabbi (*Chang-keau*) has right of access. With great politeness they

* In "Lettres édifiantes et curieuses."—Recueil vii

† The Chinese characters for these words are 刀筋教.

gave him all the explanations he requested as to their Scriptures, their history, and their religious ceremonies. On the walls he perceived inscriptions both in Chinese and Hebrew: these they permitted him to copy, and he dispatched the copies with his letter to Rome. The whole reception testified that the unfriendliness of the last half century between the neighbors was not attributable to the Israelite community.

The curiosity of Europeans being only the more excited from this narrative, as there still remained much to learn, at the instance of Souciet, who was compiling a large work upon the Bible, the missionaries Gozani, Domenge, and Gaubil, were successively directed to procure additional particulars on the subject, which they did. Domenge sketched a plan of the synagogue, and Gaubil copied afresh the inscriptions upon its walls. Shortly after the last of these visits, in 1723, the missionaries were expelled from that province by the emperor Yongching.

An effort was afterwards made by the celebrated Kennicott, of Oxford, to obtain a collation of their Scriptures with our copies, when sir F. Pigou, being on his way to Canton, carried out for him a printed Hebrew Bible of Amsterdam edition; but the only result has been a letter received in 1769, from a friend there, promising to exert himself for the purpose, and stating that the titular bishop of the province was willing to render his assistance.

The learned Tychsen, upon two later occasions, in 1777 and 1779, forwarded letters to friends in Batavia, addressed to the synagogue of Kae-fung-foo, but no information has been returned as to their having even reached China.

In 1815, the year previous to the last embassy from England to the celestial empire, some Jews of London had dispatched a letter in Hebrew to Canton for this synagogue. It was conveyed thence by a traveling bookseller of the Honan province. He delivered it at Kae-fung-foo, to a person whom he found to understand the letter perfectly, and who promised to answer it in a few days, but the bearer taking alarm at a rumor of civil war, left the place without waiting for the reply.*

The recent missionaries from England have learned nothing concerning this colony, only in 1816, Dr. Morrison heard of them from a Mohammedan near Peking,† as subsisting in Kae-fung-foo under their old name of “the religion of cutting out the sinew,” an appellation so appropriately Jewish, that no other people than descen-

* *Journal of the Embassy to China* By Henry Ellis. 1817.

† *Davis's Chinese*. Vol. I, p. 15.

dants of Jacob could even assign a reason for its origin, if they were to assume the name for any purpose.

Proceeding, then, from the information given by the Jesuits already mentioned, the account in the following chapters of the synagogue, Scriptures, inscriptions, &c., must be understood only of Kae-fung-foo, and upon the statements there detailed must be based the after-inquiry, as to whether the people are Jews or Israelites, that is, whether emigrants from the Assyrian captivity or the Roman dispersion.

The Synagogue.

The first report made concerning the house for divine worship of the Hebrew in Kae-fung-foo was meagre in the extreme. Aleni visited there, and the attendants for some temporary and unexpected reason, refused to draw the curtains which concealed the sacred volume. He described the building as very handsome, and carefully kept.

The early missionaries, Ricci, Figueredo, and Enriquez, appear to have been absorbed in the stupendous task placed before them—that of converting unknown millions of heathen to the discipline of the Roman Church. They were, probably, men of robust mental character and untiring industry, fitted for rougher duties than the pursuits of a learned leisure; such, indeed, is the prevailing tone of their correspondence. They were unacquainted with the Hebrew language and Jewish customs, both of which their early education had trained them to despise. Gozani, being one of the same stamp, while obeying singly the urgent instructions from his general, in respect to the Jewish colony of Kae-fung-foo, he had the good sense and honesty to write down exactly what his eyes and ears witnessed; yet with a proper degree of prudence, he himself prescribed the difference to be observed between the narration of what he heard and what he saw.

But the intelligence resulting from the visits made between 1712 and 1723, is far more circumstantial in details, which Domenge and Gaubil, being Hebrew scholars, were able to elicit by propounding suitable questions. In giving a summary of their letters, and of the prior one from Gozani, out of Brotier, it may be well until further knowledge is gained, to continue in the description his use of the present tense.

The whole place of worship occupies a space of between three and four hundred feet in length, by about one hundred and fifty in breadth, comprising four successive courts, advancing from the east to the synagogue itself at the extreme west.

The first court has in its centre "a large noble, and beautiful arch" (Paefang), bearing a golden inscription in Chinese, dedicating the locality to the Creator and Perserver of all things. There are also some trees interspersed.*

The second court is entered from the first, by a large gate with two side doors, and two wickets beside them. Its walls are flanked to the north and south by dwellings for the keepers of the edifice.

The third court has the same kinds of entrance from the second as that has from the first. In its centre stands an arch like that in the first court. Upon the walls, between trees, are marble tablets (Pae-wän), with inscriptions in Chinese. Part of this court is flanked by commemorative chapels: that on the south,† in memory of an Israelite mandarin named Chao, the judge of a city of the second degree, who formerly rebuilt the synagogue after its destruction by fire, that on the north, in memory of him who erected all the present edifice. There are also some reception rooms for guests.

The fourth court is parted in two by a row of trees. Half way along this line stands a great brazen vase for incense, at the side of which are placed two figures of lions, upon marble pedestals; and at the westward sides of these lions are two large brazen vases, containing flowers. Adjoining the northern wall is a recess, in which the nerves and sinews are extracted from animals slain for food. The second division of this court is an empty space, with a "hall of ancestors" (Tsoo-tang) at each of its sides to the north and south. In these they venerate, at the vernal and autumnal equinoxes, the worthies of the Old Testament history, after the Chinese manner, but having merely the name of the person upon each tablet, without his picture. The only furniture these contain are a great number of censers; the largest one in honor of Abraham, and the rest, of Isaac, Jacob, the twelve sons of Jacob, Moses, Aaron, Joshua, Ezra, and others, both male and female. In the open space between these chapels, they erect their annual booths of boughs and flowers, at the Feast of Tabernacles.

Then occurs the synagogue itself, a building of about sixty feet by forty, covered by a fourfold and handsome roof, having a portico with a double row of four columns, and a balustrade before it.

Within this edifice, the roofs (as usual in Chinese domestic archi-

* Probably stunted to a dwarf size, by an art in which the Chinese take great delight.

† At the door of this chapel, or cell, is a figure of some animal, upon a pedestal, but what animal it was intended to represent, exceeded the ability of Douceux to tell.

ecture) are sustained by rows of pillars besides the walls. In the centre of all is "the throne of Moses,"* a magnificent and elevated chair, with an embroidered cushion, upon which they place the book of the law while it is read. Over this a dome is suspended; and near it is the *Wän-suy-pae*, or tablet, with the emperor's name in golden characters, enclosed within a double line of scrollwork. This, however, is surmounted by the inscription, in Hebrew letters of gold:—

HEAR, O ISRAEL:
THE LORD OUR GOD IS ONE LORD.
BLESSED BE THE NAME
OF THE GLORY OF HIS KINGDOM
FOR EVER AND EVER.†

After this, a triple arch bears the following inscription, likewise in Hebrew:—

BLESSED BE THE LORD FOR EVER.
THE LORD IS GOD OF GODS, AND THE LORD
A GREAT GOD, STRONG AND TERRIBLE.‡

Then a large table, upon which are placed six candelabra in one line, with a great vase for incense, having handles, and a tripod-standing, half-way along the line. These candelabra are in *three* different forms, and bear *three* different kinds of lights. Those nearest the vase bear torches, the next on each side have candels, and those at the extremities, ornamental lanterns. Near this table is a laver for washing hands.

Lastly, the Beth-el, or *Teën-tang* (house of heaven), square in outward shape, but rounded within. Into this none but the rabbi may enter during the time of prayer. Here, upon separate tables, stand twelve rolls of the law, corresponding to the tribes of Israel, besides one in the centre in honor of Moses, each enclosed in a tent of silken curtains. On the extreme western wall are the tables of the Ten Commandments, in golden letters of Hebrew. Beside each of these tables is a closet containing manuscript books, and in front of each closet, a table, bearing a vase and two candelabra.

The congregation when assembled for devotion are separated from the Beth-el by a balustrade, some standing in recesses along the walls. Against a column is suspended a calendar for the reading of the law

* Was the Moses' seat in Matt. xxiii. 2 merely a figurative term?

† See Appendix A

‡ See Appendix B

Such is the edifice in which the children of Israel at Kae-fung-foo worshipped God within the last century. Gozani affirms it to be the only synagogue remaining in the empire. If this be true, that of Hangchow foo, mentioned by the first visitor to Ricci, must have shared the fate of that in Nanking, as related to Semmedo.

Some writers have regarded this as rather a temple than a synagogue, but without sufficient reason, for the special characteristics of a temple are decidedly wanting. In China, as elsewhere, it may be truly asserted in the Hebrew Liturgy, that the worshipers have neither altar nor offering.* The homage paid to ancestors may partake somewhat of a sacrificial nature, but it is carefully dis severed from even local association with the adoration paid to Almighty God. The candelabra, the laver, the solitude of the rabbi in the Beth-el, and his use of incense there, as well as in the courts, together with the courts themselves, these suggest clear reminiscences of the Jerusalem Temple, but they do not prove that in China there has ever existed a rival temple to that of "the city which the Lord did choose, to put his name there," as was erected by Onias and his colony in Egypt,† or by the Samaritans at Gerizim.

It does not resemble the great synagogues of Amsterdam, Leghorn, or those of the Gallician province in Poland, on which considerable wealth has been lavished; still less does it copy the modesty of the primitive synagogues, in which the people assembled to hear the law and haphtorah, to recite the "eighteen blessings," or to join in some very simple form of supplication; but the very dissimilarity attests the high antiquity of this community's seclusion.

Among their religious forms and customs, may be enumerated the putting off of shoes on entering the house of prayer, and wearing a blue head-dress while there (a circumstance by which the heathen distinguish them from the Mohammedans, who wear white). In reading the law, the minister covers his face with a transparent veil of gauze, in imitation of Moses, who brought the law to the people with his face covered, and wears a red silk scarf depending from the right shoulder and tied under the left arm. By his side stands a monitor to correct his reading, if necessary, who is likewise attended

* "Lord of the universe, while the temple remained, if a man sinned he brought an offering and made atonement for himself; but now, because of our iniquities, we have neither sanctuary nor offering, nor priest to atone for us, there is nothing left us but the commemoration of them. O may that be our expiation, and we will render the prayers of our lips instead of our offerings."—Morning Service.

† Josephus Ant., xiii. 3, and Wars, v. 10

by a monitor. The prayers are chanted, but without musical instruments. The congregation wear no *talith* or garment of fringes during the service. They observe circumcision, passover, tabernacles, the rejoicing of the law, and, perhaps, the Day of Atonement, for it is said that on one day of the year they fast and weep together in the synagogue. They keep the Sabbath quite as strictly as do the Jews in Europe. They make no proselytes, and never marry with Gentiles. They use their sacred books in casting lots, and their literary men pay the same homage to the memory of Kung-foo-see (Confucius) as their neighbors do. They never pronounce the ineffable name of God, but say *Etunoi* (*Adonai*), and in writing Chinese they render that name by *Teën* (heaven), just as the Chinese do, instead of *Shang-te* (Lord above), or any other ancient appellation of the deity.*

They have no formulary of belief, but hold to the unity of God, and to the doctrines of heaven, hell, a sort of purgatory, the resurrection of the dead, the day of judgment, and the hierarchies of angels.

Of the Lord Jesus Christ they had never heard, only of one Jesus a son of Sirach. They expect Messiah, and frequently repeat the words of dying Jacob, "I have waited for thy salvation, O Lord."[†] To the question, what they understood by salvation, they made no reply. When shown a crucifix in the mission-church they regarded it with no symptoms of displeasure, from which Brotier concludes that they knew nothing of the Talmudic prejudice against "the Crucified," but it would seem that if they have no canonical Talmud with its Agadoth, they have some ridiculous legends of old tradition. "They related to me," says Gozani, "such foolish tales" (mingled with even the law of Moses), "that I could scarcely refrain from laughing." And in another place, "They spoke to me about heaven and hell in a very senseless manner."

Their alienation from idolatry is particularly striking, after so long an exposure to the superstitions of the country, guided as these

* Gozani and others referred to this substitution, in the controversy as to whether the Chinese adore the material heaven or the person who is its Creator. The Jesuits contended that if Jews could conscientiously employ the word *heaven* to denote *God*, that sufficiently indicates the sense in which the Gentiles understand the term. They also appealed to Luke xv. 18, and 2 Macc. vii. 11, on the same side, as well as to the common use of the word *heaven* in the Talmud. It is curious to have Israelites called in to decide a point between the contrary decisions of Popes Innocent X., and Alexander VII. At length it became usual for the missionaries to adopt the designation *Teën Choo* (heaven's Lord).

[†] Gen. xlix. 18

are by imperial influence. They refuse to take an oath in an idol temple; and the conspicuous inscriptions upon the walls and arches proclaim their steadfastness in this matter, even upon that delicate point of the emperor's name, which in the synagogue they have surmounted by the most significant of possible warnings against confounding any reverence whatever with that due to the "blessed and only Potentate."

Nor must we omit to remark their interesting practice of praying westwards, towards Jerusalem. Many large bodies of Christians pray eastwards, from a feeling in favor of mere Orientation; but when we find European Jews praying eastwards, and their brethren in China turning to the west, both towards one intermediate locality, that one must be the station which an ancient psalmist considered "above his chief joy." "If I forget thee, O Jerusalem, let my right hand be forgetful."* And it must have been westward that Daniel turned when "his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three time a-day, and prayed and gave thanks before his God, as he did aforetime,"† for he remembered the prophetic prayer of Solomon, "If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee . . . and pray unto thee *toward their land* which thou gavest unto their fathers, *the city* which thou hast chosen, and *the house* which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause."‡

Scripture and literature.

The writings of a people are in most cases interesting, as being the expression of that people's intelligence and sentiment—the product of their previous mental formation: but the Hebrew standard writings are the original mould in which the feelings and thoughts of its subjects are cast. And the sense of divine authority to which the mind is by them subdued, tends in like manner to guard their own integrity. The sacred law is preserved in order to be obeyed, and the obedience thus rendered ensures its perpetual correctness.

The Lord of the new covenant has declared, that "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled;"|| and the Hebrew scribes have been everywhere and always careful that not one *jod*, or any one small indication of the sense of a word should be lost or changed.

* Ps. cxxxvii. † Dan. vi. 10. ‡ Kings. viii. 18, 49. || Matt. v. 18.

Aware of this inflexibility, both the friends and impugnets of divine revelation were desirous to ascertain to what extent the separated Israelites in China possessed a text of the Bible conformable to ours; and the discoveries made there have served to establish the previous hopes of all who founded their expectations for eternity upon the word of God.

As we have already seen, the synagogue of Kae-fung-foo possesses thirteen copies of the law, kept within coverings of silk. These are denominated the *Tâ-king*, or temple scripture. The rolls measure about two feet in length, and are rather more than one foot in diameter.

Besides these, there is in the Beth-el a large number of nearly square books (not rolls), of about seven inches by four or five, some new, other very old; but all much neglected, and lying in confusion. The people classified them nominally, as follows:

1. *Tâ-king*, in fifty-three books, each containing one section of the law, for the Sabbath-days.

2. *Tsin-soo*, or supplementary books; called, also, *Ha-foo-ta-la*, or Haphtorah. These are portions of Joshua, Judges, Samuel, Kings, and the Prophets.

Historical books, viz. — Esther, Ezra, Nehemiah, Chronicles (four or five of the first chapters), and the two first books of Maccabees, called *Mattathi*, the latter whole, but not in good condition.

4. *Kcang-chang*, or the Expositors. These are much defaced, and have lost their titles. The brief leisure of the missionaries did not allow of a close examination into these books, their attention having been especially directed to the law of Moses.

5. *Le-pae*, the ritual or ceremonial books, about fifty in number, and slightly differing in shape from the rest. One of these bears on its cover the title, "The Perpetual Afternoon-Service."

Such is the best account that can be made out of the varied lists given us, of the books in that synagogue; all of which, however, can be shaped into the above form, by allowing the easy supposition that the missionaries were unfamiliar with the Jewish Haphtorah and Ritual; had they not been so, they would not have founded upon these portion-books so melancholy a narrative of the deficiency of Scripture in Kae-fung-foo, nor would the Europeans* have followed one after another in the same track, detailing exactly how much each book of the prophets was mutilated: when, in fact,

* Brohier, Grosier, Calment and Kœgler, the latter a better mathematician, than Hebraist.

these small books were never intended to afford the whole of each prophecy, nor even the selections from each, in a regular sequence. The portions are chosen as harmonizing in sentiment or doctrine with the section of the law for the particular week: and while the people exhibited these as their books of the synagogue, it is not impossible that they had elsewhere the complete rolls of the prophets. Upon this view it becomes clear why Gaubil could not find Isaiah vii. 14, when they, having asked him to read them some Hebrew, he wished to fix their attention on that passage: he would have been equally unsuccessful in seeking for the chapter liii.

It is said that the books of Job, Proverbs and song of Solomon, Ecclesiastes, Ruth, and Lamentations, are missing. The four last would have been found, if sought for at the end of Esther; which, together with the two first, and the list given us as the historical books, exactly make up the class usually called the *Kethubim*, or writings.

In this class ought to be found the psalms; but the name of David is placed along with Samuel and Kings: however, as these books were not at all inspected, it is reasonable to conclude that only the history of David was meant, and that the *Tehillim*, or psalms are in their proper place.

It is also said, that the book of Ezekiel is entirely lost. If so, we cannot identify the *Tsin-soo*, or, *Ha-foo-ta-la*, with Haphtorah, in which there are several portions from Ezekiel; but on Gozani's first visit, the people in the synagogue related to him the vision of the resurrection of dry bones in the valley, which very subject is in the Sephardim Haphtorah.* It may therefore be doubted that the recorded visions and denunciations of the son of Buzi, are lost in China. This portion is either in their Haphtorah or in a volume of Ezekiel; and although from the calamities to which the synagogue has at various times been exposed, some of their books may be lost, and others neglected, the Jews in Kae-fung-foo certainly possess in full their law, their Haphtorah, and ritual.

Some idea may be formed of the jealousy with which their Scriptures are kept, from the resistance made to all the entreaties and tempting offers made for obtaining a transcript from any of them, or for permitting the visitors to copy for themselves. In Gozani's first letter, it was stated, that "all these books are preserved with greater care than gold or silver." And it was afterwards learned that they

* It is not in that of the German and Polish Jews

have a rule among them, "never to show their Scriptures to the black people"* During eight months' residence there, all the efforts of Domenge were fruitless to procure leave to copy the books of Maccabees, as an appendix to his Hebrew Bible.† One Ngai-ven, promised for a certain sum to get for him a volume of the *Tsin-soo*, but his attempt to extract it from the Beth-el being detected, he was made to replace it, and was rebuked with the proverb, "He who sells his Scripture sells his God." Another, named Kao-ting, having made a similar promise, demanded openly of the rabbi the beautifully-written manuscript of the law, which he had inherited from his late uncle, and had deposited in the synagogue: he too was rebuked, and retired with shame.

In explanation of these anecdotes it is to be observed, that books of Hebrew writing are scarcely ever kept in private dwellings; and it is said, that when a rich man presents a copy of the law to the synagogue, the merit of the gift is rated so high, as to supersede all necessity for public devotion during the remainder of his life: he seldom again attends divine worship.

Information was received that a manuscript of the law of Moses existed in a certain temple at Peking, where the government had secured copies of the sacred books used by all religions in the empire. The Jesuits, therefore, procured a license to search for this treasure, but nothing of the kind was found, only some ancient writing, in Syriac. They suspected that the keeper of the temple had been induced to conceal the real object of their investigation, while exhibiting that which in some degree resembled it. Attempts were afterwards made to institute a fresh scrutiny of that library, but in vain. A Christian Tartar, to whom the missionaries showed their Hebrew Bible, declared that in that temple at Peking, he had seen books in the same character of writing, of whose contents or antiquity he knew nothing, only that one of them was called *Torah*.

* This term was understood to denote all who eat swine's flesh; but in later times we know that "black-heads" is a familiar appellation throughout the country for the native Chinese.

† The Second Book of Maccabees has not been known to exist in Hebrew among any other people. It has been commonly regarded as a Greek compendium of a Greek history, written by one Jason, of Cyrene.

The first book was seen in its original Chaldaic Hebrew, by St. Jerome, under the title of "The Sceptre of the Prince of the sons of God;" but no such text has been mentioned from that time until, as above, in the eighteenth century.

That these are found in China, is in some degree confirmed by the mention likewise made to Gozan, of Judith, and of Jesus the son of Sirach, which books were formerly extant in Chaldaic

At length (Gaubl) concluded a bargain for a transcript of the law, but before it could be completed, the missionaries were expelled from the province.

From the direct statements, and from unintentional glimpses contained in the missionary correspondence, several of the first oriental scholars in Europe have framed dissertations upon the antiquity and consequent value of the manuscripts in Kae-fung-foo.

It is known from ancient inscriptions upon the walls of the synagogue, that in 1462 their loss of books by an inundation of the Hwangho, was supplied from Ningpo and Ningkea: that being again deprived of books by a fire at the close of the sixteenth century, a roll of the law was purchased from a Mohammedan at Ning-keang-chow, in Shen-se, who had received it by legacy from a dying Israelite at Canton, recommended as a relic of great antiquity. Possessing this, they made from it several copies.

It is also known, that in 1642, the synagogue again suffered from an inundation, which destroyed or carried off twenty-six volumes of different kinds, notwithstanding great efforts for their recovery.

Now there is one manuscript kept apart from the rest, in this synagogue, held in peculiar veneration, and named in honor of Moses. It was so honored in 1704, while it bore serious marks of injury caused by the water, the writing in several places being almost effaced. It has been supposed, with much apparent reason, that this is identical with the Canton manuscript procured from the Mohammedan after the conflagration, and with that which the visitor to Ricci, about 1604, described as being four or five hundred years old. This, therefore, constitutes a very prominent object of regard in connexion with the Chinese Jews. The earlier Ning-po manuscript must have perished in the flames.

But in the closets there may also be books of considerable antiquity, as it does not appear that all were lost in 1642. One small page has particularly arrested the attention of the curious. At the end of the section-book *Bershith*, there is a list of rabbis, with a date, which De Saey has shown, by a careful computation,* to correspond with A. D. 1629, i. e., twenty-two years before the last inundation; although he considers it very probable that this leaf may not now be in its original place, but be a fragment of some lost manuscript, since it is known that after this calamity, a great number of loose leaves and detached parts of books were bound into our thick volume.

See Appendix C.

This record is in Hebrew, mixed with several Persian words in Hebrew character. The learned Olave Gerhard Tychsen interprets it as follows, in a letter to C. T. Murr,* A. D. 1799:—

“In the city anciently (called) Pin-lignan,† the divine city, by divine help. The law of fifty-three sections, ordained for Israel, the word of God, the faithful King.‡

“This beginning of the law was written in the year 1933, in the month Ab, on the first day of the week, and twelfth day of the month.

“The law was completed in the year 1937, in the month Iyar, on the fourth day of the week, on the twelfth day of the month.

“Our master, our rabbi, R. Jacob, son of Abishai, the son of R. Eldad the scribe, and melammed (teacher), finished this.

“R. Shadai, son of R. Jacob, revised it.

“R. Mordecai, son of Simeon Besprisht, and R. Akiba, son of Aaron the son of Ezra, subscribed it.

“The youth (student) Simhlah, son of Joshua the son of Joseph the exalted, gave it || as a free-will offering.

“R. Jacob, son of Reuben the son of Buzi.

“Mordecai, son of Benjamin the son of Buzi.

“Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.§

“And he was very rich in cattle (and) in silver.||

“I have waited for thy salvations, O Lord.”*

The commencement of this document does seem to assert that it belonged to a roll of the whole law, rather than to one section only.

Thus much for the external description and history of these manuscripts. The internal examination is, at least, a subject of equal importance.

It was from the first ascertained that the books of the law of Moses were named, as with us, from the opening words in each book, as *Bereshith*, *Shemoth*, &c. Ricci's convert and Gozani had learn-

* *Diarii litterarii* II., 304. See Appendix D

† Or, according to De Sacy, “In the city anciently (called) Pien-leang, the divine city, by divine help, the law of fifty-three sections, contains, O Israel, true words,” &c.

‡ Tychsen believes this word 王 (king) to represent a Talmudic phrase (*Sanhed* III., i. 1), “faithful king;” and thence concludes (*undè palàm fit*) that in China the Jews are not Karaites but Talmudists.

|| By the rendering of Tychsen the gift was from R. Akiba, but the words as we have them do not sanction this meaning.

§ *Deut.* xxviii. 6.

¶ *Genesis* xiii. 2. The name Abraham is omitted, as also the words, “and in gold.” The allusion is to some living person, and certainly the metal, gold, is very scarce in China.

• *Genesis* xlix. 15.

ed thus much, although unacquainted with Hebrew. Also, the law was read in fifty-three instead of fifty-four sections. The latter fact was remarked afterwards by Domenge, who found in the week of tabernacles that they read the section *Wu-yelek*, having thus united the Masoretic fifty-second and fifty-third into one.

The people showed no desire to collate their Scriptures with the European text, only in one instance. Gazani with his Latin Bible, and the rabbi with his *Bereskith*, ("for so they call the book of Genesis"), compared the names and ages of persons in the genealogy from Adam to Noah. In these they found a perfect accordance, particularly he observed that they agreed in Gen. xi. 12, where the name *Caiaan* is introduced by the Septuagint, and in Luke iii. 36; but is omitted in our Hebrew, and consequently in the Vulgate. They also compared, with the same result, several other names and ages in other books of the law.

Domenge having been instructed from Rome to collate the Hebrew of the following passages in the law, Gen. ii. 17; iii. 17; vii. 11; viii. 4, 7; the whole of chap. xi; xiii. 3; xviii. 22; xxiii. 2; xxiv. 2; xxxiii. 4; and the whole of chapters xlvii., xlviii., and xlix.; in all of these he found the most entire correspondence. However, in Deut. xxxii. 25, instead of "destroy," their text has "devour," the letter ו being changed for נ . It might be wished that Deut. xi. 29, and xxvii. 12, 13, had been examined with reference to the Samaritan text.

These Israelites were pleased with the interpretation given by Gaubil to the Lord's ineffable name, as implying a past, present, and future existence, and said that they had always perceived in it that signification.*

When asked for the meaning they attached to the word *Shiloh*, they remained silent for a time, but as soon as the visitor began to explain the sense attributed to it in the Christian Church, a youth who was present very deferentially requested leave to speak. He stated, that he recollected one of his great-uncles having formerly taught him that the word *Shiloh* contained a sacred mystery; written in this manner, the letters corresponding to the words.

ו = Great.

א = One.

י = Descending

ל = Man.

See Appendix E.

This he remembered, but he knew no more on the subject.

Gaubil was delighted with this information, as it seemed to corroborate a curious discovery he had made shortly previous. Being at Hankeow, he learned that the missionary there, Father Couteux, had under instruction a Chinese learned in antique modes of writing, and feeling persuaded that the word *Shiloh* was a word of mysterious or sacramental import among ancient nations, he showed to the catechumen (who was totally ignorant of Hebrew), that word in the perpendicular manner of Chinese writing, adopting the phonetic system required for foreign names, i. e., a sound or word for a letter, and the explication given was this :—

ש = Most High.

י = Lord.

ל = One.

ה = Man.

The partial coincidence is certainly striking, and if not the coinage of oriental reverie in later times (for Cabalistic Jews are accustomed to revel in such modes of deduction), are somewhat confirmatory of the speculations which have deduced the Chinese population from an Egyptian original, and in so far tending to retrace the two traditions to a common origin in Egypt, where Abraham resided with a reputation of divine inspiration after the promise of the world's redemption had been given him.

With regard to writing and reading among the Jews in Kae-fung-foo, it is stated that they are generally ignorant of the Hebrew language, although from the effect of constant repetition they read off the law with much fluency. For this ignorance they accounted by alleging a total loss of books on grammar (Too-king-pwan), and the cessation for two centuries of all arrivals of brethren from the west (Se-yih).

From probably the same causes they have learned to read Hebrew with Chinese pronunciation; thus though their written alphabet is precisely the same as with us, the consonants B, D, G, and R, are pronounced P, T, or Z, K, and L, and for the termination, רה, to a word they give a nasal sound, as (in Gen. i. 2), יהוה ובהוה, they read *Theohung-vo-poohung*. One of them writing his name, מתייהוה, pronounced it *Manthi-iohung*.*

* The names of the five books of Moses they pronounced Pe-lash-itze, She-ment-ze, Va-yi-ke-lo, Pe-me-ze-paul, and Te-ve-liim. The Prophets' names they read from the Bible of the missionaries, I se-ha-ha, le-le-me-o-hung, lu en a-ha, Mi ca ha Na-hoo-am, Ha pa-roo ke, Se pha ne o ha Ho ko e and

They seemed anxious to hear their visitors read with European pronunciation.

Although they admired the neatness of the printing, paper, and binding of the Hebrew Bible, they expressed no covetousness in that matter.

Their rolls of the law have no vowel points. When asked the reason of this, they replied, that the Lord uttered the words in too rapid a manner for Moses to insert them, but that they were afterwards supplied by the learned men in the west.

The *Tü-king* sections of the law are written in larger character than the rolls, and have vowel-points, stops, and accents, all of which are comprised under the general name *Siman* or marks. The accents are about the same name as with us, only they write *Athnahh*, > ; *Merca*, ^ ; and *Zakeph-gadol*, t.

The subject of *Keri* and *Kethib* was quite new to them, and they knew of no "alteration by the Scribes" in Gen. xviii. 22.

The small or large letters occasionally met among words of Scripture they retain with scrupulous exactness, as in all other Hebrew texts, long after the reason of the variations has ceased to be understood. Thus in Gen. ii. 4, the ה of בהבראם is diminished, and in xxiii. 2, where the כ in ולבכתה did not appear small, the rabbi declared that it was and ought to be so. Also in xxxiii. 4, as in our printing, the word ישקחך has the six dots above it, with the first larger than the others.

The short line called *Raphék* is employed in the rolls of the law above the בברכפת letters, when these have no *Dagesh*.

With respect to the *Pethuhhah* and *Sethumah*, for either פפפ and כככ, or פ and כ, they leave no spaces, but insert in the margin either *פ, or *כ, or *פכ, yet very frequently the minor division is not regarded at all, as in the benediction of Jacob (Gen. xlix.), and these signs seldom occur in the same places as with us. Thus in the first section of the law they have only four divisions marked, viz., at the end of chap. i. 9; at the end of verse 26; at the end of chap. ii. 20; and of iii. 13.

The song of Moses in Deut. xxxii. is written in double columns.

In the rolls of the law the sections are not always separated. Thus after "Noah," all the remainder of Genesis is marked לך לך, but the smallest subdivisions (*Pesukim*) are carefully observed, and

Se-ca-le-o. The Chronicles, Ti-ve-lé ha-ya-mim; Esther, Is-se-tha; and Mordecai, Mol-tho-gai. Thus the vowels are, for *Kholem*, ue or eo; for *Ka mets*, o; for *Pathahh*, broad ae; and i, as in French.

Over these three and around the left side there is drawn a heavy line which the type in our office cannot represent. *Ed. Ch. Rep.*

are uniform with ours. Each book of the sections has the sum of these *Pesukim* given at its close: thus at the end of *Bereshith* is written קמ"ב (146), and at the end of *Noah* is written קמ"ג (143).

These books have their titles on the first page within a square of blue, green, or white* lines, as thus, בראשית, but the name is not repeated over each page, and the pages are not numbered with the letters of the alphabet, but with the full words, one, two, three, &c. The page contains about ten lines.

It is observed, that these manuscripts, both rolls and books, are not of parchment but of several folds of the thin Chinese paper pasted into one consistence,† and the Hebrews never employ Chinese pencils or ink for sacred purposes, but they split bamboo into pens, and like the European Jews make annually at the feast of Tabernacles sufficient ink for the ensuing year.

It is stated, that they have written no books about themselves but one, which they keep and exhibit to the Gentiles whenever their religion is called in question.

This chapter may conclude with an explanation of the calendar of the ritual mentioned in chapter ii.‡ As it stands, being but ill-arranged, we find that there are five terms called *Mineah*, one corresponding to each of the books of Moses. This is shown by tracing a line from the word Genesis to the *Mineah*, א, from the word Exodus to the *Mineah*, ב, and so of the rest. The first, therefore, is read during the twelve sections of the law in Genesis; the second during the eleven in Exodus; the third during the ten in Leviticus, &c.

But the word *Mineah* can be nothing else than *Minhhah*, i. e., the afternoon service; changing one guttural letter for another, which we are warranted to do by the inscription upon the title-page of one of the *Le-pae* books, which, though it has been copied incorrectly in another of its letters, is correct in this guttural, the title being מנחתה תמיד. Thus the afternoon-service, which in European liturgies is uniform throughout the year, is varied in China according to the book of the law which is read.||

* Chinese paper is not white

† Those who delight to trace the Chinese to the Egyptians, may find that this method was used by the latter people in preparing papyrus. See Wilkinson's "Manners and Customs of the Ancient Egyptians." iii. 148.

‡ See Appendix F.

|| Is it possible that in this synagogue there is no service for the morning beyond reading the section of the law on the Sabbath? and no evening service whatever? The *Le-pae* books are not said to bear any title but *Minhhah*, and this calendar has no such terms as *Shabbath* or *Arabith*. No other calendar is known.

But besides the *Minkhak* there are the terms *Moad Neumah* and *Muphtar Minkhak*. When Domenge inquired the signification of these he was unable to scize the meaning of the reply, owing to their Chinese pronunciation of Hebrew words, only he understood that the *Neumah* was a book in twelve parts, one of which was to be read on the first days of each short month (i. e., a month of twenty-nine days), or second days of each long month (thirty days), and that *Muphtar* is the title of a book appointed to be read on the fifteenth days of each short month, or sixteenth days of each long month.

Hence, De Sacy believes that as *Moad* is the Hebrew for "festival," and *Neumah* is the Persian for "new moon," that they have thus a variable form for celebrating the new moons, whereas in Europe that celebration is always the same.

Muphtar Minkhak is read at seasons of full moon; the latter of the two words determines the time to be afternoon, and the former signifies, "dismissal."*

This, too, is varied according to the alternate months; but for the full moon the Jews of Europe have no appointed prayer or thanksgiving, only they have a custom "to bless the brightness," as they express it. This they do from a notion that the continual providence of God is more discernible in the rotation of the moon's changes than in the sameness of the sun's appearance.

Whether the long and short months of the Chinese-Hebrew calendar correspond with those in these western parts we are not informed, but in the latter we have the new moons not only observed on the first days but also on the day which closes the preceding month, thus in one sense resembling the calendar in Kae-fung-foo, which allows a diversity of day according to the character of the month.

One more observation. Domenge describes the third of October, 1722, as being the twenty-third of the seventh month, according to the synagogue, and the octave of the "feast of tabernacle," the next day being the feast of "rejoicing for the law," when they carried the thirteen rolls of the law in a procession round the Beth-el, but there must be an error here. The law commands that the "feast of tabernacles" shall be kept upon the fifteenth day of the seventh month, its octave would thus occur on the twenty-second, and the

* In literal signification the term applies very well to the Haptoeah portions, but with this idea the above description by no means coincides. Still it must be remembered that Domenge had great difficulty in comprehending the rabbinic language, which, therefore, he may have mistaken.

“rejoicing for the law” upon the twenty-third. Either, therefore, he reckoned erroneously in the Christian calendar or in that of the synagogue, through a confusion in the long and short months.

Inscriptions, history, &c.

It is remarkable how entirely all Chinese books have contrived to omit the existence of the people under our consideration. The terms used by the latter for their exclusive designation, as *Kew-Keaou*, the ancient religion; *Y-se-lo-gel keaou*, Israel's religion; *Taou-kin-keaou*, the religion of cutting out the nerves or sinews. These are not found in their dictionaries; and the geographical work in forty books upon Kae-fung-foo and its district, published in 1694, describes every edifice in the city, with characteristic minuteness, except the synagogue, and every public inscription except those on the walls of that synagogue.* Yet these are the best records of its history known to survive the frequent devastations to which the community has been exposed.

The fortunes of the city have been greatly diversified. Before the Christian æra it was the capital of a petty kingdom named Wei. Under the Tsin and Han dynasties it was annexed to other districts. Its present appellation was bestowed in the middle of our third century; afterwards replaced by that of Peën-chow, but again resumed. Under the Woo-tae it was named Leang-chow; under the Kin, called Nang-kin; by the Mongol Tartars, named Peën-lang; and finally under the Ming, it recovered the ancient denomination of Kae-fung-foo.†

Its greatest prosperity was in the twelfth century, when, according to the 16th book of the *Kae-fung-foo-che*, the city was six leagues in circuit, approached by five roads bordered by willows and aspen-trees; one of these roads being reserved for persons of distinction, two for foot passengers, and two for carts of burden, &c. Its palaces, gardens, and government-houses are pourtrayed with great imagination. This city has nevertheless suffered from inundation fifteen times; from general fires, six times; and has sustained eleven sieges.

It was in A. D. 1163 that the Israelites obtained leave from the emperor Heaou-tsong, to erect there a synagogue.

In 1446 an inundation of the Hwang-ho (yellow river) destroyed

* *Memoires concernant les Chinois, par les Missionnaires de Pekin.* Paris, 1791, tom. xv. p. 52. Also Deguignes' "Histoire Generale," i. 26, and Gutzlaff's "Three Voyages," p. 287.

† Th. Murr., from the "Atlas Sinensis" of Martini, pp. 59, 60.

the synagogue which had stood for nearly three hundred years, and many of their books perished.

In the beginning of the seventeenth century, under Wanleih, the synagogue was consumed by fire, and all its books were burned.

And in 1642, in order to terminate the horrors produced by the siege of a rebel army, when human flesh was openly sold in the markets, and the garrison were served with rations of the same; the imperialist commander opened the dykes of the river for the purpose of overwhelming at once both the enemy and the city. From this act the invaders suffered least, but in the city 100,000 persons* perished. It need hardly be added, that the synagogue shared the common fate.

These facts, and the traditions concerning the more remote history of the Hebrews, are chiefly gathered from the following four inscriptions in Chinese upon the marble tablets of the synagogue.

I.

(Erected by King-chong, a learned Israelite, A. D. 1444.)

"The author of the law of Israel was Abraham, the nineteenth from Adam.† This holy man lived 146 years after the beginning of the Chow ‡ (dynasty). His law was transmitted to Moses, who received his book on Mount Sina, when he had fasted forty days and forty nights. He was always nigh unto heaven (God). In that book are fifty-three sections; its doctrine is nearly the same with that of the Chinese sages [here he produces traditions from each, which have great similarity], prescribing nearly the same rites for the worship of heaven (God), for ceremonials, fasting, prayer, and honoring the dead. Moreover, in the (Chinese) book Yi-king, are found vestiges of observing the Sabbath. Moses lived 613 years after the beginning of the Chow (dynasty). [Then in a reference to Ezra] he by exceeding diligence reestablished and reformed the people."

Appended to the above is a statement that the synagogue was destroyed in the eleventh year of Ying-tsung (A. D. 1446,) and most of the books spoiled by water, but that fresh books were supplied by Israelites from Ning-po and Ning-hea, one of whom named Yu, from Ningpo, brought in 1462 a complete copy of the law, by which they corrected what they had remaining. And that in the second year of Hung-che (A. D. 1490), the synagogue was rebuilt at the expense of Yeu-too-la.§

* Some say 200,000, but others 300,000.

† This was their constant assertion. It is to be accounted for by the omission of Cainan from the genealogy. (See the preceding chapter.)

‡ Not the Chow empire of all China, but their earlier domination in the kingdoms now provinces.

§ Qu. Ventura?

II.

(Erected by Tsu-tang, Treasurer of the province of Sze-chuen, in the fifteenth year of Hung-che.)

"The law of Israel. Adam the first man was from Teën-chu* in the west. The Israelites have a law and tradition. The law is contained in five books, or fifty-three sections. [Then follows a commendation of the law.] The Israelites worship heaven as we do: the author of their law was Abraham their father: Moses their legislator gave them his law. In the time of Han they settled in this country. In the year 20 of the lxvth cycle (A. D. 1163), they brought a tribute of Indian cloth to the emperor Heaou-tung;† Being well received they remained in Kae-fung-foo, which was then called Peën-lang. Then they were seventy Tsung‡ (i. e., surnames or clans). They built a synagogue, and in it laid up sacred books, which concern not only themselves but all men, kings and subjects, parents and children, the old and the young. Whosoever studies therein will perceive that their law differs but little from ours. Their summary is, to worship heaven, to honor parents, and to give due veneration to the dead. This people excelling in agriculture, in merchandise, in magistracies, and in warfare, are highly esteemed for integrity, fidelity, and strict observance of their religion. Their law was transmitted from Adam to Noah, from Noah to Abraham, from Abraham to Isaac, to Jacob, to the twelve tribes, to Moses, to Aaron, to Joshua, and to Ezra, who was a second lawgiver."

III.

(Erected A. D. 1663, the second year of Kang-he, by a Mandarin, afterwards Minister of State.)

[After mention of Adam, Noah, Abraham, and Moses, he extols] "the virtue of Abraham, who adored the effective and preservative cause of all things, without any image or figure. Of the law which Moses received on Mount Sina there are thirteen copies, besides other books. The Israelites came to China in the time of the Chow (dynasty)." [After praising their constancy in religion, he adds.] "They scarcely differ from us in the worship of heaven, in the duties of civil life, or in honoring the dead. The Sabbath was anciently observed by the Chinese. The Hebrew letters resemble the old Chinese."

[Then is related at length the inundation of 1642, in which the synagogue lost twenty-six of its volumes. Also is described the care taken in 1654 to revise, restore, and transcribe their books, with the names of persons who assisted in rebuilding the synagogue.]

* Gaubil says, that Chinese books mention five places under this name. The first near Medina, in Arabia, the others are in Tartary.

† Cotton cloth was first woven in China, near the end of our thirteenth century. "Morrison's View," &c.

‡ That Tsung denotes a clan, is seen from what Domengu was told, that in the seven Tsung then remaining there were a hundred families. A century earlier Ricci, was informed of ten or twelve Tsung of Israelites subsisting in Kae-fung-foo.

IV.

[This inscription is of the same subject-matter as the last; but has added the names of the seven Hebrew Tsung, then residing in Kae-fung-foo, viz., Tao, Kin, Che, Kao, Teman, Le, and Ngai.]

By these durable and respectable documents we are directed to two æras of this colony's arrival in China. The second of the tablets states, that "in the time of Han they settled in the land," i. e., between A. C. 205 and A. D. 220. The third affirms that they arrived in the time of the Chow, i. e. between A. C. 1122 and 249. And it deserves remark, that these two inscriptions, for whatever purpose, or from whatever motive, were set up by non-Israelites.

A third date has been deduced from the answer to Gaubil, in 1723, when he inquired of these how long they had been in the country, and they said, about 1650 years. Now this would coincide with the Roman overthrow of Jerusalem, and be included in the dynasty of Han: but may it not denote the period of their coming to Kae-fung-foo? and as we know that their compatriots have resided and prospered in other parts of the empire, the latter may have been settlers from the prior dynasty of Chow.

It has been said that they are a remnant of the ten lost tribes; but there are no reasons for the supposition beyond the asserted ignorance of the denomination Jew, expressed by the first visitor to Ricci, and the fact that fragments of those broken tribes are really to be found in several parts of Central and Southern Asia.

But that the Hebrews in Honan are Jews of the restoration from Chaldæa, is evident from the following considerations:

1. The tablets speak of a tradition of the law from its origin to the time of Ezra, "the second lawgiver and reformer of the people;" a description which implies a knowledge of the reëstablishment in Jerusalem.

2. They possess, besides some portions of the prophetical books written after the captivity of the ten tribes by Shalmaneser, a few verses of Daniel, and the book of Esther (whom they venerate under the title of "the great mother"), in which the word *Jew* occurs many times, although the word *Israel* and *Israelite* are not found there at all.

3. Their Haphtorah (a selection dating only from the persecution by Antiochus Epiphanes, about A. C., 170) comprises portions out of prophets who lived in Jerusalem during the second temple, as Zechariah and Malachi.

4. They have adopted the Seleucidan æra of chronology.

5. In the list of rabbis annexed to the section-book, *Bereshith*, are found the titles, "our master, our rabbi," &c., which give it

quite a Talmudic complexion : and they have Rabbinical rules for slaughtering.

6. The synagogue inscription over the emperor's tablet, is a verse from Scripture, frequently repeated in Jewish liturgies to the present day.

The force of all the above reason might indeed be abated, by taking into account, that for several centuries their sacred books and some of their teachers, have reached them from another country in the west, and concluding that thus only may have been imported the later Scriptures and Jewish peculiarities. But this conclusion is entirely gratuitous, without evidence of even the lowest degree.

That this, however, is a very ancient off-shoot from the Jerusalem Jews, anterior, probably, to the incarnation of Christ, seems plain from their ignorance of his name Jesus, that "which is above every name," until it was mentioned to them by the missionaries; perhaps, also, from their indifference towards the crucifix; from their freedom from Rabbinical despotism; and above all, from those religious usages in which they differ from all Jews known elsewhere, such as reading the law through a veil, erecting a throne for Moses, together with their diversity in the sections of the law, and in their ritual of worship. But these will not lead us to declare their descent from the ten tribes.*

We have sufficient testimony of their similarity for enabling us to connect them with the families of Judah and Benjamin, every day before our eyes; and, at the same time, a sufficient discrepancy to prove that the two branches of the same people have been long without mutual intercourse.

Their own account of arrival thither is merely that their forefathers came from the west, probably by way of Khorassan and Samerkand, the main route of ancient commerce in that direction: and their use of Persian words has been connected with this circumstance.

* The Abbé Sionnet, in 1837, published a memoir on the subject, which has been commended by eminent scholars; in which he contends for the earliest supposed migration of this people, and that from the following reasons:—

1. A comparison of Jewish with that of China, under the dynasty of Chow.
 2. The traditions to be found in Chinese works, written some centuries before the Christian era, in which allusions are made to Paradise, the tree of knowledge of good and evil, the rainbow after the deluge, Noah's sacrifice, the woman changed to a statue, the seven years' famine, the manna with a pleasant taste, the rock which gave out water when struck by a rod, the sun arrested by command of a chief, &c.

3. The Divine name in the Hebrew religion, being found in the Tao-te-king of Laou-sze, written six centuries before our era.—See Appendix E.

But can the first of these be clearly established? and would not the second and third be answered by the great probability of Laou-sze having procured the Hebrew law in Assyria during the seventy years' captivity, at the same period with Pythagoras, the western philosopher?

A solitary glimpse into their middle-age history is found in an account of India and China, by two Mohammedan travelers of our ninth century,* who describe a rebel, named Bae-choo, taking Canton by storm, in A. D. 877, and slaughtering 120,000 of Mohammedans, *Jews*, Christians, and Parsees.

Their residence in the central empire seems to have partaken of the monotony and comfort of the native Chinese; and the tablets erected by Gentile neighbors in their very synagogue, open to the world, and challenging contradiction, bear witness to the esteem which this community in general has maintained, and the honors to which members of it have arrived in various pursuits of life.

There is much of pleasure in perceiving how freshly they retain the sentiment of their nationality, as we find them rehearsing to their visitors the leading events of scriptural record, particularly how they had formerly inhabited a country in the west which Joshua conquered after leaving Egypt, and traversing the Red Sea and Desert with their people, to the number of sixty *wan* (myriads); commemorating their ancestors, even though it be with Chinese modes of reverence—paying respect, even though by mistake, to the picture of Rebekah and her children; and, perhaps, not less exhibited by their attachment to the Hebrew language under circumstances of so much discouragement, and by the pleasure they showed in inviting the missionaries to read to them some Hebrew Scripture.

Had there been a visitor from Europe of the family of Abraham, we cannot doubt that he might have gathered information more ample and more definite respecting this colony, than that now in our possession. Not every Christian preacher is competent to succeed in such a task, even when no difficulties arise from adverse prejudice, or a want of facility in the standard language. And when we consider how greatly the dialects of the several Chinese provinces vary from each other in pronunciation, we can scarcely wonder that the Jesuits frequently complained of the replies to their questions being nearly unintelligible; just as those questions also may have been to the persons to whom they were addressed.

Fortunately, the Hebrew books and the Chinese inscriptions were not so liable to misinterpretation.

Here we close our long extracts from Mr. Finn's little book, and they are sufficient evidence of the high value we put upon his work. His "reflections", with some remarks of our own, must be reserved for another occasion.

* Translated by the Abbé Renaudot. Paris, 1717.

ART. II. *An account of the great destruction of life by fire, at a theatrical exhibition held near the Hall of Literary Examinations in the city of Canton, 25th May, 1845.* WRITTEN BY LIANG SHIH PWAN.

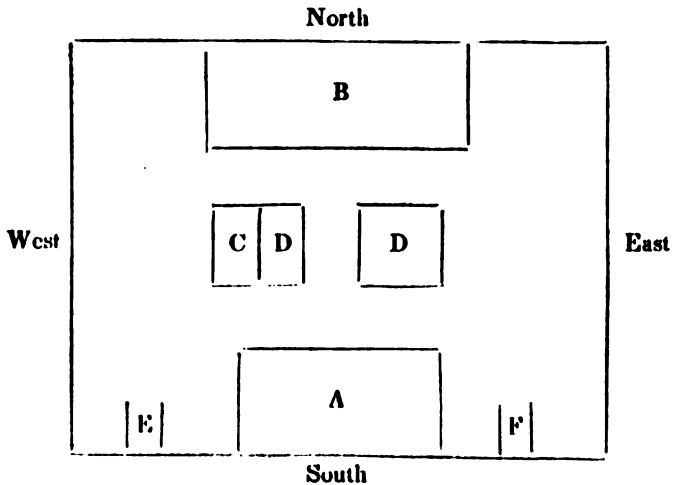
It is an ancient custom in the south of China to give thanks to the gods (*lares rustici*) who (are supposed) to preside over the grain, and to go forth to visit the idols. Generally these are attended with great excesses and prodigality,—customs which have been transmitted from former times. Therefore on this occasion there was a collecting together to stroll about at leisure and without restraint. The 19th day of the 4th month (24th May, 1845), was the birth day of *Wháh-to*, an ancient physician and surgeon. In front of the *Hioh Kien* (Hall of Literary Examinations) a theatrical performance is kept up for several successive days; the spectators, men and women, like clouds are accustomed to assemble on the occasion. This year the *Kingfuh* company of theatricals (literally the happy and blessed company) superintended the performance. This company in singing and tumbling surpasses all others, consequently groups in united masses like swarms of bees repaired thither. Men are naturally addicted to roaming, which is to delight in approaching the fire pit (*Facilis decensus averni*). Do they not know that heaven is displeased with such extravagances, and that by a great conflagration it has shown to men that they should guard against such doings in future? One day having elapsed, on the 20th day (25th May) at 10 o'clock *A. M.* at length these actors caused *Hwui-luh* (a god of fire) in the twinkling of an eye to reduce their stage to ashes, like a vast fire on a mountain that cannot be extinguished. Alas! the gems and common stones (the good and indifferent) were all burnt with scarcely a remnant. Immediately the officers of government made investigation and reported, of spectators, men and women, young and old, were burnt to death one thousand three hundred seventy and odd! Others, who with burnt heads, lacerated foreheads, severed arms and maimed limbs, fleeing in trepidation returned to their homes where they perished, are not included in this number. This severe judgment has not a parallel. Rumor states the cause of this to be that, in a temporary building on the west side, there was an infamous old woman, named the *Black Moutan* (*Hih Máu-tán*), smoking her tobacco through water, who carelessly dropped some fire, and pre-

sently the temporary building ignited, and quickly the flames extended to the roof before it could be extinguished. The multitudes were alarmed, and in their haste to escape, the eastern gate being for some reason locked, and the western door being the only remaining avenue of escape, they all rushed to this, like a mountain torrent, and the heavy arch over it fell down, when the minds of the whole multitude became the more confused, and the fire being truly fierce, they trampled each other to death. At a little distance, on the north side, there were more than 600 men standing up, who, running into the Hall of Literary Examinations, fortunately escaped the fire; and after a time, when the conflagration subsided, some men came out of the Hall, and stated with tears the particulars of this calamity; this fierce judgment, reaching to the sky, originated from the hand of one infamous old woman. Why such venom!

Since writing this, a friend has addressed me saying, alas! try and consider this affair; is it of man? or is it the purpose of heaven?

There were eight shops involved in the conflagration, and those who perished by the fire are not less than 2,000! Furthermore, I find, on examination, that in the 18th year of Kiaking (1813), at a theatrical exhibition, at the same place, by the falling of the wall on the south side, fifty or sixty persons were crushed to death; therefore this singing and tumbling may be called a judgment, as is manifest from these coincidences, which should serve as a future warning.

The following diagram illustrates the scene of the calamity.



A The theater. B The Hall of Literary Examinations.

C D and D Temporary buildings for the spectators.

D D The apartments for men.

C The apartment for women, where the fire commenced.

F The southeast gate, locked. E The southwest gate the only one open.

Our friend Liáng, the writer of the foregoing notices, will please accept our best thanks for his communication. His estimate of the numbers lost in the conflagration is probably too low. Usually, at such theatrical exhibitions in Canton, there are present many who come to the city as strangers and visitors; and it was no doubt so on this occasion. The exact number of the lost, therefore, cannot be ascertained. The scene must have been horribly terrific. The whole area of the enclosure was covered with the dead: in some places the bodies were piled upon each other; in others they were burnt almost to ashes; while here and there large masses of human bodies were found standing erect, crowded densely together shoulder to shoulder! These were from various and distant parts of the city, and from among all grades of the people. Eleven persons are known to have been lost from one family. The effect was great. "The tears of the people flowed in torrents!"

ART. III. *Meteorological notices of the thermometer, &c., made in Bangkok, Siam, during five successive years, ending 1844.*

By J. CASWELL.

FROM an inspection of the following tables, it will be seen that there is great uniformity of temperature in this country. During the five years to which these notices belong, I have not known the mercury to rise higher than 97 degrees, nor sink lower than 61°. In January of the present year, however, it stood at one time as low as 51°. The observations for 1844 may be regarded as a little more accurate than those of the preceding years. Formerly it was my practice to notice the thermometer as it hung in my house; but during 1844 it was placed outside early every morning, where the mercury sometimes stood three or four degrees lower than it would inside. I regret that the daily range of the mercury was not marked during the years included in these notices. During the first four months of the present year the report is as follows. Greatest daily range 24, 16, 15, 15. Smallest do. 10, 8, 3, 4. Average daily range 16. 03, 12. 64, 10. 90, 10. 60. During the hot season, reckoning from the middle of February to the middle May, the mercury, in

the morning, seldom stands below 77, or above 83. In the hottest part of the day it is seldom seen below 87, or above 93. The rainy season usually commences about the middle of May, and lasts till about the first of November, when we commonly have two or three weeks of quite warm weather before the setting in of the N. E. monsoon. During this season the temperature of the mornings varies but little from that of the mornings in the hot season; but that of the afternoon is about five degrees lower than the corresponding time during the hot season.

	1840.	1841.	1842.	1843.	1844.
<i>Synopsis of means.</i>					
January,	77. 16	78. 77	79. 32	77. 53	74. 59
February,	80. 80	80. 84	83. 13	79. 50	79. 32
March,	83. 58	85. 73	83. 73	83. 71	85. 79
April,	83. 60	87. 25	84. 50	85. 03	85. 32
May,	84. 08	84. 67	83. 41	84. 75	84. 58
June,	82. 27	84. 40	83. 12	84. 44	82. 50
July,	82. 66	84. 39	81. 92	82. 51	81. 28
August,	82. 38	84. 84	82. 16	82. 75	80. 07
September,	82. 83	83. 48	82. 02	82. 01	80. 15
October,	81. 77	84. 55	80. 57	81. 27	79. 70
November,	81. 15	82. 58	78. 92	80. 83	77. 52
December,	76. 34	80. 40	77. 11	75. 45	76. 98
<i>Synopsis of extremes.</i>					
January,	61-89	65-90	66-88	64-89	62-90
February,	71-91	70-90	74-90	70-90	62-92
March,	73-94	76-94	77-91	73-93	73-97
April,	75-95	95-97	77-93	77-94	73-97
May,	75-73	78-94	78-93	76-96	73-97
June,	76-91	78-93	77-91	77-95	75-90
July,	76-91	80-91	77-90	77-90	75-90
August,	76-91	79-93	76-90	77-91	74-89
September,	75-93	78-89	75-92	75-92	74-88
October,	74-91	77-93	72-91	71-90	74-89
November,	68-89	75-90	68-88	70-90	64-86
December,	65-87	70-90	62-88	61-88	63-88
<i>Mean temperature of each year.</i>					
	81. 55	83. 75	81. 66	81. 65	80. 65
<i>Extremes of temperature each year.</i>					
	61-96	65-97	62-93	61-96	62-97

	1840.	1841.	1842.	1843.	1844.
<i>Synopsis of rainy days.</i>					
January,	1	1	1	0	2
February,	3	1	2	9	2
March,	2	1	11	3	4
April,	9	5	10	5	8
May,	18	19	20	10	18
June,	21	15	23	12	21
July,	16	14	12	18	20
August,	19	17	11	15	25
Sepember,	14	12	18	21	21
October,	9	17	14	9	16
November,	8	11	4	2	12
December,	6	5	1	6	3
	126	118	127	110	152

ART. IV. *Easy Lessons in Chinese: or Progressive exercises to facilitate the study of that language, especially adapted to the Canton Dialect.* By S. Wells Williams. Macao, printed at the office of the Chinese Repository, 1842.

NECESSITY, advantage, convenience, and pleasure are all alike every year and month putting forth and urging new claims for studying the language and dialects of the celestial empire. These claims are beginning to be recognized, and somewhat of due consideration is now given to them. As an instance of this, we are happy in being able to state that, a circular from H. B. M.'s foreign office has recently been addressed to all the British consular establishment in China, recommending, especially to the junior members, the assiduous study of the Chinese language, and intimating that proficiency in this study shall, other things being equal, regulate the scale of preferment.

The acquisition of this language is not so difficult as many suppose, and no one will fail to acquire ability to speak it, if recourse be had to the proper means. The words are easily spoken and easily remembered; and constant practice will very soon give facility in their use. We have known an instance, where in one hundred days an individual acquired such ability to speak the court dialect,

that on all ordinary subjects he could maintain easy and intelligible conversation. We have also known unlettered persons who have acquired the oral language of the Chinese in a few months, and that too without any effort, beyond what the child naturally makes in learning its vernacular. The great difficulty has been—and is—that people do not try, or try by wrong means. Constant practice is the main thing; and no one who resolves, and keeps the resolution, to use the Chinese, and nothing but the Chinese, constantly, will long continue ignorant of this language. Let any one, who is in daily contact with the people or officers of China, lay aside the old ridiculous jargon, and try to speak as the Chinese themselves speak, and the requisite ability to do so will very soon be acquired. This acquisition, by means of *constant* practice, will be greatly facilitated by having recourse to such books, as have been prepared for this specific object, and of which the *Easy Lessons* afford us a good specimen.

This little volume, of 288 neatly printed octavo pages, was published three years ago, and was briefly noticed in the *Repository* for July 1842. We then promised to give an analysis of the work, which we will now do, showing as well as we can its character and object. “The volume is most respectfully inscribed to D. W. C. OLYPHANT, ESQ. of New York, U. S. A., the steady and manificent friend of all efforts for the good of China.” The author says—

“The design of this volume is to provide a book suitable to be put into the hands of persons commencing the study of the Chinese language, not only in China itself but abroad; to be a work which can be advantageously used by the foreigner in his own country, or on his voyage hitherwards, as well as after his arrival among the people. It is introductory to larger works, yet has somewhat of completeness within itself; for while some of the lessons will require no aid from other books in order to understand them fully, for those in the two last chapters the student will probably need the help of a teacher or a dictionary to learn all their meaning. But if he has learned the previous lessons as thoroughly as he ought, he will no doubt be gratified with the degree of facility with which he can read them, and feel that he has made some progress in acquiring the language.

“The first four chapters, with the VIth, VIIth, and IXth, are as applicable to the study of any other dialect as to that of the Canton, as they contain little or nothing local or provincial. The remarks in the first three chapters should be carefully read, and it will probably be found by experience that the best way to commence learning cha-

acters will be to begin with the radicals, and make them as familiar as an alphabet is made in other languages. Their universal use in the composition of characters, their influence upon the general meaning of words, and the use made of them in arranging the imperial dictionary of Kánghí, together with the aid they afford in remembering the component parts of characters, are all strong reasons for taking them up at first. The various points briefly touched upon in the second and third chapters, regarding the construction of characters, and the rules for reading and writing Chinese, are it is hoped explained with sufficient clearness to serve the purposes of the beginner, and enable him profitably to read what other authors have said more at large upon the same subjects. Mr. Callery's *Systema Phoneticum Scripturæ Sinicæ*, referred to on page 47, contains nearly fourteen thousand characters arranged under 1040 primitives. These primitives are arranged according to the number of their strokes, and those consisting of the same number are placed in succession according to a kind of alphabetical plan, in which the first stroke on the left hand corner is taken as the initial letter. It seems, from a careful examination of this system, that to render it useful in learning the characters, the meaning, the form, the name, and the collocation of this list of primitives ought all to be made very familiar; since all the characters in Part Second of the book (only about one third, however, of all in the Chinese language) are arranged under them. It is almost unnecessary to observe that the method adopted by the Chinese scholars who compiled Kánghí' dictionary has not, by this arrangement, been simplified or improved, so far as classifying the characters in the language, or facilitating the labor of finding them, is concerned. The *Systema Phoneticum* will, however, furnish the scholar with all that has been said upon the primitives, and aid the advanced student very much in comparing the meaning of characters in which the same primitive is joined to different radicals.

“If the student is learning any other than the Canton dialect, he can by the help of his teacher interline the sounds of the characters underneath the original in those chapters which contain reading lessons. If he has not the help of a teacher, he need not pay much attention to the sounds, but have more regard to the meaning of the words; for their sounds and tones are to be learned from the living voice, and no system of orthography can do much if any more than aid that. As he advances in his studies, he will probably find that the meaning and the structure of a character are much more closely

connected in his mind than the sound and the structure; for if he has forgotten the meaning of a character, its component parts will be imperfectly remembered, while the sound of those characters he has read, but whose meaning he does not remember, will soon pass out of mind.

“The conversations in chapter V., and the exercises in chapter VII., probably cannot be used in other dialects to much advantage without some slight alterations, which the student will find to be a good exercise to make. It seemed desirable to furnish a few sentences to be used with a teacher when the student first sits down with him, and with servants when occasion requires, both of whom may know nothing of English; the former ought not to be suffered to talk English even if he knows it.

“Almost all grammatical remarks upon the lessons have been omitted, for that part of the study of the language belongs to other treatises solely devoted to it. The books required for the thorough study of the Chinese language are numerous; some of them have not yet been commenced, and others have been but imperfectly executed. The simple object of this volume is to furnish a few easy lessons for the beginner, so prepared as to lead him on from one step to another; it is designed to form one in the series of work, which, it is to be hoped, will ere long be prepared. It is intended to be, as its Chinese title indicates, 拾級大成 *Shíp K'ap Tái-shing*, Short Steps to Excellence, and the degree in which it will aid the scholar to attain that excellence in the language he looks forward to, will depend as well on the faithful use made of it as on its adaptation to that end.

“These lessons are also tolerably well fitted for teaching the English language to Chinese lads who are somewhat advanced in that study; they will at once see the difference between the idioms of the two languages, and learn both to translate from their own tongue into idiomatic English, or to turn short English sentences into Chinese. The Hamiltonian plan of verbal rendering seems to be well fitted to assist each party to learn the other's language. Some explanation and assistance will however be necessary to enable a native youth to use these exercises advantageously.

“It is unnecessary to repeat any of the observations made here and there in the course of the work. If any of them deserve to be repeated, it is perhaps that upon storing the mind with Chinese sentences, and even paragraphs, by committing them to memory. Such an exercise, in some measure, reconducts the scholar over the same ground he trod when he learned his mother tongue. He need not

be solicitous about the rules of grammar or the elegancies of style, until he has acquired a stock of words and phrases in which, as in examples, he can instantly see the application of the former, and relish the niceties of the latter. It is enough at first to know that such is the way the Chinese talk and write, and that they understand what is thus said and written.

"In preparing these lessons, some aid has been derived from fellow-students, and some extracts have been taken from Chinese Chrestomathy; the system of orthography is the same as in that work, and the exercises in writing are also the same. The hope is cherished that this volume will facilitate the acquisition of the Chinese language, and by inducing some to commence the study who have been deterred by its forbidding aspect, and disheartened at its reported difficulty, thus assist in improving the intercourse between two great portions of the human family—those who speak English, and those who can understand Chinese. The time has come when their intercourse must be in some other commodities than those of the shop, and every friend of man will rejoice to see so mighty and so ancient a race as the sons of Hân about to be made acquainted with the arts, the improvements in social life and the knowledge of the West, together with that greatest gift, the fountain head of all other excellencies, the religion and the hopes of the Bible. To the advancement of all these objects, and the extension of every measure to promote an honorable and Christian intercourse, is this volume contributed." Here ends Mr. W.'s preface.

Chapter first gives us a full and very satisfactory account of the *radicals*, keys or indices. It would appear from a general survey of the language, that when the compilers of the imperial dictionary began to arrange the characters, "the problem they endeavored to solve was, to select such characters, for keys or radicals as should be easily recognized," while reference to an arrangement into natural groups was not neglected. The majority of characters was easily assorted, but there would still be many left to be arranged by some one of their constituent parts, of which the most important and prominent was taken as the radical and the arrangement made accordingly. The number of keys has not always been the same, some lexicographers have taken more and some less. The *Shwoh Wan*, for example, has all the words of the language arranged under 540 radicals or heads. In the imperial dictionary of Kánghí they are arranged under 214, which gives an average of little more than 200 characters under each. Mr. Williams recommends "the stu-

dent to learn these 214 radicals in their order, so as to be able to write them memoriter, and repeat their names and meaning."

Chapter second is occupied with remarks on the primitives. Mr. W. thus introduces this subject.

"By the term *primitive* is meant that part of characters, which is joined to the radical, to form a new one. For instance, in the words *tung* 同, *lan* 樓, *lin* 憐, &c., the part of the character on the right, viz. 同, 樓, and 憐, is the primitive. The meaning of the terms is also extended so as to include these characters, even when standing alone, or when they are spoken of as filling this office;—and the word is used in this sense in the preceding chapters. This part might also be called the phonetic or vocal part, inasmuch as it gives its own sound to a very great proportion of the characters; but as this rule has a multitude of exceptions, *primitive* appears to be on the whole the best term. It is not applied thus, however, on account of its original use, or for priority of any sort, but merely as a convenient term to express that part of a character which is not the radical; it is primitive solely because it was formed prior to the compound characters in which it is found. The term *derivative* has been used by Marshman to express the compound characters formed by the union of a radical and a primitive, and when speaking of them in this connection, may be used to avoid a periphrasis.

"The number of primitives in the language,—that is the number of different characters, exclusive of the 214 radicals, which combine with a radical to form derivatives,—3367, according to D. Marshman from whose *Clavis* the following estimates are derived. They are not, however, all equally prolific in their philological progeny. More than seventeen hundred of them combine only once with a radical to form a third character; and as they are themselves for the most part compounds of radicals joined to simpler primitives (i. e. such as belong to class V.), they hardly deserve that name. For instance, one of the derivatives of *lung* 龍 is *chung* 寵, formed by joining that primitive to the radical *min*, 宀; this compound character joins once with *yan* 人, to form *chung* 僮, which according to Káng-hí's Dictionary means deflected, and which probably would not be met with once in a hundred volumes. For all practical purposes, therefore, these may be excluded from the list of primitives. There are also 452 others, formed, generally speaking, in the same manner, each of which produces only two philological shoots, and these may also be discarded, and for the same reason. These two sums, making

2178 characters, which, as they are the parents of only 2630 derivatives, and are themselves mostly included and defined under simpler forms, can have little or no influence on the great mass of characters, and may be considered, to borrow a term from natural history, as aberrant forms of their own primitive. There are then left 1689 primitives, out of which, by the addition of radicals, are formed about five sixths of all the characters in the language. The number of derivatives from any one of these primitives varies from three up to seventy-four, which is the highest, but the average is scarcely fifteen to each. To this number, the 214 radicals must be added, (for the majority of them also act as primitives in a greater or less degree,) making a total of 1903 primitives, from which, by the addition of 214 of their own number, at least seven eighths of all the characters in the Chinese language are formed:—a proportion, that for all practical purposes, is fully equivalent to the whole.

“The primitives may, for convenience, be arranged into five classes, according to the relation they bear to the radicals. These are:

“I. The 214 radicals themselves, when used as primitives

“II. Primitives formed from a radical by an addition that of itself is unmeaning.

“III. Primitives formed from two radicals, or those which can be separated into two complete radicals.

“IV. Primitives formed of three or four radicals.

“V. Primitives formed from a derivative by the addition of another radical, or by the combination of two primitives.”

The whole of this chapter deserves a careful reading, and affords the student a very correct idea of the structure and nature of the language. It closes with the following paragraph.

“Attempts have been made by scholars to trace a leading idea running through all words containing the same primitive. Dr. Marshman, in a chapter on the primitives, in his *Clavis* (republished in the *Chinese Repository*, vol. IX., page 303), has several groups of characters, through which he endeavors to trace one leading idea; his remarks are worthy of attention, and have not been overlooked in writing these paragraphs. Mr. Lay, in an article in the *Chinese Repository* (vol. VII, page 255), has also several remarks on this subject; and M. Callery, a French gentleman, has published a dictionary on this plan. These writers have probably said nearly all that is worth saying on the subject. There can be no doubt that many characters can be selected from the body of the language, whose component parts do give the idea of the derivative; several have already been brought for-

ward. They are worthy of notice because they frequently illustrate Chinese notions; but as they have been often quoted and illustrated by writers on the language, they have, perhaps more than any one thing else, tended to strengthen an idea current in the west, that the Chinese language is a wonderful collection of ideographic symbols, which are intelligible to different nations merely by presenting them to the eye, while they cannot be understood when spoken; and that in some magical way, a Chinese, a Cochinchinese, and a Japanese, who had never before seen each other, and could not understand a word of each other's conversation, as soon as a phrase in Chinese was handed to them, were able to communicate intelligibly. An anecdote is told of Scaliger, who, being visited one day by a scholar from Edinburgh, and addressed in Latin, begged his pardon, and requested an explanation, as he did not understand Gaelic. He would have understood, if his visiter had written his salutation, and this is just the case with the three Asiatics. The preceding paragraphs will tend to explain the manner in which this idea has originated, and show that, as there is no integrant sound in the character itself (as there is in an alphabetical word) which can be learned by inspection, or by observing any rules of pronunciation, its sound must be learned traditionally, while its meaning is ascertained from dictionaries, or from the context. This peculiarity has, probably, been the chief cause of the dialects now existing in the empire."

Chapter third, on the orthography, tones, &c., has been in part borrowed from the Chinese Chrestomathy, and we pass it over without remark.

Chapters IV., V., VI., give a good variety of lessons in reading and conversation, the Chinese character for the most part being accompanied with two translations, one literal and the other verbal.

The "*classifiers*," so called, form chapter VII, perhaps the best in the book. This subject has never yet received the attention it deserves.

The remaining chapters, VIII., IX., X., comprise a large variety of exercises in translating, and cannot be too carefully read by those who purpose learning to write the Chinese language.

In closing this brief notice of the *Easy Lessons*, we have only to remark, in its favor, that, taking it all in all, it is one of the best books that can be put into the hands of any one, who is sitting down to commence the study of Chinese in the Canton dialect.

ART. V. *List of foreign residents in Canton, July Anno Dimini eighteen hundred and forty-five, with notices of their factories, houses, &c.*

WITHIN a few years there has been almost an entire change of foreign residents in Canton; and the alterations in their residences are neither few nor unessential. By turning to a list published by the late hon. Mr. Morrison in 1832, it will be seen that, excepting the Parsees, the names of only three, then resident in Canton, are found on the accompanying catalogue.

The thirteen factories, counting from the east stood thus—

THE CREEK ON THE EAST.

- | | | |
|--|--|---|
| NORTH.

THE THIRTEEN FACTORY STREET. | 1. | <u>Creek factory, or I'ho (Ewo) hong.</u> |
| | 2. | <u>Dutch factory, or Tsih-t hong.</u> |
| | 3. | <u>English factory, ar Pauho hong.</u> |
| | | Hog Lane, or San-tau lan. |
| | 4. | <u>Chow-chow hong, or Fungtai hong.</u> |
| | 5. | <u>Old English factory, or Lung-shun.</u> |
| | 6. | <u>Swedish factory, or Sui hong.</u> |
| | 7. | <u>Imperial factory, or Má-ying hong.</u> |
| | 8. | <u>Pau shun hong.</u> |
| | 9. | <u>American factory, or Kwáng-yuen.</u> |
| | | China St., or Tsingyuen kai. |
| | 10. | <u>Mingkwa's hong, or Chung-ho hong.</u> |
| | 11. | <u>French factory.</u> |
| 12. | <u>Spanish hong.</u> | |
| | Old China St., or Tung-wan kai. | |
| 13. | <u>Danish hong, or Tehing kai.</u> | |

RIVER.

Each of the factories, or hong, as the Chinese call them, extended from the street on the north to near the bank of the river on the south. The Creek, on the east, runs parallel with the factories; the river nearly due east and west.

WEST.

Thus they stood prior to December 7th, 1842, occupying a plot of ground extending, say, sixty rods from east to west, and forty or fifty from north to south. The factories were divided into three, four, or more houses, built chiefly of brick, and most of them only two stories high. Before the Creek hong there was a small custom-house station, and another one in front of the Swedish and Imperial hong. There were also small inclosures before the Dutch, the English, and the Danish.

December 7th, the day above named, the three eastern hong, between the creek and Hog Lane, were burnt by a Chinese mob; and on the 26th October 1843, the three on the other extreme were nearly all destroyed by a fire, which originated in a Chinese house a few rods in the rear of the factories. The latter three have all been rebuilt, and in a miserable style. The other three are now being rebuilt,—or rather, on the site of the old ones, houses of a new and much improved order are being erected. The old custom-house stations in front of the factories have been reduced; the enclosures before the Dutch and English still remain; and on the ground in front of the old Danish, Spanish, French, and Mingqua's, lines of houses, of an inferior order, have been erected, extending quite down to the river; while between these and the garden, in front of the English factory, the whole space has been enclosed by a high fence, and the ground tastefully laid out, partly covered with turf and shrubs, and partly occupied with chunamed walks.

The factories, as they now stand, are but poorly fitted to accommodate the foreigners resident in the provincial city. They are neither sufficiently spacious nor airy. They afford a few, and but a few, good houses, and many of the residents are compelled to take up with quarters that are both inconvenient and unhealthy. Country seats and larger houses are almost indispensable, and these we suppose will ere long be enjoyed by men from afar, as well as by the Chinese, since both are henceforth to dwell together in peace, each enjoying the same advantages!

The following list of residents has been prepared with some care, but we fear it is yet incomplete; and hope the errors that are found in it, will be viewed indulgently.

DANISH HONG, OR TE-HING KAI.		
No. 1.	Noormhamed Dattoobhoy.	No. 5.
	Mulloobhoy Doongersay.	A. Viegas.
	Thamerbhoy Allam.	J. J. Viegas.
	Alladine Peremjee.	No. 6.
	Nanjee Tassom.	William Lane.
	Curim Nujjee.	No. 7.
	Cbromjee Eesub.	Henry Rutter.
	Mhamud Thanee.	William Rutter.
	Goolam Husson Camalbhoy.	No. 8.
No. 1.		Edward Vaucher.
	J. B. Rodrignes.	No. 9.
	M. D. Bernadino.	Arthur Agassiz.
		Edmund Moller.
No. 2.		No. 10.
	S. E. Patullo	Rev. J. Lewis Shuck and fam.
		Rev. T. T. Devan w. p. and fam.

1845
1846

List of Foreign Residents in Canton

- No. 12.
M. J. Senn van Basel.
W. T. H. van Ryck.
Louis Wyman.
- No. 13.
Carsum Jesup.
- No. 14.
Byramjee Muncherjee Bhundara.
- No. 15.
H. G. H. Reynvaan and fam. (ab.)
L. Carvalho.
- No. 16.
Rev. E. C. Bridgman, D. D. and fam.
Joaquim dos Anjos Xavier.
NEW HONG, or SOUTH TE-HING KAI.
- No. 1.
George C. Bruce.
Henry Robert Hardie.
- No. 2.
C. Campbell.
- No. 2.
Daya Jamal.
Dosabhoy Mawjee.
Byramjee Pestonjee.
- No. 3.
Henry Balkwill.
- No. 4.
E. Jean Garreta.
Robert Ker.
John Thomas Cuvillier.
- No. 5.
Y. J. Murrow.
C. Clarke.
- No. 6.
B. Seare.
- SPANISH HONG.
Henry Moul.
George Moul.
- FRENCH HONG.
No. 1.
Burjorjee Framjee Cohedaroo.
Pestonjee Hormusjee Cama.
Dhunjeebhoy Hormusjee Huckimna.
Sorabjee Framjee Curraca.
Nanabhoy Hormusjee.
Rustomjee Merwanjee Nalearwala.
Rustomjee Burjorjee.
Nusserwanjee Bomanjee Mody.
Munchersaw Nusserwanjee Mody.
Rustomjee Dadabhoy Camajee.
Bomanjee Eduljee.
Dadabhoy Eduljee.
- No. 2.
L. Bovet.
- A. Bugnon.
- No. 3.
Maneckjee Nanabhoy.
Rustomjee Framjee.
Bomanjee Muncherjee.
Limjeebhoy Jemsetjee.

- No. 5.
Shamsodeen Abdoollatif.
Jafurbhoy Budroodeen.
Shurruffully Chadabhoy.
- No. 6.
Pestonjee Nowrojee Pochajee.
Dorabjee Nesserwanjee Cama.
Pallanjee Dorabjee Lallaca.
Ardaseer Dhunjeebhoy Wadia.
Hormusjee Nesserwanjee Pochajee.
- No. 7.
Francis B. Birley.
- No. 8 and 9.
George B. Dixwell.
John Heard.
Joseph L. Roberts.
Oliver E. Roberts.
John S. Bruen.
- NEW FRENCH HONG.
No. 1.
G. Lunn, M. D.
- No. 2.
John Paton Watson.
Samuel Mackenzie.
- No. 3.
Maximilian Fischer and family.
William A. Meufing.
Edward Reimers.
- No. 4.
Philip W. Ripley and family.
Henry Hammond Smith.
- No. 5.
P. Tiedemanjr.
L. C. Delmarle.
F. H. Tiedeman.
- No. 6.
J. C. Vincent.
Richaed Brown.
- MINQUA'S HONG.
No. 1.
James Church.
William Stirling.
William Gilbert.
- No. 1.
Robert H. Hunter.
Henry Charles Read.
Robert Forrester Thorburn.
Jehangeer Framjee Buxey.
- No. 2.
James S. Anderson.
Patrick Chalmers.
James D. Park.
- No. 3.
W. Fryer.
Travers Buxton.

AMERICAN HONG.

No. 1.

Archibald A. Ritchie
James A. Bancker.
Richard H. Douglas.
Frederick A. King.

No. 2.

Rev. P. Parker, M. D. and family.

No. 2.

John. Millar.

No. 3.

Alfred Wilkinson.
Joseph Mackrill Smith
Thurston Dale.
Richard Gibbs.

No. 4.

C. S. Compton.
C. Sanders.
A. E. M. Campbell.

PAUSHUN HONG.

No. 1.

Isaac M. Bull.
W. Buckler.

No. 2.

William Hastings.
Abraham Sedgwick.

No. 3.

John Shepard.
Thomas Pyke.

No. 4.

Heerjeebhoy Hormusjee.
Nesserwanjee Byramjee.
Ardaseer Rustomjee.
Aspunderjee Tamooljee.
Cursetjee Hosenjee.
Nesserwanjee Framjee.
Manackjee Pestonjee.
Pestonjee Rustomjee.
Dadabhoy Pestonjee.

No. 5.

Cowasjee Sapoorjee Lungrana.
Pestonjee Jemsetjee.
Hormusjee Jamasjee Naudershow.
Rustomjee Pestonjee.
Pestonjee Byramjee Colah.
Framjee Sapoorjee Lungrana.
Nesserwanjee Dorabjee Mehta.
Dossabhoy Hormusjee.
Merwanjee Eduljee.
Ruttonjee Dossabhoy Mody.
Framjee Hormusjee.
Dadabhoy Jemsetjee.

No. 6.

William Leslie.
John Caldecott Smith.
Joaquim V. Caldas.

IMPERIAL HONG.

No. 1.

Samuel Wetmore, jr.
Nathaniel Kinsman.
William Moore.
S. T. Baldwin.
Joseph C. Anthon.
C. F. Howe.
William H. Gilman.
Jacob C. Rogers.
Florencio Gutierrez
William Buckler, jr.

No. 1.

S. B. Rawle.

No. 3.

Samuel Marjoribanks, M. D.
Athanasio de Souza.

No. 4.

Joseph G. Livingston.
John Silverlock.
George Gibb.

No. 5.

John N. Alsop Griswold.

No. 5.

George Barnet.
William Barnet.

No. 6.

W. F. Gray.
W. Ellis.
Joseph Hodgson.
Charles Ryder.
David Sillar.

SWEDISH HONG.

No. 1, 2, and 3.

Paul S. Forbes.
J. T. Gilman.
D. N. Spooner.
W. H. King.
S. J. Hallam.
George Perkins.
R. S. Sturgis.
William P. Pierce.
E. A. Low.
Sigismundo J. Rangel.
Quenteliano F. da Silva.
P. J. de Silva Loureiro, jr.

No. 4.

John D. Sword.
John B. Trott.

No. 5.

R. P. de Silver.
H. F. Bourne.
E. Cany.

OLD ENGLISH COMPANY.

No. 1.

Gideon Nye, jr.
William W. Parkin.
Clement D. Nye.
Thomas S. H. Nye.
Henry M. Olmsted.

Timothy J. Durrell
Julius Kreyenhagen
Joaquim P. van Loffelt
Juzino de Encarnação.

No. 2.

Samuel G. Rathbone
James Worthington.
Marciano da Silva.

No. 3.

Alexander Walker.
William Melrose.

No. 4.

William C. Le Geyt.
Thomas C. Piccope.

No. 5.

Stephen Ponder.
Frederick Chapman.
John Butt.

No. 6.

R. J. Gilman.
Alexander Johnston.
L. Josephs.
W. H. Vacher.
John Williams.
A. John Young.

CHAUCHAU HONG.

No. 1.

Dhunjeebhoy Byramjee Ronna.
Rustomjee Heerjeebhoy Shwroff.
Byranjee Rustomjee Cudawana.
Jommoojee Nassevanjee Mehrjee.
Muncherjee Eduljee Buocytey.
Jehangeer Framjee.

No. 2.

Eduljee Cursetjee.
Eliaoo D. Sassoon.
S. A. Seth.
Rustomjee Byramjee.
Cursetjee Rustomjee Daver.
Pestonjee Dinshawjee.

No. 3.

Cowasjee Pallanjee.
Cooverjee Bomanjee.
Cawasjee Framjee.
Sapoorjee Bomanjee.

No. 4.

Cowasjee Sorabjee Patell.
Pestonjee Dhunjeebhoy.
Dhunjeebhoy Dossabhoy.
Cursetjee Pestonjee Cama.
Burjorjee Hornusjee Harda.
Dadabhoy Sorabjee.

No. 5.

Pestonjee Ruttonjee Shroff.
Dadabhoy Burjorjee.
Burjorjee Sorabjee.
Dhunjeebhoy Dadabhoy.
Sorabjee Byramjee.

BRITISH CONSULATE.

Francis C. Macgregor.
Richard B. Jackson and fam.
John Backhouse.
Thomas Taylor Meadows.
J. A. T. Meadows.
Edward F. Giles.
John L. du P. P. Taylor.
George de St. Croix.

MING-KEE.

T. W. L. Mackean.
E. Levine.
W. Walkinshaw.
R. Laing.

KWANG-LEE HONG.

David Jardine.
Gervas Humpston.
R. H. Rolfe.
A. P. Silveira.

PO-TAI HONG.

C. V. Gillespie and fam.

SAN SHA.

Rev. W. Gillespie.

TUNG-SHIE KOK.

Rev. I. J. Roberts.

TUNG-WAN KAI.

John Wright.

ART. VI. *Journal of Occurrences: office of the Chinese Repository removed to Canton; payment of two millions of dollars to the British government by the Chinese; public executions in Canton and Hongkong; U. S. A. frigate Constitution; new Legation from U. S. A. to China; changes in the government at Hongkong; new American consul; importation of ice; French missions in Cochinchina; Protestant missions in China.*

CIRCUMSTANCES beyond our control, and in which we see cause for devout gratitude to God, have caused a removal of our office back

to its original site, the city of Canton. With the assistance of numerous and able correspondents we trust that our pages will be worthy the attention of all those who are now so much interested in this great empire,—a third part of the whole human family. To awaken interest, and direct effort, for its improvement, has been, is, and shall be the leading object of the Chinese Repository.

Early in the month an instalment of two millions of dollars was paid over to the officers of the British government in Canton—as part of the 21,000,000 stipulated for in the Treaty of Nanking.

Public executions—by decapitation in Canton and by hanging in Hongkong,—have attracted attention during this month; the first on account of their great numbers and frequency, and the latter from the short period, 60½ hours, between the passing and the execution of the sentence, on two malefactors, one a Chinese and the other an Englishman. In Canton more than twenty persons, some of them women, were decapitated in one day. Here, on all *ordinary* occasions, the criminals are adjudged in the morning and then are led away to the potters field, where they are decapitated the same day.

The U. S. A. frigate *COLUMBIAN* arrived off Macao June 5th and on the 19th came up to Whampoa—or rather Blenheim's Reach,—where she now is. The following is her list of officers.

Captain, John Percival; *lieutenants*, Amasa Paine, W. C. Chaplin, James Alden, J. W. Cooke, John B. Dale; *acting lieut.* G. W. Grant; *acting master*, Isaac G. Strain; *purser*, T. M. Taylor; *surgeon*, D. C. McLeod; *lieut. of marines*, J. W. Curtis; *assistant surgeons*, M. Duvall and R. McSherry, jr.; *naturalist*, J. C. Reinhardt; *captain's clerk*, Benj. F. Stevens; *midshipmen*, C. Terret, W. F. Davidson, J. E. Hart, J. E. Hopson, C. Comagys, G. B. Douglas, J. J. Cook, M. P. Jones, W. P. Buckner; *boatswain*, R. Simpson; *gunner*, G. Sirian; *carpenter*, H. G. Thomas; *sailmaker*, Isaac Whitney; *yeoman*, Abraham Noyes; *master's mate*, Charles Woodland.

Alexander H. Everett has been appointed plenipotentiary, on the part of the United States, to the court of Peking; he comes out in the *Columbus*, and will be the bearer of the ratified Treaty.

The hon. R. Mont gomery Martin, colonial Treasurer of Hongkong, has resigned; and the office is filled by Mr. W. T. Mercer, pending the receipt of H. B. M.'s pleasure.

F. T. Bush esquire has been appointed U. S. A. consul for Hongkong, and the appointment approved by the British government.

We are glad to see there has been an importation at Hongkong of ice from Boston, by ship *Lenox*.

The French bishop of Cochinchina, long held a prisoner there, has just arrived in Macao, having been released by the French commissioner, Langrené.

On the 26th inst. the Rev. W. Gillespie, of the Lon. M. Soc. arrived in Canton; and the Rev. Dr. Bridgman and lady on the 3d instant.

On the 5th inst. the Rev. Mr. Woods and lady, the Rev. Mr. Graham and lady, and the Rev. Wm. Fairbrother and lady, embarked on the *John Horton* for Shanghai. Mr. and Mrs. Cole embarked in the same vessel for Chusan and Ningpo.

Married.—in the colonial chapel, on the 28th June, 1845, by the Rev. Vincent John Stanton, chaplain of Hongkong,—the Rev. ELIJAH COLEMAN BRIDGMAN D. D. TO MISS ELIZA JANE GILLETT.

THE

CHINESE REPOSITORY.

VOL. XIV.—AUGUST, 1845.—No. 8.

ART I. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kiyung in behalf of their respective governments.*

THIS treaty, signed at Wángchiá on the 3d of July 1844, was submitted to the senate of the United States, for its ratification and approval, on the 10th of December last, during the second session of the twenty-eighth Congress. Of that ratified treaty, no copy has yet reached China, but we have before us a series of documents, which were communicated with the treaty, and which will enable us to give our readers a tolerably full account of the negotiations between the two high commissioners. The treaty was unanimously approved and ratified by the senate, and will be brought out, by Mr. Alexander H. Everett, who is to be, on the part of the U. S. A., commissioner resident in China. Mr. Everett, sometime minister resident at the Spanish court, is a highly accomplished literary gentleman, who will do much to make known both China and the Chinese and to illustrate whatever belongs to them. As he comes out to reside permanently in this country, we suppose he will proceed—according to common usage—directly to court, and take up his residence as near as possible to his august majesty, Taukwáng. The residence of such a minister is indispensable to the carrying out of the stipulations of the new treaty and that policy which led to its formation. To the latter,—the policy of the United States in regard to China,—our attention is called by the documents now before us, containing the essential parts of Mr. Cushing's cor-

respondence with the Chinese government. Having attentively perused these, we will make some selections, and give such an account of the whole as may enable our readers to form their own opinions of the policy adopted.

The documents were published by order of the Senate. The following is the president's message :

" To the Senate of the United States :

" I have great pleasure in submitting to the senate, for its ratification and approval, a treaty which has been concluded between Mr. Cushing, the United States commissioner, and the Chinese empire."

" WASHINGTON, DEC. 10, 1844.

JOHN TYLER.

Mr. Cushing having arrived off Macao, addressed the following communication to his excellency the governor-general of Kwángtung and Kwángsí.

" On board the United States Flag-ship Brandywine,

" Macao Roads, February 27th, 1844.

" Sir: The undersigned, bearing commissions on the part of the United States of America, as commissioner and as envoy extraordinary and minister plenipotentiary to the imperial court, and also invested with full and all manner of power, for and in the name of the United States, to meet and confer with any person or persons having the like authority from the Chinese empire, and to negotiate, conclude, and sign a treaty or treaties for the purpose of regulating the intercourse of the people of the two countries, and for establishing and confirming permanent relations of justice and friendship between China and the United States, has the honor to inform your excellency, that, being on the way to the city of Peking, there to deliver a letter, containing sundry special matters, addressed to his imperial majesty by the president of the United States, he finds himself under the necessity of landing at Macao and remaining there a few weeks, until the Brandywine shall have taken in provisions, and made other preparations to enable her to continue her voyage to the mouth of the Pih-ho.

" In these circumstance, the undersigned feels it to be his duty to enter at once upon the fulfilment of one part of the instructions which he has received from his government; which is, that, immediately on his arrival in China, he shall make particular inquiries for the health of its august sovereign.

" The undersigned, in the performance of this most grateful duty, has now the satisfaction to address himself to your excellency, as the nearest high functionary of the Chinese government, and to express, as well in the name of his government as of himself personally, the most ardent wishes for the health, the happiness, the prosperity, and the long life of his imperial majesty.

" The undersigned would esteem it a favor to receive from your excellency immediate intelligence of the well being of his imperial majesty, that he may have it in his power to communicate the same to the president of the United States at the earliest opportunity.

"With which the undersigned prays your excellency to accept the assurance of his most distinguished consideration.

C. CUSHING.

"To his excellency the governor-general, &c., &c."

No reply was made to this until the 17th of March; which delay however is not to be charged to the acting governor, but to the fact that Mr. Cushing had at hand no translator, and consequently his communication did not reach the acting governor, till at least a fortnight after it was written. As the case was, delay was unavoidable. The Chinese, from the emperor to his lowest officers, seldom allow more than one day to elapse, after the receipt of any document, before giving a reply. The following is a copy of the acting governor-general's communication, given in answer.

Reply of his excellency Ching, acting governor-general of Kwáng-tung and Kwángsí, to a public dispatch of C. Cushing, envoy extraordinary and minister plenipotentiary to the court of Taukwáng.

March 19th, 1845.

"Ching, of the celestial dynasty, acting governor-general of Kwáng-tung and Kwángsí, director of the Board of War, acting member of the Board of general inspections, [at Peking,] assisting imperial adviser, lieutenant governor of Canton, commander-in-chief of its military forces, and acting commissioner of the Grain Department, addresses C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America, in reply.

"Whereas it appears major O'Donnell has brought and delivered a public dispatch, from which I have fully ascertained the honorable plenipotentiary, having arrived in China, desires, in behalf of the United States, and in the plenipotentiary's own name, truly, sincerely, and respectfully to inquire after the health and happiness of the august emperor, which evinces respectful obedience, and politeness exceedingly to be praised.

"At the present time, the great emperor is in the enjoyment of happy old age and quiet health, and is at peace with all, both far and near; of which it is proper, in reply, to inform the honorable plenipotentiary, in order to answer his sincere desire of what is just and proper.

"As to the public dispatch, in which it is stated, 'the frigate Brandywine has gone to Manila to take in a full supply of provisions, that, after about a month's delay, she may repair to Tientsin, &c.,' hitherto it has been necessary to deliberate whether it be feasible—a subject which it is not a light matter to agitate. I have examined, and find that every nation's envoy which has come to the Central Flowery Kingdom with a view of proceeding to Peking, there to be presented to the august emperor, has ever been required to wait outside of the nearest port on the frontier till the chief magistrate of the province clearly memorialize the emperor, and request the imperial will, pointing out whether the interview may be permitted.

"Again: if [the plenipotentiary] presume to go to the capital, still he

must stop ; for if he do not wait to memorialize the emperor, and request permission, but proceed hastily, by a narrow passage, with a man-of-war to Tientsin, this will be to put an end to civility, and to rule without harmony. Furthermore, hitherto no merchant-ship, even of any nation trading at the ports of China, has been to Tientsin ; but this business (of proceeding thither with a man-of-war) is vastly different. When the honorable plenipotentiary shall arrive, then there will be no officers fully informed who can manage the business, neither linguists who can fully understand his verbal and written communications. If he desires to be presented to the august emperor, it is exceedingly to be feared there will be no means of presenting the subject intelligibly ; and there being no high commissioner residing at Tientsin, who will negotiate with the plenipotentiary the regulations for intercourse of the people of the two nations.

“ Then, at the commencement of business, the emperor must appoint some person properly to regulate the intercourse of each foreign nation, which cannot be fully provided for, and there will be no means of negotiation. Truly, in every respect, it will be very inconvenient. In the adjustment of every thing relating to trade with England, it was necessary the plenipotentiary (Sir Henry Pottinger) should return to Canton, in order to deliberate with the Chinese high officer upon all the details, and settle them. This may be clearly substantiated.

“ In the autumn of last year, your honorable nation’s consul, Forbes, reported to the high commissioner Tsiyeng, and the governor-general Ki Kung, respecting the honorable plenipotentiary’s desiring to proceed to Peking ; and at that time he received their reply : which the consul was to transmit to the honorable plenipotentiary, that it was useless to go to Peking. Considering it has happened that the envoy had embarked so early that he did not receive it, he should endeavor, with the consul, Forbes, to examine the original reply, and, as proper, clearly to understand it.

“ And still further, the high commissioner Tsiyeng and the governor general Ki Kung have already memorialized the august emperor upon the subject, and the august emperor, in his compassion to people from afar, cannot bear that the plenipotentiary, having passed the ocean, should again have the toil and trouble of traveling by land and water.

“ Already has the imperial edict been received, directing me, the acting governor general, to wait the arrival of the envoy at Canton, and then to soothe and stop him, as it is not at this time convenient to hurry to the north.

“ As to what is stated, of publicly deliberating upon the particulars of perpetual peace, inasmuch as it relates to discoursing of good faith, peace, and harmony, the idea is excellent ; and it may seem right, because he has heard that England has settled all the particulars of a treaty with China, he may desire to do and manage in the same manner. But the circumstances of the two nations are not the same, for England had taken up arms against China for several years, and, in beginning to deliberate upon a treaty, these two nations could not avoid suspicion ; therefore, they settled the details of a

treaty, in order to confirm their good faith ; but since your honorable nation, from the commencement of commercial intercourse with China, during a period of two hundred years, all the merchants who have come to Canton, on the one hand, have observed the laws of China without any disagreement, and on the other there has been no failure of treating them with courtesy, so that there has not been the slightest room for discord ; and, since the two nations are at peace, what is the necessity of negotiating a treaty ? In the commencement, England was not at peace with China ; and when afterwards these two nations began to revert to a state of peace, it was indispensable to establish and settle details of a treaty, in order to oppose a barrier to future difficulties.

"I have now discussed this subject, and desire the honorable plenipotentiary maturely to consider it. Your honorable nation, with France and England, are the three great foreign nations that come to the south of China to trade. But the trade of America and England with China is very great. Now, the law regulating the tariff has changed the old established duties, many of which have been essentially diminished, and the customary expenditures [exactions ?] have been abolished. Your honorable nation is treated in the same manner as England ; and, from the time of this change in the tariff, all kinds of merchandise have flowed through the channels of free trade, among the people, and already has your nation been bedewed with its advantages.

"The honorable plenipotentiary ought certainly to look at and consider that the great emperor, in his leniency to men from afar, has issued his edicts commanding the merchants and people peaceably to trade, which cannot but be beneficial to the nations. It is useless, with lofty, polished, and empty words, to alter these unlimited advantages.

"But should the honorable plenipotentiary still presume to go to Peking, I, the governor-general, must memorialize the emperor, and wait his august majesty's pleasure, that he may do accordingly. Certainly, it will not answer hastily to proceed to Tientsin, lest on the way reports may be circulated, perhaps to the producing of suspicion and anxiety. Therefore it is proper that I should, beforehand, make this reply, together with the expression of my desires for the daily increase of your health and happiness.

"The above communication is to C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

"A true translation: PETER PARKER,

"Joint Chinese Secretary to Legation."

These two communications,—the first from Mr. Cushing and the second from Ching,—give us a clue to the policy of the two respective governments. "The necessity of landing at Macao and remaining there a few weeks," was quite sufficient for the Chinese, and gave them ground enough to circumvent the stranger, so as to prevent him from going to Peking. If Mr. Cushing really intended to

go to the capital, as we believe he did, he ought not to have landed at all in Macao, nor to have allowed the Brandywine to remain in this vicinity more than eight-and-forty hours. Having made the necessary arrangements, he should have proceeded as near as possible to the emperor at once, and then he would have negotiated his treaty at or near Peking, visited the imperial court, and paved the way for a permanent residence there,—a point of no small importance yet to be gained. If he did not intend to go, or was in doubt on the subject, silence regarding it should have been maintained. In dealing with such a people, or with such a government, nothing should be proposed except what is most palpably right and proper; and a measure once proposed should not be abandoned except for most cogent and weighty reasons.

Ching managed like a true Chinese, putting forth palpable falsehood first and then proceeding to reason thereon as if it were plain matter of fact, admitted truth. This unblushing falsehood, *about the frigate's going to Manila*, merited stern rebuke, and was cause sufficient for terminating with him all correspondence. If Mr. Cushing wanted additional reason for hastening to Peking, he had it in this falsehood, which he should have laid before the emperor, with an avowal of the impossibility of treating with such an unworthy servant of his august majesty. But instead of ending at once the correspondence, Mr. Cushing adopted a different course, and gave the following answer.

Macao, March 23, 1844.

“Sir: The undersigned, commissioner and envoy extraordinary and minister plenipotentiary of the United States of America to the court of Peking, and bearer of letters from the president of the United States to the august sovereign, and also invested with full and all manner of power, for and in the name of the United States, to meet and confer with any person or persons bearing the like authority from the Chinese empire, and to negotiate and conclude and sign a treaty or treaties for the purpose of regulating the intercourse of the people of the two countries, and for establishing and confirming permanent relations of justice and friendship between China and the United States, has the honor to acknowledge the receipt this day of your excellency's communication of the 17th instant.

“The undersigned tenders his hearty thanks to your excellency for the information given of the happy old age and good health of his majesty, the august sovereign, and of the peace which the empire enjoys. The undersigned will lose no time in communicating intelligence of these gratifying facts to the president of the United States.

“The undersigned has read the residue of your excellency's communication with that respectful attention which is due to your excellency's char-

acter, and to the distinguished station which you occupy in the Chinese empire.

“Your excellency presents various considerations which induce you to think, in the first place, that it is not convenient for the undersigned to proceed to the North; and, in the second place, that there is no occasion for a treaty between China the United States of America.

“The undersigned regrets that he cannot, consistently with the views and instructions of his government, discuss either of these questions with any person, however eminent in character and station, except that person be an imperial commissioner.

“If the undersigned were permitted to discuss these questions with your excellency, he feels abundantly confident that he should be able to exhibit satisfactory reasons in reply to the arguments presented by your excellency. And he feels constrained to express his disappointment that he does not find in the frontier province an imperial commissioner having powers coextensive with his own, and authorized to adjust with him the terms and conditions of the future intercourse of the two nations, especially if the imperial government be desirous not to have the legation proceed to the north. Under any view of the latter point, questions of commerce might well have been settled here, reserving other and higher questions to be discussed and settled at the court of the august sovereign.

“The undersigned cannot forbear respectfully to advert to an error of fact in the communication of your excellency. In that communication the following expressions occur, namely: “as to the public despatch, in which it is stated *the frigate Brandywine has gone to Manila, to take in a full supply of provisions,*” &c.

“Your excellency will see, on reverting to the communication which the undersigned had the honor to make, that the above expressions do not occur in it, and that it is impossible they should have done so, inasmuch as, at the time that communication was written, the undersigned was on board the Brandywine, then lying at anchor in Macao roads. Her voyage to Manila was a subsequent event. And, while abstaining from all present discussions, suggested by your excellency, the undersigned desires to advert to two of the statements incidentally made in your communication.

“Your excellency observes that it has been customary, in the case of previous foreign embassies, for the chief magistrate of the frontier province to memorialize the emperor on the subject, and to ascertain his will as to an interview with the envoy.

“The undersigned suggests, as to this, that it was to afford opportunity of conveying to the emperor such preliminary intimation of the contemplated mission of the undersigned, that the consul of the United States at Canton was commanded by the president of the United States to make known that fact to the public authorities of the two Kwang provinces.

“The undersigned is highly flattered to learn, from your excellency’s communication, that the emperor, on receiving the above intimation, was graciously pleased to take interest in the welfare of the envoy of the United

States, and to desire to relieve him from the additional toil and trouble of continuing on from the frontier province to the imperial court.

"This act of kindness, which is in full accordance with the beneficent character of his imperial majesty, with the civilization and courtesy of the central empire, and with the spirit of distinguished hospitality which it has manifested in times past towards the envoys of other governments, augments the solicitude of the undersigned to present to the emperor in person the letters of business and of amity which he bears from the president of the United States.

"Furthermore, your excellency deprecates any such course of procedure, on the part of the undersigned, as might produce suspicion and anxiety.

"The undersigned assures your excellency, on this point, that his mission to the court of the august sovereign is one of peace and friendship; that the government of the United States is animated only with sentiments of respect and good will for that of China; and that he himself, while firmly adhering to the discharge of the substantial parts of his duty, and the punctual fulfilment of the instructions of the president of the United States on that head, yet is both willing and ready, in the mode of doing this, and of approaching Peking, to consult the opinion of the high functionaries of the emperor, so far as he consistently can, in order to avoid all possible cause of suspicion and anxiety. He deems himself bound by his instructions to continue his journey to the north; but if the imperial government prefer to have him proceed to the court by some other route, rather than to be conducted by the squadron of the United States to the mouth of the Pih-ho, whatever additional personal inconvenience he may sustain by adopting such other route, he will cheerfully encounter this, in order that he may thus evince the friendly disposition of the United States of America towards China.

"In conclusion, the undersigned tenders to your excellency the expression of his high respect, and of his wishes for your health and happiness.

C. CUSHING.

"To his Excellency the ACTING GOVERNOR GENERAL
OF KWANG TUNG AND KWANG SE."

An error of fact, with a witness! Why such falsehood should be so lightly passed over, we cannot understand. We shall see by and by that, on a subsequent occasion, for a breach of etiquette, in the style of address, Kíying was promptly and wisely called to account. So ought Ching to have been in this case. And we repeat the opinion, that for putting forth such a falsehood, all communication with him should have been terminated at once, and the matter reported to his master

On the 1st of April, Ching gave the following reply to Mr. Cushing's communication of March 23d. It is, the reader will see, puerile and jejune enough :

"I, Ching, of the great pure dynasty, acting governor general of the two Kwang provinces, &c., received the honorable plenipotentiary's despatch on the 28th inst. and have fully ascertained from it that the honorable plenipotentiary's proceeding to Peking, there to be presented to the emperor, has arisen out of sincere sentiments of respect and good will to China.

"Still more necessary, therefore, it is to await at Canton the imperial will, pointing out the proper course of procedure. As to a willingness to proceed to Peking by the inland rivers, it is an excellent idea of the plenipotentiary, with a view to avoid producing among the people suspicions and anxiety [incidental to] the sailing by sea; but the inner rivers are narrow and shallow near the banks, and it will be still more unsuitable to travel upon and along these through the country. I, the acting governor-general, will, as in duty bound, take the honorable plenipotentiary's sentiments which have come to hand, and, respectfully reporting them to the emperor, will memorialize the august sovereign, to ascertain whether he will grant orders to proceed to the capital by way of Tientsin, or by the inland rivers, or whether the emperor will appoint an imperial commissioner to come to Canton, to deliberate with the honorable plenipotentiary, (in which event it will be needless to repair to Peking,) or whether there may be some other mode of managing the business.

"It is inexpedient for me, the acting governor general, to take upon myself to deal with the honorable plenipotentiary. Besides, it cannot be a light matter to commence movements which may eventuate in the loss of the invaluable blessing of peace.

"As is requisite, I make this communication.

"The foregoing communication is to his excellency C. CUSHING, *envoy extraordinary and minister plenipotentiary of the United States of America.*

"TAUKWANG, 24th year, 2d moon, 14th day—(April 1, 1844).

A faithful translation:

PETER PARKER,

Joint Chinese Secretary to Legation.

Under this date, April 1st, Mr. Cushing addressed the acting governor-general, and requested of him complete and perfect copies of the several treaties recently concluded between China and Great Britain and Portugal.

In his communication to Ching, March 23d, Mr. Cushing expressed *his regrets* that he could not, "consistently with the views and instructions of his government," discuss, except with an imperial commissioner, the questions of his not going to the north and of there being no occasion for a treaty between China and the United States of America—questions raised by the acting governor-general. And plainly he could not; and he ought therefore to have adhered rigidly to those "views and instructions." Ching having requested

the plenipotentiary to remain in the "province of Yuh," Mr. Cushing, on the 16th of April thus replied.

"Sir: I have the honor to acknowledge the receipt of your excellency's communication of the 12th instant.

"By this I learn that no commissioner has yet been appointed to meet me on behalf of the august sovereign.

"Also, that a reply from Peking to the dispatch of your excellency, announcing the arrival of the American legation, and its intention to repair to Peking, may be expected in three months' time.

"Under these circumstances, inasmuch as your excellency does not propose to open to me the inland road to Peking, in the event of my waiting here until the favorable monsoon for proceeding to the north by sea shall have passed away, and as I cannot, without disregard of the commands of my government, permit the season to elapse without pursuing the objects of my mission, I shall *immediately* leave Macao in the Brandywine.

"I feel the less hesitation in pursuing this course, in consideration of the tenor of the several communications which I have received from your excellency.

"It is obvious, that if the court had entertained any very particular desire that I should remain here, it would have caused an imperial commissioner to be on the spot, ready to receive me on my arrival, or, at any rate, instructions would have been forwarded to your excellency for the reception of the legation; since, in order that no proper act of courtesy towards the Chinese government should be left unobserved, notice was duly given last autumn, by the consul of the United States, that my government had appointed a minister to China. The omission of the court to take either of these steps seems to indicate expectation, on its part, that I should probably land at some port in the north.

"Besides which, your excellency is well aware, that it is neither the custom in China, nor consistent with the high character of its sovereign, to decline to receive the embassies of friendly states. To do so, indeed, would among Western States be considered an act of national insult, and a just cause of war.

"Permit me to observe, that your excellency misapprehends the nature of my communications, if you look upon them as conveying an importunate request on any subject whatever; not having understood that your excellency has any power to negotiate with foreign ministers; and having contented myself with courteously replying to what seemed to me the importunate request of your excellency to have me abstain from going to Peking.

"Indeed, my sole object, originally, in addressing your excellency was to signify my high personal respect, and that of my government, for the august sovereign, by seizing the earliest moment, after arrival in China, to make inquiry for his health.

"Deference to the government of the province demanded that this inquiry should be addressed to your excellency.

"In doing this, I had the opportunity, also, of tendering my compliments to your excellency, who thus became incidentally informed of the arrival of the legation.

"These were acts of courtesy, which seemed to be proper to be performed by the representative of the government of the United States to the nearest great functionary of that of China.

"And here the correspondence on my part would have stopped, but for the fact that your excellency conceived it to be your duty, in reply, to enter into arguments on the question of whether it was convenient for the legation to proceed to Peking, and whether there was any occasion for a treaty between China and the United States, and more especially suggesting that the presence of the squadron of the United States in the gulf of Chihli might occasion suspicion and anxiety.

"To these suggestions I could not either in civility to your excellency or in justice to my government avoid responding, so far as to make known the friendly purposes of my government, and my own readiness to proceed to the north by the inland routes, if that course would be more acceptable to the imperial government.

"I had no occasion to request of your excellency the means of proceeding to the north, as my government had itself provided such means, in the squadron dispatched by it to this coast for that among other purposes.

"In regard to the mode and place of deliberating upon all things relative to the perpetual peace and friendship of China and the United States, your excellency refers to the precedent of the late negotiations with the plenipotentiary of great Britain.

"The rules of politeness and ceremony observed by sir Henry Pottinger were doubtless just and proper in the particular circumstances of the case. But, to render them fully applicable to the United States, it would be necessary for my government, in the first instance, to subject the people of China to all the calamities of war, and especially to take possession of some island on the coast of China, as a place of residence for its minister. I cannot suppose that the imperial government wishes the United States to do this. Certainly no such wish is entertained at present by the United States, which, animated with the most amicable sentiments towards China, feels assured of being met with corresponding deportment on the part of China.

"I have the honor now to take my leave of your excellency, and, in doing so, to express my regret that it has not been compatible with my duty to make my compliments in person, as it would have given me pleasure to do, to the governor of the province.

"Wishing your excellency all health and prosperity, I remain," &c.

Having thus *taken leave* of Ching, and declared his purpose to *quit Macao* immediately, it might have been well to have suited the action to the word. However, "circumstances alter cases."

It may be noticed here, in passing, that on the 13th of April, three

days prior to the date of the preceding communication, Mr. Cushing addressed a note to Ching informing him that the United States frigate *Brandywine*, bearing the broad pendant of commodore Parker, was that day proceeding to Whampoa, "on a visit, for a few days, of courtesy and civility to the capital, of the province."

On the 19th of the same month, the acting governor-general acknowledged the receipt of two public documents from Mr. Cushing, and gave the following in reply. He says:

"At present, the trade of every country with China is harmonious, and every point relating thereto is properly adjusted, which was accomplished when the imperial commissioner Tsiyeng, in conjunction with the present acting governor, deliberated upon and settled all the various points with the English plenipotentiary, Pottinger, repeatedly discussing them until we had arranged and fully agreed upon them all. The consuls of every nation were, moreover, to act in every particular according to this same arrangement. Henceforth, China and foreign nations would be at peace, gladness and prosperity would be without limit, and joyful contentment be every where diffused.

"Let your excellency, in order to prove this, take the several regulations which I, the acting governor, on that occasion, promulgated, and again, with your country's consul, Forbes, examine the former general regulations with those which were subsequently agreed upon, and carefully look over them all, and he will then know that our august emperor tenderly cherishes men from afar, and that whatever would be of advantage to the merchants of every nation has certainly been done to the utmost.

"Your excellency is of course fully aware that between China and England, France and Portugal, there is henceforth to be lasting peace and good will; how much more, then, between your country's merchants, who have come here for two hundred years, quietly pursuing their business, and China, should there be still greater concord and intimacy—henceforth forever existing the pleasing interchanges of peace and good will. Still more need we not wait until matters occur which will require a treaty; and between our two countries this is no cause of apprehension whatever.

"Moreover, the high officer Tsiyeng has already received orders to be governor general of the two Kwáng, and in course will come to Canton, so that the public business of the two countries can then be still more easily deliberated upon.

"But it is highly necessary that I should also remark, concerning the men-of-war *Brandywine* coming up to Whampoa. The *Bogue* makes an outer portal of Kwángtung, where an admiral is stationed to control and guard. Heretofore, the men-of-war of foreign nations have only been allowed to cast anchor in the seas without the mouth of the river, and have not been permitted to enter within. This is a settled law of the land, made a long time past. Whampoa is the place where merchant ships collect together not one where men-of-war can anchor. Now, since the sole design of

merchantmen is to trade, and men-of-war are prepared to fight, if they enter the river fright and suspicion will easily arise among the populace, thus causing an obstacle in the way of trade. Furthermore, the two countries are just about deliberating upon peace and good will, and suddenly to have a man-of-war enter the river, while we are speaking of good faith and cultivating good feeling, has not a little the aspect of distrust.

“Among the articles of the commercial regulations it is provided, that an English government vessel shall be allowed to remain at anchor at Whampoa, and that a deputy shall be appointed to control the seamen. The design of this, it was evident, was to put an end to strife and quell disputes. But this vessel is a small one, containing but few troops, and moreover bring a petty officer, so that it is a matter of but little consequence, one way or another.

“If your country’s man-of-war Brandywine contains five hundred and more troops, she has also a proportionately large number of guns in her, and brings a commodore in her; she is in truth far different from the government vessel of the British, and it is inexpedient for her to enter the river; and there are, in the aspect of the affair, many things not agreeable. When the English admiral Parker and Saltoun went up to Canton last year they took a small vessel, and left their large men-of-war at anchor in Hongkong, not entering the river in them. This is plain and sufficient proof of what is proper; and I accordingly, in reply to your excellency, [beg] that you will clearly examine with regard to this ship; if she has not yet entered port, to require her to return immediately to her anchorage at Macao; and, if she has entered the river, also to straightway send a message to commodore Parker, that he sail out, and return with his ship to Macao. She certainly cannot remain long. This, too, will be full evidence of courteous friendliness.

“The regulations of all governments are dissimilar, but the principles of reason are the same; whence it is that peace and good will among nations consist in each keeping within their own limits. It cannot be permitted to the men-of-war of other countries lightly to enter the mouth of the river, and remain there at anchor.

“I beg your excellency to well consider this, which is one important object of this communication.

“To his excellency the honorable the American Plenipotentiary, &c.
 *TAOUKWANG, 24th year, 3d moon, 2d day — (April 19th, 1844.)

True translation:

S. WELLS WILLIAMS.

Despite every thing, a war of words now became inevitable—a war in which the Chinese never fear discomfiture. In addition to the long communication of April 19th given above, the acting governor-general wrote to Mr. Cushing again under the same date, complaining of the U. S. A. consul’s conduct in opening a dispatch, intrusted to him for transmission. On the next and the day following, other communications from Ching were sent both to the

commodore and to the plenipotentiary, complaining of the Brandywine's entering the Bogue, declining to exchange salutes and to receive a visit from commodore Parker within the walls of Canton.

Again in his turn, on the 22d, Mr. Cushing addressed the acting governor-general, in the following language :

"Sir: I have the honor to acknowledge the receipt, this day, of your excellency's three letters, under date of the 19th and 20th instant, to certain points of which some brief reply seems requisite.

"When I addressed your excellency on the 13th, thanking you for copies of the treaty of Nanking and of that of Portugal, I was not aware of the fact which I have since discovered with much regret, that your excellency did not deem it convenient to communicate to me the whole of the treaty of Nanking.

"In regard to the letter which Mr. Forbes opened, it is but justice to him to state that he did it in the company of lieutenant Pegram, the aide-de-camp of commodore Parker, under the supposition that, as stated to him by the bearer of it, the letter was designed for commodore Parker. I regret the occurrence of the mistake, and am sure it was the farthest possible from the intention of Mr. Forbes to be guilty of any disrespect towards your excellency. No such accident could have happened, if the letter had been sent to my residence instead of that of Mr. Forbes.

"In regard to the Brandywine, it is hardly necessary for me to repeat, that the object in visiting Whampoa was one of respect and friendship only, so far as it concerned the Chinese government.

"It is customary, among all the nations of the west, for the ships of war of one country to visit the ports of another in time of peace, and, in doing so, for the commodore to exchange salutes with the local authorities, and to pay his compliments in person to the principal public functionary. To omit these testimonies of good will is considered as evidence of a hostile or least of an unfriendly feeling.

"But your excellency says the provincial government has no authority to exchange salutes with commodore Parker, or to receive a visit of ceremony from him. And I deeply regret, for the sake of China, that such is the fact. China will find it very difficult to remain in peace with any of the great States of the west, so long as her provincial governors are prohibited either to give or to receive manifestations of that peace, in the exchange of the ordinary courtesies of national intercourse.

"And I cannot forbear to express my surprise, that in the great and powerful province of Kwáng tung, the presence of a single ship of war should be cause of apprehension to the local government.

"Least of all should such apprehension be entertained in reference to any ships of war belonging to the United States, which now feels, and (unless ill treatment of our public agents should produce a change of sentiments) will continue to feel, the most hearty and sincere good will toward China.

"And your excellency will find, on inquiry, that commodore Parker, in-

stead of doing any unusual thing in anchoring in the Bogue, has but followed the example, in this respect, of his predecessor, commodore Kearney, who spent some time at anchor there, two years ago, with the United States ships of war Constellation and Boston.

“Your excellency quotes the late treaty with England, as bearing on this question,

“I have examined the article referred to; and find that by it England is required to keep a government vessel at anchor in each of the five ports of Kwángchau, Fuchau, Amoy, Ningpo, and Shánghai; but I find nothing in the article to limit the size and the armament of that vessel, and nothing which prohibits England from keeping two or ten government vessels in each of the five ports, if it suits her pleasure. I presume she consults her own convenience in keeping at present only one government vessel, and that of small size, anchored at Kwángchau, which she may well do, having a fleet of large vessels so near at hand, at Hongkong.

“But does that article apply to the other great nations of the west? If so, and each of them is required to keep a government vessel in each of the five ports, the effect will be to fill the very interior ports of China with large squadrons of foreign men-of-war, to a degree which might well give disquietude to the Chinese government.

“This question, if there were no others, might serve to satisfy your government, that the late treaties between China and Great Britain, instead of dispensing with all occasion for treaties with America and France, have but rendered such treaties the more indispensably necessary to the maintenance of peace and good understanding.

“I am confident your excellency will, on reflection, perceive that none of the cases cited, of the practice of the British government or its officers, can have any bearing on the United States, for the reasons which were hinted at in my last communication. The two cases will not begin to be parallel until America shall have deemed her honor aggrieved by the conduct of China towards her public officers, and shall thereupon have taken up arms, and shall have seized upon a portion of the territory of the empire. God forbid that any such deplorable events should occur, to disturb the harmony which now exists between China and the United States.

“I have only to add, that when the Brandywine went to Whampoa, it was the intention of commodore Parker to return so soon as the state of the tide should admit of her crossing the bar in safety; and to this original intention he will still adhere. I have no disposition to increase the embarrassments to which your excellency is already subjected, by the grave omission of the imperial government in neglecting to make proper provision for the American legation, immediately on receiving notice of its intended arrival.

“Coming here, in behalf of my government, to tender to China the friendship of the greatest of the powers of America, it is my duty, in the outset, not to omit any of the tokens of respect customary among western na-

tions. If these demonstrations are not met in a correspondent manner, it will be the misfortune of China, but it will not be the fault of the United States.

"I notice the fact, stated by your excellency, that Tsiyeng has been appointed governor-general of the two Kwáng provinces, but not that he, or any other person, has been appointed imperial commissioner, nor any information as to the time of the arrival of Tsiyeng at Canton.

"I have the honor to renew to your excellency my wishes for your health and happiness, and to remain, with due respect, your obedient servant,

C. CUSHING."

A very timely lecture, and for delivering it we are half inclined to excuse the plenipotentiary for swerving from his right purpose of saying no more to his excellency—especially regarding the topics of forming a treaty, &c.

The following "lucid communication" written April 21st, was (evidently) received by Mr. Cushing subsequently to his writing and forwarding that of the 22d, given above.

"Ching, acting governor-general of Kwángtung and Kwángsi, member of the Board of War, &c., makes this lucid communication in reply:

"On the 3d of the 3d month (April 20, 1844) your excellency's dispatch was received, and, having been perused, was fully understood.

"Your excellency's earnest request to proceed to Peking, I, the acting governor-general, by express, immediately reported to the throne; and when the pleasure of the great emperor shall have been received in an edict, it shall be made known [to you]. This will be acting strictly according to the laws, I am not ignorant that your excellency, having arrived in the province of Canton, is unwilling to be long detained. But from the province of Canton to the capital, and from the capital to the province of Canton, the going and returning, together, require more than fifty days, when the imperial pleasure may be received in an edict. And for an imperial commissioner to come to Canton, there also unavoidably must be required much time. Thus, then, in traveling on the road there must be no inconsiderable delays.

"Now, although your excellency had a letter brought to China last year, still, on account of the variable sea winds, it could not be known when you would arrive; and, accordingly, a high imperial commissioner could not be here long in waiting. When your excellency did arrive in the province of Canton, I, the acting governor-general, immediately made report thereof, by memorial, to the throne; and so, while no person has been selected and appointed [as imperial commissioner,] this too, in my replies, I must faithfully declare, without one word of deception.

"Also, regarding the reception of yourself the high commissioner, it is necessary to wait till the imperial pleasure shall have been received in an edict, and then to act accordingly.

"Your excellency cannot hold indiscriminate intercourse with [our] officers, and will not deviate from your appropriate sphere of action. Also, it is inconvenient for me, the acting governor-general, to hold any unofficial intercourse. From this fixed rule of China, I, the acting governor-general, cannot take upon myself to deviate. But when once the imperial pleasure has been received in an edict, and an imperial commissioner chosen and appointed, then it will be incumbent [on me] to communicate the same in due form, and not to keep your excellency long in anxious suspense.

"Regarding what is said of the settled usages of Western nations—that not to receive a high commissioner from another State is an insult to that State—this certainly, with men, has a warlike hearing.

* * * * *

"But during the two hundred years of commercial intercourse between China and your country, there has not been the least animosity nor the slightest insult. It is for harmony and good will your excellency has come; and your request to proceed to the capital, and to have an audience with the emperor, is wholly of the same good mind. If, then, in the outset, such pressing language is used, it will destroy the admirable relations.

"As it is said [in your dispatch] the people of China assuredly cannot wish to have the United States act in this manner, so assuredly it is that my country does not harbor such evil intention. Hence it is apparent that your excellency's coming is for the good purpose of securing tranquillity.

"At no distant day, the imperial pleasure will be received in an edict, and an imperial high commissioner may come to the province of Canton; then it will be proper to hold intercourse with your excellency, according to the rules of etiquette, and to conform to those which were observed with Pottinger, without the slightest abatement. I beg that your excellency will not, through urgency, create suspicions.

"For this I make this communication in reply, desiring your prosperity. May it reach the person to whom it is addressed.

"The above is the lucid communication.

• "To CUSHING, *Envoy extraordinary and minister plenipotentiary, &c., of the United States of America.*

TAUKWANG, *24th year, 3d moon, 4th day—(April 21, A. D. 1844.)*

True translation:

E. C. BRIDGMAN,

Joint Chinese secretary to the U. S. Legation.

The following is Mr. Cushing's answer.

"United States Legation, Macao, April 24, 1844.

"Sir: I have the honor to acknowledge the receipt of the letter addressed to me by your excellency on the 21st instant, and have considered its contents.

"In that letter you state that the transmission and return of dispatches between Canton and the capital occupy about fifty days, while in your letter of the 12th instant the time is fixed at about three months.

"This difference of expression produces uncertainty in a very important particular; and that uncertainty is increased by the circumstance that it no where distinctly appears, in your excellency's several letters, on what day you reported to the emperor the arrival of the legation.

"I am thus left in doubt, not only as to the number of days, but as to the time when those days began to run.

"As to the other points touched upon in your excellency's communication, it seems to be quite unnecessary to continue to discuss them, as it now appears that, notwithstanding the notice given last autumn of the arrival of the American legation, you were forbidden by your government to receive the legation, or even so much as to exchange the most ordinary courtesies with any of the public officers of the United States.

"I can only assure your excellency, that this is not the way for China to cultivate good will and maintain peace. The late war with England was caused by the conduct of the authorities at Canton, in disregarding the rights of public officers who represented the English government.

"If, in the face of the experience of the last five years, the Chinese government now reverts to antiquated customs, which have already brought such disasters upon her, it can be regarded in no other light than as evidence that she invites and desires [war with] the other great western powers.

"The United States would sincerely regret such a result. We have no desire whatever to dismember the territory of the empire. Our citizens have at all times departed themselves here in a just and respectful manner. The position and policy of the United States enable us to be the most disinterested and the most valuable of the friends of China. I have flattered myself, therefore, and cannot yet abandon the hope, that the imperial government will see the wisdom of promptly welcoming and of cordially responding to the amicable assurances of the government of the United States.

"In this expectation, I have the honor once more to subscribe myself, with due consideration, your excellency's obedient servant.

C. CUSUING.

"To his excellency CHINA, &c.

"A copy of a brief memoir on the United States transmitted herewith.

To this, we have the following rejoinder.

"I, *Ching*, of the great pure dynasty, acting governor-general, &c., make this reply.

"Upon the 16th instant, (3d May,) I received the honorable plenipotentiary's dispatch, with a brief memoir of the United States, and have read and fully understood it. As to your statement that I, the acting governor, have before twice addressed a communication, making statements that were discordant relative to the receiving of the imperial will, now, either

the honorable plenipotentiary has not carefully examined them, or the translation has not been perspicuous. As to the misunderstanding, I, the acting governor, upon the 2d moon, and 25th day, (12th April,) made a reply, in which it was expressed, that within three months the imperial will may be received. This referred to the third month of the present year, which is this month, and not the period of three months. Also, on the 4th day of the 3d moon, (24th April,) I made a reply, in which it was expressed that, to go to Peking and return requires fifty or more days; which, connecting it with the time of the honorable plenipotentiary's arrival in Yuh, requesting to enter Peking, to be presented to the emperor, which I, the acting governor, did, upon the 2d moon and 4th day, (22d March,) report to the emperor, reckoning for going and coming fifty days or more, then truly, as previously stated, it will be in the last decade of the 3d month; and there is no place for any discrepancy with the period of my former communication. In a little time the imperial pleasure will be received, when I, the acting governor-general, as behooveth me, will transcribe a complete copy, and appoint and dispatch an officer to Macao, to proclaim it aloud, that the honorable plenipotentiary may understand it fully.

"We must wait till his excellency Tsiyeng arrives, when it will be convenient and proper, with the honorable plenipotentiary, unitedly to deliberate upon the affairs of the two nations; and I request you to lay aside suspicions.

"As to your honorable nation's scholars and merchants who have hitherto come to the south of China, they have been respectful and complaisant, and there has not been the slightest agitation of injurious and troublesome conduct, which I, the acting governor, have very well known, and in which I have rejoiced; but I wish that henceforth free commerce and good will through myriads of years may secure universal peace and prosperity; and, upon this point, my sentiments coincide with the honorable plenipotentiary's.

"As to the American nation's being one of vast extent among the nations of the West, I, the acting governor-general, had previously read the book on the history of the United States, [literally, provinces,] and partially understood its purport; and now I have perused your excellency's memoir of the United States, which, generally speaking, agrees with what is contained in the brief history of the United [States] provinces.

"Although our two countries are very remote from each other, yet I have long since heard that your honorable country was the great nation among the Western [powers,] and it is the last we would dare to regard as a weak and petty state.

"A second time I request no suspicion. Making this reply to your communication and the accompanying memoir, I avail myself of the opportunity of presenting my compliments and wishes for your happiness and promotion. As requisite, I make this reply.

"The foregoing is to his excellency Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

TAUKWANG, 24th year, 3d moon, 17th day—(May 4, 1844.)

A faithful translation:

PETER PARKER,

Joint Chinese Secretary to Legation.

Under the same date, May 4th, Ching forwarded another dispatch, in which he explained and apologized for not sending the entire treaty of Nanking, expressed his satisfaction with the explanation regarding the consul's opening his dispatch and promised in future to send them by special messengers, repeats that the frigate's entering the Bogue was in opposition to the established laws of the central kingdom and exults in the facts that she had now retired without the Bogue and no salute had been fired, and concludes by stating that he dare not, in opposition to old usage, meet the high officers of foreign states, and that Kíying, having been appointed governor-general of the two Kwáng, had commenced his journey southward from Kiángnán on the 19th of April and might be expected in Canton by the 5th of June. It is to be noted here that, at the time Kíying was appointed, the arrival here of the American ambassador was not known at court. But knowing, as his majesty did, that such a minister must soon be in China, he no doubt made the selection of the noble and generous Tartar with reference to that event.

We shall quote only one more of Mr. Cushing's lectures, given with such hearty good will to his friend Ching.

"United States Legation, Macao, May 9, 1844.

"Sir: I have the honor to acknowledge the receipt of the two letters addressed to me by your excellency, under date of the fourth of the present month.

"In view of the facts set forth in those letters, and of your excellency's earnest protestations of the friendly intention of the imperial government, I have concluded to wait here a short time longer, in the hope of the arrival of satisfactory advices from the court.

"At the same time, it seems proper to state to your excellency, in all frankness, the circumstances under which I have adopted this conclusion.

"Foreign ambassadors represent the sovereignty of their nation. Any disrespect shown to them, is disrespect to their nation, government, or sovereign. They possess the right, in the discharge of their public duty, to come and go, without let or hindrance. Causelessly to molest them, is a national injury of the gravest character.

"Accordingly, in the West, foreign ministers, on arriving at the borders of the government to which they are sent, are accustomed to enter the country immediately, and to proceed, without delay or obstacle, to the

court, where, after paying their respects to the sovereign, they address themselves at once to the appropriate minister of state, for the transaction of the business of the mission.

“Such are the usages followed by the West, in the general interests of humanity. For, when great nations deal together as such, they must deal through the medium either of ambassadors, the instruments of friendship, or of fleets and armies, the instruments of hostility. There is no other alternative. And thus it is, that the agency of ambassadors is found to be of the greatest utility, not only as the means of terminating the calamities of war, but also as the means of securing the continuance of the blessings of peace.

“These principles are universally received in the West, and I have reason to think they are in China also; for I find that in the fourth and sixth articles of the treaty of Keángnán, his imperial majesty makes special mention of the injuries done to captain Elliot and other British officers by Chinese ministers of state, and recognises the justice and propriety of granting reparation therefor to the government of Great Britain; and I find, also, that, on occasion of the embassy of lord Macartney, in the reign of the emperor Kienlung, orders were dispatched to all the seaports of China, previous to his arrival, commanding public officers to give to him a hospitable reception wherever he should appear on the coast, and to afford to him all facilities for immediately proceeding to the imperial court.

“That the Chinese government might not be unprepared for the contingency of my arrival, it received official notice, last autumn, that the president of the United States had appointed an envoy to the court of Peking.

“Whereupon, it was competent for the Chinese government, if it desired that the envoy, on his arrival in China, should confer with an imperial commissioner before proceeding to Peking, to have had such commissioner in readiness in the frontier province; or, if that was inconvenient, then to have given authority and instruction to the provincial government for the reception of the envoy.

“Respect towards a friendly nation, justice, the principles of international comity, the love of peace, all required that one of these two things should have been done.

“But, instead of either of these things, instructions were given to the provincial government to importune the envoy, on his arrival, to wait at the frontier an uncertain time, while the provincial government was left, in the interim, without any authority to receive the envoy—nay, without authority even to exchange the most ordinary courtesies either with the envoy or with the commander of the squadron of the United States.

“I must not conceal from your excellency the extreme dissatisfaction and disappointment which the people of America will experience when they learn that their envoy, instead of being promptly and cordially welcomed by the Chinese government, is thus molested and delayed, on the very threshold of the province of Yuh.

"The people of America have been accustomed to consider China the most refined and the most enlightened of the nations of the east; and they will demand, how it is possible, if China be thus refined, she should allow herself to be wanting in courtesy to their envoy; and, if China be thus enlightened, how it is possible that, having just emerged from a war with England, and being in the daily expectation of the arrival of the envoy of the French, she should suffer herself to slight and repel the good will of the United States. And the people of America will be disposed indignantly to draw back the proffered hand of friendship, when they learn how imperfectly the favor is appreciated by the Chinese government.

"In consenting, therefore, to postpone, for a short time longer, my departure for the north, and in omitting, for however brief a period, to consider the action of the Chinese government as one of open disrespect to the United States, and to take due measures of redress, I incur the hazard of the disapprobation and censure of my government; for the American government is peculiarly sensitive to any act of foreign governments injurious to the honor of the United States.

"It is the custom of American citizens to demand themselves respectfully towards the people and authorities of any foreign nation in which they may, for the time being, happen to reside. Your excellency has frankly and truly borne witness to the just and respectful deportment which both scholars and merchants of the United States have at all times manifested in China.

"This cannot be more acceptable to the government of China than it is to that of the United States, which, accustomed itself and requiring its citizens to treat other nations and governments with perfect justice and courtesy, expects the same in return, and is therefore prompt to resent, by all the means in its power, any wrong which may be perpetrated on its citizens, and more especially any indignity which may be offered to its public agents, and through them to its sovereignty and honor.

"But I left America as a messenger of peace. I came into China full of sentiments of respect and friendship towards its sovereign and its people. And notwithstanding what has occurred, since my arrival here, to chill the warmth of my previous good will towards China, and to bring down the high conceptions I had previously been led to form in regard to the courtesy of its government, I am loth to give these up entirely, and in so doing put an end perhaps to the existing harmonious relations between the United States and China.

"I have therefore to say to your excellency, that I accept, for the present, your assurances of the sincerity and friendship of the Chinese government. I suspend all the resentment which I have just cause to feel on account of the obstructions thrown in the way of the progress of the legation, and other particulars of the action of the imperial and provincial governments, in the hope that suitable reparation will be made for these acts in due time.

"I commit myself, in all this, to the integrity and honor of the Chinese

government; and if, in the sequel, I shall prove to have done this in vain, I shall then consider myself the more amply justified, in the sight of all men, for any determination which, out of regard for the honor of the United States, it may be my duty to adopt under such circumstances.

"I assure your excellency, that it is my earnest desire for the continuance of amity between the respective governments which alone has brought me to this decision. No other consideration would induce me to consent to remain for another day here at the frontier, where, while the business of my mission is retarded or delayed, and the disapprobation of my government is hazarded, I have no opportunity meanwhile to relieve the tedium of expectation, by associating with the scholars and statesmen of the Flowery Land. But I cling to the hope, that, in submitting to these inconveniences, I am consulting the peace and welfare of the two great nations of China and America. God grant that I be not disappointed in this hope, by any new delays on the part of our government.

"I have the honor to repeat my wishes for your excellency's prosperity, and the health and repose of his imperial majesty.

"C. CUSHING.

"To his excellency Ching, &c.,"

May 8th the acting governor-general announced to Mr. Cushing the following particulars: that, March 22d, he communicated, by memorial, the plenipotentiary's "request" to go to Peking; that on 4th of May received the emperor's will that it was needless to go to Peking, Kíying having been appointed governor-general at Canton, with orders to repair thither in post haste and transact all proper business with the honorable plenipotentiary; that, April 1st, he had again memorialized the emperor, conveying a "second request;" and on the 6th of May received the emperor's will, appointing Kíying imperial commissioner with full powers to negotiate, &c.

May 9th he sent a deputation of officers to Macao to convey to Mr. Cushing the three following rescripts of the imperial will.

1

"Three communications of the imperial will, respectfully transcribed.

"We, great ministers of state, members of the privy council, Keun kí tá Chin, communicate, that upon Táukwáng, 24th year, 2d moon, and 22d day, (9th April, 1844,) we received the imperial mandate, that Ching had memorialized the throne relative to the American envoy's entering Peking; but America never, as yet, having gone through with presenting tribute, then hastily proceeding to Tientsin, it will be necessary to require its immediate return. As to the request to negotiate and settle commereial regulations, it will also be necessary to deliver over to the original deliberator, (Kíyeng,) the great minister of state, to negotiate and settle them. Certainly there exists no cause at the north for hastily proceeding to Tientsin, requiring the appointment of another high commissioner to negotiate with him. The great

Oh death! where is thy sting? Oh grave! where is thy victory?

1st Cor. xv, 55.

WE are assembled, dear friends, on a most solemn and affecting occasion. The place of our assembling is full of tender associations. The occasion is invested with solemn interest. We have met here before, but never as now. There is a void. A dear one is absent. Her countenance we behold not, and her sweet voice is unheard. Death has entered this dwelling, and the countenance so often seen beaming with intelligence and the smiles of friendship and maternal joy he has changed, and the deceased has been conveyed away. Already the funeral obsequies have been performed. We meet again still further to improve the affecting providence of God, to magnify the triumphs of his victorious grace, and to stimulate each other to secure its blessings.

On occasions like the present there is usually something peculiar in the circumstances of the death, or prominent in the life and character of the deceased, which directs the train of our reflections. Has the death been sudden and unexpected? the frailty and uncertainty of human life impress themselves upon us. Has one been removed confessedly and beyond doubt unprepared to appear before his Maker? the declaration of the apostle comes with emphasis, "It is a fearful thing to fall into the hands of the living God." Has a Christian died, distinctly contemplating an immediate exchange of existence, and conversed respecting it as calmly as one speaks of removing from one side of this world to the other,—naturally nervous and timid—has the grace of Christ raised the affectionate wife and devoted and tender mother above the fear of dying, anxious only lest some the most dear to her of all on earth should fail of the grace of God? Then the Christian's triumph attracts and invites our solemn consideration, as set forth in the interrogations, "*Oh death! where is thy sting? Oh grave! where is thy victory?*"

The theme of the apostle in this chapter is the *gospel*, which he had preached to the Corinthians and which they had believed. He recapitulates its doctrines. First of all he declares the great truth that Christ died for our sins according to the scriptures; he adduces the evidence of his burial and the witnesses to his resurrection; magnifies the grace of God which had made him an apostle and eye-witness to the risen redeemer; enters into an extended argument in proof of the resurrection; notices the universal apostacy of man, the coextensive atonement there is in Christ,—whom he traces through all the work of redemption to the throne of mediator

and the full consummation of his mediatorial reign. He then adverts to cavils, and refutes objections to the resurrection, and shews it to be analogous to facts subject to the senses. He concludes the argument with the disclosure of a sublime mystery, averring, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

With the trump of God as it were sounding in his ear and reverberating through creation, with the resurrection of the universal dead, and all that was corruptible and mortal appearing in the field of faith's vision in living incorruptible and immortal form, death himself swallowed up in victory, the apostle shouts the Christian's triumph, "Oh death! where is thy sting? Oh grave! where is thy victory?"

Ordinary language is too feeble to express his deep emotions: he breaks forth in a bold figure by which he personifies *death* and the *grave*. He addresses them as actual existences. The one rises up as a venomous monster endowed with a deadly sting; the other as a universal conquerer bent on victory. The effects of that venom first transfused into the original human pair, and transmitted by them down through all their descendants of every age and nation, and the specific antidote obtained from Christ, pass through his mind. The universal triumphs of *that* conqueror he perceives to be but apparent and momentary and not real, for the resurrection had reversed the victory, and blasted him with actual and eternal defeat. He beheld the scene thus reversed, and exultingly asks, "Oh *Death!* where is thy *sting?* Oh *Grave!* where is thy *victory?* Death! your sting is gone, and you are helpless and harmless, "*swallowed up in victory.*" Grave! you are vanquished and your unnumbered captives are henceforth forever free! He now drops the figure, and in the context defines, in literal language, his meaning. The sting of death is *sin*, and the strength of sin is the law. "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

In pursuing our reflections, it is proposed to consider;

1ST, THE STING OF DEATH, THE UNIVERSAL FOE;

2DLY, THE CHRISTIAN'S TRIUMPH OVER IT AND THE SOURCE OF HIS VICTORY.

Death is the destruction of living and organized agents, yet it is predicated of inanimate, inorganic, and ideal objects. And the destruction of anything and every thing, evil and things indifferent excepted, is always contemplated with pain—it has a *sting*. How painful the contemplation of the destruction of anything useful or beautiful in the productions of nature, art, or intellect! In beholding the rich harvest destroyed by frost, or drought,—the forest of a century's growth destroyed by the tornado of an hour,—the domestic dwelling where all comforts were accumulated, the city with its sacred temples, lofty domes and palaces, levelled with the earth by fire; or the vast library containing the literature and science of an empire for ages destroyed by a ruthless hand! None of these are ever beheld, or contemplated, but with sorrow. Death, whenever or wherever met, still thrusts its *sting*.

The death of the being God has created in his own image, however, has the keenest sting. Such are the immediate consequences to the living being, the tender ties it severs, the hopes it destroys, the aid and council it ends, that here it has a peculiar poignancy. None of these entered into the apostle's meaning, (or if so, they held a subordinate place,) but rather the consciousness of *guilt*, its keen remorse, and the future everlasting punishment to which it introduces the sinner. In view of this some have said, "they fear not to die, but to be dead." The judgment after death, the result of sin, *that* will sting.

We are living my friends, under the administration and government of the moral governor of the universe. Originally created in his own image, endowed with intelligence, judgment, and a rational and immortal soul, we are possessed of a conscience, the vicegerent of God within us. Upon every word, thought, action and motive, this conscience, if unbiased, pronounces a just and impartial decision. It instinctively approves the things that are morally right and virtuous, and as promptly condemns their opposites. It feels and acknowledges the force of moral obligations.

Of the importance of law to the well-being of any government parental or civil, all are sensible. The necessity that law, in order to attain its end, be supported by rewards to the obedient, and penalties to the transgressor, is self-evident: and that the strength of any law will be in proportion to the magnitude and certainty of the rewards to obedience, and the severity of the penalty to disobedience, is universally admitted.

Now the law of God to which we are all amenable is sustained

by infinite rewards and penalties—life to the obedient, death to the transgressor, both eternal, both as sure as the veracity of Him who cannot lie. Hence the sting of death is sin, and the strength of sin is the law, thus sustained by the omnipotent God. Take away the existence and consciousness of sin, and no sting of remorse shall dart its venom into the soul; no fears of the frown of Jehovah shall mar present enjoyments; no apprehension of judgment hereafter subject to bondage all our lives through fear of death and the judgment that is to succeed. But alas! fellow sinners, we have all sinned, and the poison of the sting of death we have all experienced in different degrees, flowing through every vein, felt in every nerve, our heads have ached, and our hearts have swollen under its influence. For there is no man that liveth and sinneth not. But thanks, infinite and everlasting thanks be to him, who “*died for our sins:*” our case need not now be hopeless. Christ can extract the sting of the *monster*, death, who has encircled the earth from east to west, in his coils, and darted his venom from pole to pole, through every child of Adam of every generation and nation: for Christ *died* for our sins according to the Scriptures, and has arisen again that he might destroy these works of the devil.

Let us turn then to the contemplation, secondly, *of the triumph of the Christian and the source of his victory.*

The Christian's triumph is two fold, *present and future.* In the present life he has an internal contest most graphically set forth by the apostle in the 7th of Romans, where he describes a law in the members, warring against the law of his mind, and bringing him into captivity to the law of *sin* which was in his members, and in view of which he exclaimed, “O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord,” that I shall be rescued.

The first sad effect of the original apostacy was the commencement of sin in the soul. Subsequently to the apostacy, God surveyed the “wickedness of man,” and has declared it to be “great in the earth: and that every imagination of the thoughts of his heart was only evil continually.” His moral nature has become perverted, and is not only averse to good, but inclined to evil. This is the state in which every one living finds himself on arriving at the age of reason, and of capacity to distinguish between right and wrong, between duty and inclination; and this is the condition in which the gospel of the grace of God comes to man, with its proffers of renewing and saving grace, through the medium of the word of God, the atonement of Christ, and the sanctification of the Holy Spirit.

That man finds himself such a being, in such a world, is the allotment of Him who is infinitely wise, just and benevolent. He becomes guilty with his first responsible action, in which he does contrary to the dictates of conscience and the known will of his maker. This guilt and sin accumulate and magnify as he continues to neglect the means of his renovation, sanctification and salvation, and yields to the dictates of sinful nature.

But we will suppose the case of one who has triumphed over the sting of death: he has experienced full conviction of the natural unholiness and perversity of the heart and of his voluntary sins against God. In the exercise of deep and sincere penitence for them, has in humility and faith cast himself upon the merits of Christ, as his only hope, and in doing so has experienced the renewing influences of the Holy Spirit. Lo, all things have become new. In Christian duty, he has new pleasure, the Bible appears in a new and most attractive light, Christ becomes unspeakably lovely, and in prayer and communion with God he has joys before unknown, holds sympathy with his maker in the great and benevolent designs of the gospel, and cherishes the transporting hope that an inheritance undefiled and unfading is reserved for him in heaven.

What a transition! What a *present* triumph! But in the experience of most every Christian, the law in the members (a constitution of his fallen nature) for a time in abeyance, renews the contest with the law of the mind, and may cause doubts and fears. He says, "I had hoped I was a Christian, but perceiving so much evil still remaining, I sometimes yield to despondency, conclude I am not a subject of grace, despair of heaven, and apprehend the future consequences of sin." There is a class of Christians spoken of, in the epistle to the Hebrews, represented as subject to bondage, all their life, through fear of death, but whom Christ will ultimately deliver from the sting of death and the victory of the grave.

Health and physical temperament may modify the brightness and confidence of the Christian hope. The nervous Christian may be more subject to despondency, than the same person with the same degree of piety under a different physical constitution. But when, in Christians of such texture, we see grace triumphing over doubts and fears of death, possessing assurance and calmness in the last illness, and a triumphant welcome of dissolution, how beautiful, how inestimable that grace appears!

But then there is a *future* victory. Thus far the spirit has triumphed over the death of the body and the fears of spiritual death, yet

the grave has gained a victory over the body; but when the last trump shall sound, the grave will give up its sacred deposit, and even that mouldered body shall rise in new and immortal bloom.

Whence *this* victory? The apostle answers, "Thanks, be to God, who giveth us the victory through our Lord Jesus Christ." When groaning under the weight of sin, in allusion to the Roman custom of attaching a dead body to the soldier as a punishment, he exclaimed, "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" that I shall be rescued.

The Bible is uniform upon this subject; It is all of grace. No intellectual endowments, no natural amiableness, or accomplishment, *no works* of mortals, win heaven, or extract the sting of death.

Those who gain the conquest, are under infinite and eternal obligations to God who giveth them the victory over the sting of death, and the power of the grave, through Jesus Christ our Lord, who by his prophet, declared centuries before his advent "Oh Death! I will be thy plagues, Oh Grave! I will be thy destruction."

The subject of our contemplation affords the highest conceivable consolation on this occasion.

One who was recently in health, blest with the choice of her heart, surrounded by a young and lovely family, with the comforts of life, and the prospect, at no distant day, of returning with these living pledges of conjugal affection to her native land, has suddenly and before the meridian of life, been called away from *kindred* and *friends* and the Church of Christ on earth.

To friends in her native land, who hoped to greet her once more on the shores of time, there remains the melancholy pleasure of welcoming her remains to repose with the dust of her fathers, till the morning of the resurrection when they shall arise clad in the shining robes of immortality, when all her pious friends shall see her again "with joyful recognition, and she rejoin them in a higher and happier fellowship, before the throne and in the eternal kingdom of the Saviour." "Now that she is gone, and can no more mingle with us, in the intercourse of this life, nor hear what our lips may publicly utter of her worth, we may indulge for a moment in the melancholy pleasure of recounting some of the scenes through which she has passed, and while we trace the excellencies of her mind and heart" and witness the exemplification of the influence of divine grace displayed in her, gather fresh admonitions from her example, the providence and word of God, so to live, that we dear friends may

meet death as calmly as she did, and leave our survivors as good evidence as she has done of triumph over the sting of death and the power of the grave.

Mary Sword, the deceased, was born in Philadelphia (Penn. U. S. A.) 1st Oct. 1812. She was the third daughter of John J. Parry, esq. Her education seems to have been that "best calculated to qualify her to be the intellectual and spiritual companion, the discreet instructor and guide of her household, and the ornament and joy of society."

Her correspondence exhibits a simplicity, chasteness of style, and cordial sincerity, such as ever characterised her intercourse with her friends and society. It manifests a well balanced mind, sound judgment and discretion. "The heart of her husband doth safely trust in her." Her letters as well as her life are a manifestation of a high order of piety. Though fond of retirement, she was punctilious in the etiquet and civilities of good society. In 1834, she received the ordinance of Christain baptism, and soon after made a public profession of religion, and united with the Protestant Episcopal Church, under the pastoral care of the Rev. Dr. Delancy (now bishop Delancy) then pastor of St. Peter's Church Philadelphia.

No sooner had she surrendered her heart to Christ. and experienced the consolations of his pardoning love and sanctifying grace, than she resolved to use her endeavors to communicate the same happiness to others, and to pour the light of divine truth upon youthful minds, and became a Sabbath School teacher in the Sabbath School connected with St. Peter's Church.

Such was her interest and fidelity in this labor of love, observes a friend, that no ordinary circumstance could detain her from her class. She seems to have been sensible, that "if we become the instrument of saving but one soul from death we start an immortal mind, a glorified spirit, in a career where we shall see it going on from strength to strength, adding knowledge to knowledge, holiness to holiness, happiness to happiness, making approaches to goodness and bliss which are all but infinite, forever adorning the heavens with new beauty, and brightening with the splendor of moral glory through all the ages of eternity." In this school she continued till 1837, when she entered a new relation, in which she has shone with beautiful and admirable lustre. Though in delicate health, she accompanied him to whom her love was plighted from land to land in prosecution of his calling.*

* Europe, South America and China.

As a Christian mother she was most discreet and devoted. Here the experience she had acquired as a Sabbath School teacher availed her in training her own immortal offspring in the nurture and admonition of the Lord. The cheerfulness and maternal tenderness with which her Christian instructions were imparted, invested them with attractiveness even to their young and tender minds. And not only did she pray with them, but taught them to offer prayers and praises evening and morning. Having often enjoyed here the hospitality, so cheerfully extended to friends, I seem still to hear the sweet voice of the mother mingling with her children's at their devotions. It has already been intimated that the deceased was naturally of a nervous temperament, imbued with a truly humble spirit, and has been more or less subject to depressing fears of her personal acceptance with God, though well established in her faith in all the fundamental doctrines of the Bible. But latterly, it has been remarked by her Christian friends divine grace has become more influential, and her confidence has been more unshaken, till even she who was naturally timid as the dove, could meet terror's King with calmness and triumphant serenity.

During her illness she was fully aware it might be her last. To a Christian friend she expressed her sense of great unworthiness, and alluded to the sentence upon the fruitless fig tree as applicable to herself. She disclaimed dependence on her own merits, and said with a distinct and emphatic voice, "my only hope is in the blood of Christ." At another time, she observed, "my constant desire and prayer are to have no will of my own, but that mine may be swallowed up in that of God." On another occasion she broke the silence of the sick chamber with the exclamation, "*The Lord reigneth*," showing evidently upon what her thoughts were revolving and the state of her mind. She conversed composedly of the disposal of her children after her decease, and said "*I can leave them in the hands of God*." Notwithstanding her extreme illness she manifested sincere interest in the spiritual welfare of her friends. Before it was quite apparent to others that she would not survive, when speaking of dying, she was desired not to discompose her mind, with an event that might be still future. With a sweet smile and with inexpressible animation she replied, "it does *not* distress me, I am not afraid to die!" Oh Death! where *then* was thy sting? In this happy frame she continued till, ceasing to be absent in the body, she went to be present with the Lord.

My friends, the occasion, and the subject of our contemplation,

are invested with unspeakable interest. We have contemplated one of the most consoling and sublime themes ever addressed to the human mind. We have first viewed it in the light of that gospel which brings life and immortality to light, we have also beheld it *embodied and exemplified* in the life and death of our deceased friend. Oh! the glories untold, that await the souls who follow Christ on earth. They die in hope and triumph! Their unembodied spirits return to God in peace, and their powers and faculties continue and expand forever. They cease from suffering. *Sin* cannot pursue them whither they have gone. Death cannot sting them; nor the grave cover them.

AFFLICTED HUSBAND, let me address to you, as from the clay cold lips of the deceased, her own expressions, while living, in reference to this very hour. "Do not, I beseech you, grieve too much for me: do not repine or be so sinful as to murmur at God's will. Though you may be desolate, think not of this life, but look beyond to another and a better world."

Dear friend, that which your pious partner so devoutly sought and above all things else desired for you and others, is obtainable. God is as ready to give to you the victory through the Lord Jesus Christ, as to her. Delay not then to seek it in the way she obtained it, by repenting of your sins, and while casting yourself entirely upon the atonement of Christ, receive the sanctifying and renovating grace of the Holy Spirit. Then shall your present affliction become comparatively light and but for a moment, and shall work out for you a far more exceeding and eternal weight of glory. And when you at length shall die, in expectation of a glorious resurrection your survivors shall commit your body to the tomb, and when in the morning of the resurrection you shall awake with your beloved consort, clothed with shining and incorruptible bodies, you will both unite in the triumphant song, "Oh Death! where is thy sting? Oh Grave! where is thy victory?"

DEAR CHILDREN, what a rich legacy has your pious mother left you! I refer not to earthly treasure, but that which is inestimably more valuable,—her prayers, and her pious example. You cannot fully appreciate them now, but should God spare you to grow up, you will then comprehend my meaning. Your friend, who now addresses you, may have gone to the grave, but if your eyes then fall upon this brief sketch of the life and last moments of your glorified mother, and the subject, which they seem to him to exemplify, they will remind you what a mother you once had, and that there is a

rich legacy of prayers filed away in the archives of heaven in your behalf.

“It shan't be said that praying
 “Breath was ever spent in vain,
 “This shall be known when we are dead
 “And left on long record,”

May you remember your Creator in the days of youth; early know, from happy experience, that wisdom's ways are ways of pleasantness and her paths are paths of peace. May divine grace keep you from the snares of this sinful world, and enable you (having performed as well your duties on earth as has your beloved mother) to depart this life, whenever that event may come, triumphing over the sting of death and the victory of the grave.

Friends of the deceased! We are living in a world where for the present death reigns controlable only by omnipotent power. *Sin* has taken deep root in each of our natures. It has grown with our growth, and strengthened with our strength, unless happily resisted and progressively overcome by victorious grace.

One after another in fearfully rapid succession have fallen around us, and others are candidates for early decease. They feel perhaps that their last illness is upon them. The emaciated frame, the quikened and disturbed pulse, and the hectic flush tell them and their friends it cannot be otherwise. But recent events, however, remind us that they may not go first, but the robust and the healthy. Perchance the tide may unexpectedly bear one out of the world,* and some acute disease another.

Are you already “sincere Christians?” Have you evidence that satisfies your own mind that God has already given you the victory through our Lord Jesus Christ? Then, “beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.” Yours be the glories untold, that await the followers of Christ on earth. Like her, whose loss we deplore, and whose gain we covet, may you die in peace, hope and triumph.

Our tears which we now shed may soon dry up, and other scenes and cares occupy the mind; allow me, however, to endeavor to improve this tender and solemn occasion to the eternal benefit of such as are not Christians in the highest sense of the term; and then all this grief and mourning shall not have been in vain.

My friends! Death has a sting, and the grave a conquest save to

* The bishop of Sz'chuen, drowned while bathing, was interred at Macao on the day of Mrs. S.'s decease.

those to whom God shall give the victory through our Lord Jesus Christ. You have seen, in a bright and lovely example, this sting removed. You have heard the last words of a dear friend, and learned with what composure she could bear the sundering of the heart's strongest, tenderest ties, and how calmly the Christian dies. As you value victory over sin, the sting of death; as you desire to possess serenity, peace, and hope full of immortality, in that hour which awaits you, delay not your preparation for eternity. The void, in this recently happy family, which can never be filled, resounds with the echo, "delay not." The beloved disciple, from her marble lips, and from the hollow silence of death, seems to utter, in unearthly tones, *delay not* to secure the triumph of the Christian over death and the grave. Then beyond the shades of death, in the morning of the resurrection, you shall arise with a body *incorruptible*. No pain, disease or decay shall ever approach it. Its shining tissues will be woven by the hand of Omnipotence, and made strong as the everlasting mountains. *Immortal*, death shall never destroy its fine, etherial mould. While the cycles of eternity revolve it shall flourish in vigor and beauty. The flesh and sin emancipated soul, shall rejoice forever in the *liberty* and *bliss* of heaven.

ART. III. *The Jews in China: their synagogue, their Scriptures, their history, &c., &c., &c.* By James Finn, author of the *history of the Jews in Spain and Portugal*. London 1843. Pp. 85, duodecimo. (Continued from page 334.)

WE now give Mr. Finn's "reflections," which form the fifth and last part of his little book regarding the Jews in China, but omit the notes which he has added by way of appendix. The fact of our quoting his entire work is sufficient evidence of the high value we place upon it. He has studied his subject thoroughly; and we deem his essay as every way suited to our pages. Of the Jews and of the Jewish Scriptures in China, we have ourselves hitherto seen nothing, but of their existence here we have no good reason to doubt. From the Chinese, and from among them, in their country, it is hard to say what may not come to light. To foreigners, China is yet, to a great extent, a sealed book. We have simply to add that our expectations, regarding the Jews in China, do not keep with those of our author, whether his be well founded or not.

WE have by this time gained some clear ideas, to a certain extent, respecting the Honan Jews, their worship, their Scriptures, and the

antiquity of their settlement. But as we have found hints and traces of their brethren in other situations of China, as Nanking, Ning-po, Hang-chow-foo, &c., it is to be hoped that future research will give us intimations of them in these localities, as well as new particulars of those in Kao-fung-foo. Meanwhile it is not likely that this subject will lose its interest among us. There is a keen expectation in the minds of many, that at least some curious illustrations of the Bible history and principles will yet be met in that country.

Some students of the unfulfilled prophecies look towards China for the discovery of the ten tribes, and certainly, if it can be shown that they have ever existed there in a large community, the institutions of no other country would be so capable of preserving their integrity during the long elapsed term of their disappearance.

Others regard with reverence the glimpses occasionally revealed of antique Chinese traditions agreeing most strangely with the books of Moses, of which the following affords one instance:—

A cloth-manufacturer in Stockport lately brought some samples of a mixed cotton and woolen cloth to a house of the same trade in Leeds. The proprietor of the latter having no occasion for the goods, and remarking that the colours were mostly suited to Asiatic taste, suggested that they might be sent to China. It was answered, "They have been there already, and sold at a fair profit, but were returned in a few days, by the Hong merchants, who pronounced it contrary to their religion that animal and vegetable substances should be woven together and worn." [?]

The resemblance of this to the precept in Levit. xix. 19, is perfect,—“neither shall a garment mingled of linen and woollen come upon thee;” but no trace of such a prohibition has been discovered among any other than these nations: yet what must have been the period when it obtained not only admission but religious sanction in China?*

Others, again, have traced considerable similitude in certain sayings of Chinese philosophers which have become familiar proverbs, with the Biblical proverbs of Solomon.

On the other hand, the tablets of the synagogue, as described in the last chapter, allude to the correspondence of feeling in the Chinese and the Israelites, on the subject of veneration due to parents

* “Christian Lady’s Magazine.” 1842. Of course it is possible that warm imaginations may give weight to coincidences of exceeding tenuity; such as the proportions of Noah’s ark being the same as those of a Chinese junk: the wise men having come from the East to inquire for the infant King of the Jews: and the name, Shinar, being very like China.

living and deceased. Such a principle, indeed, has ever prevailed among the Jewish people. Not only is it enjoined under the most awful authority, but their teachers have constantly labored to instil the sacred obligation. Josephus says,* "The law ordains that parents should be honored immediately after God himself;" and the daily liturgy, in enumerating "the commandments, which, when a man performs them, he enjoys the interest (of his reward) in this life, and the principal in the world to come," places first of all "the honoring of father and mother."

Connected with the above is the reverence paid to old age by each of these nations. The Hebrew law enjoins,† "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord." Urging this lesson from the same motive, but with greatly inferior pathos, Josephus continues, "The law also says, that young men should pay due respect to every elder, since God is the eldest of all beings." And Chinese instructions of the kind are very well known.

In the matter of venerating the dead, it is still uncertain whether or not the Chinese carry it to the extent of adoration; but, like them, the Israelites in that country burn lamps before the names of their ancestors; and the sacrifices of incense, accompanied by a species of supplication, offered by the former at the parental graves at certain recurring periods, are nearly paralleled even among Jews in Europe and Palestine, when they visit the burial-places upon the day of atonement, reciting the names of departed friends or relatives, and praying to them ‡ according to a ritual called "The answer of the tongue." (Prov. xvi. 1.)

A recent missionary to the *Beni-Israel*, of Bombay, exclaimed, on seeing them practise several idolatrous usages, "How like they are to the heathen!" but instantly added, "yet how unlike!"|| So there is and must be every-where, an indelible line discerned between the people of Abraham and every other race; and however

* Cont. Ap. ii.

† Levit. xix. 32.

‡ Dr. Jost's "Israelitische Linnalen;" for Oct., 1840. That Rabbinical Jews actually pray to the dead for intercession with God, appears from the following passage of the Talmud (Moed-Taanith, ii. 16, col. 1):—"Why do we go and pray on the graves? There is a difference between R. Levi bar Channa and R. Hhanina; one says (because it is written), 'Behold, we are counted like the dead before thee.' The other says, 'In order that the dead may seek mercy for us.' What is the reason of this difference? The graves of the Gentiles." Upon this Rashi explains, "Where there are no Jewish graves; for the Gentiles cannot ask mercy for themselves, how much less then for us?"
 " Jewish Intelligence," July, 1842.

modified by Chinese associations and circumstances, the synagogue of Kae-fung-foo is quite Hebraic still.

Being such, in the investigations that may be hereafter made regarding them, it will be of importance to ascertain whether or not those religious customs and regulations in which they differ from the occidental Jews, are referable to the ordinances of Ezra: and the following points, also, it would be useful to determine.—

Among their books, have they the "Eighteen Blessings," with directions for the attitude during their recital? Have they the chapters of the Fathers? or the Targums, or Zohar? Have they the ancient hymn, which welcomes the Sabbath-day as a bride? And what is the general outline of their liturgical services?

In their expectations do they look for a restoration to Jerusalem? and do they pray, "Bring us to Zion, thy city, with a song; lead us up with joy to our land; lead us securely to our land?" Do they pray, "Make us rejoice in Elijah the prophet thy servant, and in the dominion of the house of David the Messiah! * * * *

Let not another sit upon his throne, and let not strangers inherit his glory any more?" and if they have not the whole prophecy of Daniel, do they make computations as to the time of Christ's coming, from traditions of the school of Elijah?

As to their relation with gentiles, do they assign to the latter the seven precepts of Noah? Have they in their liturgy this thanksgiving? "We laud thee, that thou hast not made us like the nations of the world, nor like the families of the earth; that thou has not given to us the lot of their assembly; for they bow down to vanity and emptiness, they pray to a god who cannot save."* Do they believe that "All Israel has a portion in the world to come?"

In theological doctrine, what is their interpretation of the Old Testament term, "Holy Spirit?" Have they any notion of a mediator between God and man, "the Metatron, the Prince of thy countenance?" or of the personal "Word of the Lord," as the Targums have preserved the traditional expressions? Do they retain the idea of Trinity in God's unity, as it is in Zohar? Do they feel the necessity of vicarious sacrifice, as it is written in the Talmud (Moed-Joma, c. 1.), "For these things there is no atonement but by blood?" And do they on the eve of the Day of Atonement sacrifice a cock because its Hebrew name is the same with that of man?

Finally, do they pretend to any traditional decision upon the law as transmitted from Mount Sinai? Is there in China a Beth-din of

לְאֵל לֹא יִרְשָׁע In "Alenu le-shabeahh" of the Sephardim Liturgy

persons speaking Hebrew? Have they still any of the Levite or Priestly families? and what are the names most common among them?

Such are questions which should be proposed by future missionaries to that country whenever they meet with professors of the Hebrew religion, since we have already a good reason to believe that they are in possession of the written law and other Scriptures.

The apocryphal books of Maccabees, Judith, and son of Sirach, deserve an inquiry as to their existence in Hebrew, and if they really exist, as to whether these books have the doctrinal and critical blemishes which disfigure our Greek or Latin copies. Also, it is to be remembered, that the class of books in the Beth-el called *Keang-chang*, has not yet been examined, they may be Targums, or rudiments of Mishna.

But it is a matter of far deeper anxiety to learn whether they have in China the book of Psalms, and any more of the prophetic books than the portions in the Haphtorah. The Lord Jesus and his apostles made frequent appeals to the Psalms and the Prophets as containing a gradually developed light for showing his approach, his character, and his intentions. And all who now desire the spiritual good of Israel must feel a hope that this long-severed colony has every given means of "searching what, or what manner of time the Spirit of Christ did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." *

The Roman Catholic missionaries, true to their mistaken principle, made little or no use of the written Word of God in conversation with these Israelites. They seem to have regarded the people visited as more properly the subjects of critical learning than of conversion to Christianity, like the Gnostics discovered by the Jesuit Ignatius near Bassora, or the Samaritans, whose text of Scripture served to employ the laudable acumen of Scaliger and Ludolf. This supposition may explain the fact, that during the hundred and ten years of their close vicinity to the synagogue in Kae-fung-foo, viz., from 1613 to 1723, there is no mention made of any convert from among that congregation.

Certain it is, that Christianity, originally and essentially a Jewish religion, was scarcely presented even under any modification to the descendants of "faithful Abraham" in China. How unlike to the times of the apostles, when in every city the Gospel was *first* preached to the Jews, and the wonder arose, not as now among Gentiles

* 1 Pet. i. 11.

when Jews are believers, but among Jews that the Gentiles should be allowed to partake in the blessings of Christianity !

It is also remarkable, how very little the missionaries did in the way of literature towards promoting Christianity among the Chinese, either Jews or Gentiles.* It is to be feared that besides the supineness just hinted at, their reliance on oral instruction, with crucifixes and pictures, must have left the adherents of the synagogue at liberty to couple or confound their Madonna with the pagan idols *Teen-how*, the Queen of Heaven; the *Huüy-füh-foo-jin*, a goddess having a child in her arms; the *Kwan-yin*, the merciful goddess; or even the *Chin-te*, a goddess represented with numerous arms, denoting her varied power to save; while the crucifix would only corroborate such misapprehension, and the sign of the cross become identified with the popular superstition that the numeral which it represents is "the number of perfection."

Trigaut, when narrating the interview of Ricci with one of this people, in the haughty spirit of Romanism, only relates the event as a proof that "Jewish filth" was found even there;† and Semmedo, afterwards describing the neatness of the synagogue, digresses with the ill-natured remark, "If any synagogue is free from uncleanness"‡—the very taunt of the ancient Pharisees against the Gentiles, as the "common or unclean." True, indeed, that sinfulness with the means of pardon is spiritual leprosy without the hope, but a right-minded Christian will remember "who has made him to differ" who it was that said to him individually, "I will, be thou clean!" and thus be very humble: but when the Roman Church cherishes an unkindly feeling towards the fallen Jews, the Apostle Paul has provided a rebuke in his caution given expressly to that particular Church: "Be not highminded, but fear: for if God spared not the natural branches, take heed lest also he spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."|| Thus declaring with authority that Rome is no more infallible than Jerusalem.

* The ground of this complaint is probably not much diminished at the present day, notwithstanding their mission-establishment at Macao. Morrison has stated ("Chinese Miscellany," 1825), "I knew personally ten Catholic missionaries in China, Italians, French, and Portuguese, who had resided at Court or on the frontier from fourteen to thirty years, and only three of them could read Chinese. Four of these had been many years in Pe-king, and did not know a single Chinese character: they, however, could speak the language, whereas some of the others alluded to could neither read nor speak it."

† "Judæam etiam sæcem in hæc regna confluisse credimus." (*De Christiana expeditione, &c.*) ‡ "Si limpia ex sinogoga." (*Imperio, &c.*)

|| Rom. xi. 21, 22

In reviewing the past ages of Israelitish sojourn in China, as well as our limited knowledge will permit, we immediately feel how happily tame is that retrospect compared with the dark and sanguinary annals of Jews in Mohammedan and Popish realms, for the toleration of the Chinese spirit has never yet discovered that the Hebrew passover is celebrated with an appetite for human blood; and happy is the nation which, while it has had an opportunity to do so, has not persecuted them for religion's sake, because it is written, "I will bless them that bless thee, and curse him that curseth thee."*

The Jews must have been contented settlers at the extreme east, living principally in accordance with the genius of Mosaic institutions and Chinese predilections, as agriculturists in the delicious climate of that "flowery land." Still, if one prediction of the Bible be as true as another, there must have been vicissitudes in their history; and though it is not clear as to what extent they may have been exempt from "the trembling heart and sorrow of mind," denounced in Deuteronomy, and known to be the general inheritance of their kindred in other lands, yet they certainly do seem to be a timorous and a suspicious people.

Israel in China has resembled some plant endued with a wonderful force of vegetation, a force not to be implied from its vast increase of production, not shown by a power of overcoming obstacles, but rather by an inherent faculty of protracting a lingering existence. Our information about them has dwindled to a mere point: still it may be trusted in a Christian spirit that this probable decay is not in truth a process of extinction; that if synagogues yet remain in the western provinces Sze-chuen and Shen-se, they may be speedily discovered, and that the Church of God may even yet have the pleasure to behold them disseminating a saving knowledge among the heathen.

The Talmud says,† that "the Lord could not find a vessel to contain a larger blessing for his people Israel than peace." Some pious persons have attributed the general quietude of Chinese history, with prolonged enjoyment of their peculiar institutions (and certainly in this condition their Hebrew guests are to be included, and for the same reason), to the blessing resting on the paternal spirit which pervades the latter. The basis of civil obedience being laid in filial reverence, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," is a conditional benediction which remains valid till parental relations shall be no more, and applicable to national as well as

* Gen. xii 3 † Mishnah (Taharoth, Oketum)

individual prosperity. The Chinese teachers are unanimous in the inculcation of this principle in their political philosophy. "Duty to parents is that by which we should serve a prince. . . . When families are virtuous the nation will grow up virtuous. . . . In order to that which is called governing a nation, there must be the regulation of families. Not to be capable of teaching a family, and yet to be able to teach a nation of men, there is no such thing."* What precious elements are combined in this patriarchal wisdom! Surely this is the conservative influence which has crystallized the virtues and the peace of that vast empire of untold generations. It is true that errors have been perpetuated by the same principle; but to this we also look forward in expectation of Christianity being hereafter embraced there by whole families and cities at a time.

The Hebrew Scriptures have too long remained unfruitful in China, where the traditions and maxims of the people do not lead to everlasting happiness. It is now time that our whole revelation of God be sent freely forth in that widely-spread language; and that the Israelites, no longer reading the law through a veil,† but being taught the truth of Messiah, should begin to fulfil in reality their own destiny to be "a kingdom of priests."

Then when the aspiration of St. Paul within the Mamertine prison in Rome is accomplished, as he exclaimed, "But the Word of God is not bound!"—when his generous call is loudly answered, "Rejoice, ye Gentiles, with his people?"—then, in China, as in every other empire, man, universal man, shall delight to heap up the choicest treasures of external wealth, of genius, of intellect, and self-sacrifice, in honour of that loveliest character, that holiest Being, who came into this world to be, in combination with his other benevolent offices, "a light to lighten the Gentiles, and the glory of his people Israel!"

ART. IV. *Chinese Dialogues, questions, and familiar sentences, literally rendered into English, with a view to promote commercial intercourse, and to assist beginners in the language.*
By W. H. MEDHURST, sen. Shánghái, printed at the Mission press, 1844.

DR. MEDHURST has the honor of setting up the first English press north of Ningpo in China; and here we have its first fruits. The

* Ta-hio, in "Morrison's View," &c. † 2 Cor. iii. 12—17.

preface gives us a faithful account of the work, comprised in 287 octavo pages, and we quote it entire.

"Morrison's Dialogues having been long out of print, and commercial intercourse being now much more extended than when that work was published, a volume like the one now presented to the public was found to be a desideratum. One or two of the Dialogues from Morrison's book are here inserted, and a few sentences on wrought silks, cloths, &c., from Bridgman's Chrestomathy moulded into a form to suit the object of the Compiler. Some assistance has been derived from the contributions of gentlemen in the political and commercial line, with these exceptions the author must be responsible for the remainder. The Dialogues commence with the simplest forms of speech, and are designed for the use of persons just commencing the study of the language. The questions are many of them left without answers, in order that the learner may extract the reply from his teacher, and thereby exercise himself in the language, while he is gaining at the same time some knowledge of the country and its inhabitants. The commercial regulations and the tariff have been introduced, as affording both terms and ideas useful to merchants trading to China; while the dialogues on silk, cotton, and piece goods have been inserted with the same view. The directions to servants, about household affairs, will be found useful to all, and the views of religion and morals which follow, being drawn from native sources, are attached with a view of shewing what are the sentiments of the Chinese on these subjects, and of exhibiting the style of the colloquial idiom. The shop signs ought to be acquired by every one coming to a Chinese city, as by that means he will be enabled to study as he goes along the streets, and also be assisted in seeking the supply of his necessities. Copious indexes are added, in order that the student may refer at pleasure to any Chinese or English word which the book contains, and obviate the necessity of seeking far for what is near at hand. The whole is in the mandarin dialect, and the common form of speech has been adopted, between the too vulgar colloquial and the excessively concise literary style. Every line of the Chinese is generally a sentence of itself; not necessarily connected with what precedes or follows, so that the whole may be read from either end of the book, as may suit English or Chinese taste. The sound of each character has been attached in Roman, together with the meaning in Italic; the additional English words printed in Roman letters are merely necessary to make the sentence read intelligibly; but the student must bear in mind that the Chinese characters convey no more meaning in the position in which they stand than is expressed by the words printed in Italics. The translation, it will be seen, is literal, in order to give the reader an idea of Chinese idiom; though the verbal rendering must not always be considered as giving the invariable sense of each word. The free translation has not been added, because it would have taken up too much room, and because it is presumed the sense will be found in general sufficiently clear without it. Some apology must here be offered for the typographical execution. It being the first European work ever printed in Shanghai, and the native workmen having all to be taught *de novo*, symmetry and perfection will not be looked for. Towards the middle of the volume a few sheets appear rather indistinct, from the circumstance of our printing ink having run short, but an effort to manufacture ink on the spot at length succeeded, and a clearer page was the result."

At the end of the volume there is an index of the English words occurring in the book, a list of the radicals of the Chinese language, with an index of the Chinese characters arranged according to those radicals. While we highly commend the veteran author for his assiduous labors and his numerous productions both in Chinese and English, we have earnestly to request him to change his *orthography*, for the *sounds* of Chinese words and make it conform to the Italian, so called, as it is now used almost throughout all India.

ART. V. *Journal of Occurrences: memorial from the inhabitants of Hongkong to lord Stanley, with a letter to gov. Davis; steamer "Lady Mary Wood," and the first overland monthly mail to England; Union Chapel, Hongkong; French diplomatic mission in China; exchange of treaties; death of the bishop of Sz'chuen; Protestant missions in China.*

On the following memorial it is unnecessary for us to comment. We hope it will receive the consideration, which the subject demands.

His excellency J. F. Davis, esq., governor of Hongkong, &c., &c.

Sir,—We have the honor to forward to Y. E. herewith a memorial addressed to the right hon. Lord Stanley, H. M. secretary of state for the colonies; and we beg to request Y. E. will be pleased to have the same forwarded by the mail of the 1st September. And we trust, that under circumstances stated in the memorial, H. E. will see fit to direct the suspension of ordinance No. 2, pending the receipt of a reply from H. M. government.

We have the honor to be sir,

Your most obedient humble servants,

Jardine, Matheson & Co.; Dent & Co.; Macycar & Co.; Fox, Rawson & Co.; Turner & Co.; Lindsay & Co.; Gibb, Livingston & Co.; Jamieson, How & Co.; W. & T. Gemmell & Co.; Fletcher & Co.; Murrow & Co.; Chas. W. Murray; Thos. Ripley & Co.; Dixon, Gray & Co.; Holliday, Wise & Co.; R. Oswald & Co.; Robt. Strachan; Hughesden & Co.; George R. Barton, m. d.; N. Duus; Burd, Lange & Co.; John Cairns; Henry Holgate; M. Ford & Co.; L. Just, sen.; L. Just, jr.; D. Lapraik; J. D. Porter; Geo. Dudell; J. Palmar; Chas. W. Bowra; Sam. J. Cooke.

Victoria, 13th August, 1845.

The right honorable Lord Stanley, H. M. principal secretary of state for the colonies, &c., &c.

My Lord,—The period has at length arrived, when, as owners of land and property at Hongkong, we can no longer refrain from addressing ourselves direct to H. M.'s government, in the confident hope, that a plain statement of facts will induce H. M. advisers, to sanction a material modification of the system, which has hitherto been in operation, occasioning results alike injurious to the interests of the mercantile community, and the real and essential interest of the settlement.

It will scarcely be necessary for us, in the first place, to submit, that shortly after the island was first ceded, or taken possession of by H. M. plenipotentiary in China, in the early part of 1841, a public sale of land was held, at which it was stipulated, that the "terms and tenure of all property would hereafter be defined by H. M. government."

But in a letter of H. M. plenipotentiary, dated 17th June, 1841, a copy of which is hereunto annexed, an expectation was held out, that the lands would be granted in fee simple, for one or two years purchase at the rates paid at the public sales; or that they should be charged only with a nominal quit rent, if that form of tenure continued to obtain. This suggestion on the part of H. M. plenipotentiary, originated in the well known fact, that the very limited quantity of ground, available for building purposes on the proposed site of the present town of Victoria, was the occasion of great competition, and the eventual payment of a scale of rent, which the officer naturally and truly apprehended, would, if enforced, be detrimental to the progress and prosperity of the settlement.

During the time which intervened between the occupation of the island by H. M. government, in March 1841, and the treaty of Nanking, in June 1843, a period of upwards of two years, the local government of Hongkong

used every endeavor, both by facilities temporarily offered to early occupants of land, and the threat of penalty of forfeiture of their purchases to all who did not commence building, to induce the British merchants to remove from Macao to the new settlement, and nothing was, up to that date, said or done, to induce holders of land to apprehend, either that the promises of H. M. plenipotentiary would not be strictly fulfilled, or that they would be placed in a more unfavorable situation, than parties similarly circumstanced in our British colonies.

Large sums were consequently expended in the erection of dwellings and warehouses in the new town of Victoria, to an extent, which would have rendered it injurious to all, and ruinous to many, to be compelled to abandon their property; and it was not until the early part of 1843, that it was notified: "That H. M. government did not see fit to recognize sales or grants of land, that had been made by or under any authority whatsoever, up to the period of the exchange of the ratification of the treaty of Nanking."

But as H. M. government must have been well aware, that the colonists had acted with perfect reliance on the good faith and justice of their government, their order was so far qualified, that on 23d August, 1843, it was notified: "That an inquiry should be instituted into the equitable claims of all holders of land to a confirmation either *permanent* or temporary of their titles, so far as they could be confirmed consistently with a just regard to the interests of Society at large."

In the early part of 1844, we were for the first time, made acquainted with the terms on which the crown lands were to be held, and sir Henry Pottinger, then governor of the island, published the forms of the leases required to be executed. The conditions of these leases were universally considered so unusual, and so certain in their operation to be ultimately injurious, not only to the holders of land, but to the future welfare of the colony, that we were compelled to protest most solemnly against them in a correspondence with the governor, dated in March 1844, from which correspondence we beg to subjoin the following extract:

"We may be allowed to point out to H. E., that an adherence on the part of government to the proposed terms of lease would be eventually the means of placing those, who first commenced improving their property in Hongkong, and who from the sum already expended cannot withdraw from the occupancy of their buildings without ruinous loss, on most unfavorable terms, compared with others, who have the option of resorting to places where land can be bought, or rented, on much more moderate conditions; and we submit, that it can never be the wish or intention of H. M. government to place the early occupants of land in such a position."

No redress has however been granted; and disregarding the future prosperity of the settlement, in the desire to raise a comparatively large temporary revenue, the local government has persisted in forcing unusually hard conditions on the land holders, who had been led into a large expenditure of money, owing to their faith in the promises, under which the land was originally sold; (promises, which were at any rate tacitly acknowledged by the government, and not repudiated until after the lapse of three years); while at the same time it is no exaggeration to state, that had the existing regulations been promulgated *before*, instead of *after* the outlay of their funds, not one British merchant would have been found willing to become a resident in the colony.

We have deemed it necessary and due to ourselves, to enter thus at length into some account of the formation of the colony and its progress hitherto, with the view of shewing: *first*, the nature of the inducements under which we were led to abandon our residences at Macao and Canton, where both house rent and taxation are very light; which we may illustrate by the fact, that the ground rent alone of most of the eligible sites in Hongkong is (without including rent or interest of money) a heavier charge, than all payments, rent inclusive, required of the tenants of houses in Macao; and *secondly*, to prove that the very onerous terms, on which we have been compelled to oc-

copy our property in Hongkong, have been forced on us, not only against our urgent remonstrances, as a question of justice and equity, but in opposition to what we have always considered and represented to be the true interest of the colony.

Since the enforcement of these leases, the measures of the existing government of the island have still further aggravated the evils under which we have been suffering, by making in a place, nominally declared to be a free port, every description of commerce and trade a subject of taxation, or source of revenue, or of monopoly sold to the highest bidders, thus driving away, instead of encouraging trade in an infant settlement: and lastly we have now to complain of the promulgation of an ordinance, which we submit to be unconstitutional and illegal, empowering government assessors arbitrarily to value all household property, with the view of raising a new tax, ostensibly for payment of a police force, there being no municipal body of any kind in the colony to determine whether such tax be necessary, or equitably levied and appropriated.

The result of the system actually in operation for the last two years; commencing with the proceedings in land sales and leases under the administration of the first governor, and continued by the financial arrangements of his successor, is sufficiently exemplified in the present state of the colony; for owing to the heavy rents and unsatisfactory tenure of property, the continued arbitrary taxation and impediments to trade of all kinds, and the entire want of confidence as well on the part of the foreign community in China, as of the Chinese themselves, as to the establishment of a better course of policy, there is, at this moment, after four years occupation of the island, scarcely one foreign resident, except government officers, and those British merchants and traders who commenced building *before* the enforcement of the leases; there are no Chinese merchants, or even shop keepers, with any pretension to property; there is neither an import or export trade of any kind; and as will be seen by the public papers, even now, when many private dwellings are temporarily occupied by the civil and military officers of government, pending the completion of the public buildings, several houses have been untenanted for months past; and the value of the property is daily on the decrease.

It is necessary to bear in mind, that the trade of this port of China has long been accustomed to flow through other channels, that the island of Hongkong has no natural productions, or consumers of imports, beyond the mere wants of the colonists themselves, and is even dependent for its daily supply of food on the main land; and that a place so circumstanced, especially in a country like China, proverbially averse to sudden change, can only be expected very gradually to acquire a trade by facilities and encouragement instead of being subject to ceaseless and heavy taxation, charges, from which places in its vicinity are moreover exempt.

We trust therefore, we shall not be deemed presumptuous in submitting to H. M. government our urgent entreaty, that they will be pleased to direct the abolition of the opium farm, auction duties, and other harassing taxation recently imposed, which have already had the effect of deterring many Chinese from settling in the place, and driven away several, who were already established, and been in fact utterly destructive of our incipient trade. If this be not conceded, many of the European residents will also be compelled to quit a place totally without commerce, but more heavily taxed, in ground rents alone, than any other part of China, and remove to those ports where the trade is actually carried on, abandoning properties on which many have expended their whole fortunes.

We further venture to suggest that the system adopted in other colonies may reasonably be extended to this distant settlement; and that it is hoped government will be pleased to authorise the formation of a municipal body, vested with the usual power of deciding on the appropriation of the monies raised for local purposes.

We cannot in conclusion refrain from urging, that such a settlement as Hongkong was never actually required by the British merchants; and that it has become even less so since the opening of the five Chinese ports, where

the foreign residents are free from all taxation, and where the rent of land and houses is generally very moderate.

We submit therefore, that it will be found as inexpedient in principle, as under existing circumstances we consider it would be unjust in practice, to call on the civil part of the community for any large proportion of the expenses of a colony which is held rather as a military and naval station, giving Great Britain the command of these seas, and as the residence of a few merchants, occupied at extending British commerce along the coast of China, and keeping up an active correspondence with the rest of the world, than a place which under any circumstances can be expected to possess an extensive trade, or afford any considerable revenue towards the payment of its own expenses.

(COPY.) SALE OF LANDS ON HONGKONG ISLAND

Macao, 7th June, 1841.

Gentlemen,—Having had under my consideration the particulars of the first sales of lots in Hongkong on the 14th instant, I am of opinion that I shall be consulting the best interests of the establishment in making immediate public declaration of my purpose to move her majesty's government either to pass the lands in fee simple for one or two years purchase at the late rates, or to charge them in future with no more than a nominal quit rent, if that tenure continues to obtain.

My own object respecting the disposal of lands pending the pleasure of her majesty's government, was to secure to firms and all other persons (British or foreigners) having permanent interests in the Country, sufficient space for their necessities, at moderate rates, with as little competition as might enable parties to accommodate themselves according to their respective wants; I feel assured upon attentive reflection that steady adherence to this rule will be found most conducive to the well understood interests of the establishment, and to the fair claims of persons upon the spot; parties falling within the description I have specified, not yet supplied with lots, will soon be in a situation to accommodate themselves.

May I request you, gentlemen, to circulate this letter.

I have the honor to be, your most obedient humble servant,
(Signed) CHARLES ELLIOT.

Chief superintendent, charged with the government of Hongkong.

To Messrs. JARDINE, MATHESON & Co., and DENT & Co.

The steamer *Lady Mary Wood*, which brought on the last overland mail (50 days from London to Hongkong), will be dispatched September 1st, with the first monthly homeward overland mail direct.

The *Union Chapel*, Victoria, Hongkong, was opened for the first time, on the 24th instant. "The colonial chaplain is still obliged to officiate in a mat shed."

The French diplomatic mission is still in China, and the exchange of copies of the ratified treaty has recently taken place near the Bogue, where their excellencies Lagrené and Kiyng had a personal interview. Our limits will not allow as now to give further particulars of the mission, which it is said will in a few weeks proceed northward.

Alexis Rameaux, "bishop of Myra," was drowned while bathing, near Shálántsai, Macao, on the 14th July last. His remains were interred at St. Paul's on the 16th, with the usual honors.

Died, at Victoria, Hongkong, the 24th instant, Frederic Joseph, the only surviving son of the Rev. Dyer Ball, M. D., aged 5 years 11 months, and 12 days.

Dr. Ball and family arrived in Canton on the 29th instant, where they expect permanently to reside.

THE

CHINESE REPOSITORY.

VOL. XIV.—SEPTEMBER 1845.—No. 9.

ART. I. *Particulars of the export of teas, raw silk, &c., &c., to Great Britain and the United States of America, in each vessel from 30th June 1844 to the 1st July 1845, with summaries of the preceding year 1843-1844.*

FOR the particulars, comprised in the following pages of this article, we and our readers are indebted to one of the principal commercial houses in Canton, which has allowed us to publish them in the pages of the Repository. For this favor we return our best thanks. We shall be glad to publish the annual statements of trade at all the five ports, and shall feel particularly obliged to any gentlemen who will enable us to do this.—In the details of the English trade we have found it necessary to condense the form, to suit it to our pages, and therefore have omitted the dates of the departures of vessels and the ports from whence they sailed, all of which however were from Canton, except the Helen Stewart, Mary Ann Webb, Wanderer, Charles Jones, Th. Worthington, Monarch, Velore, Litherland, loaded with teas, and a few others having silks, from Shánghái. We have had also, in two instances, to throw into one column, different kinds of teas, and to omit the specification of silks carried in each vessel. The total of Raw Silks to Great Britain, in 1844-45 was, according to the statement before us, 12,935 lbs. The amount of teas for Great Britain 53,442,613 lbs., and for the United States 20,751,583 lbs., gives us a total of 74,194,196 for the year ending 1st July 1845. The preceding year to the former were sent 50,218,094, and to the latter country 14,257,364 lbs., or a total of 64,475,458, showing an increase of 9,718,738 lbs., for this year.

IN EACH VESSEL FROM 30th JUNE, 1844, TO 1st JULY, 1845.

VESSELS.	Congou.	Souchong, Pekoe and Hungney	Orange Pekoe	Capet, Pow- chong.	Sorts.	T'wankay	Hyson.	Young Hyson.	Gun- powder.	Imperial.	Hyson Skin.
Mary Bannatyne,	410,090	....	35,772	....	....	27,862	187	....	26,451	16,007	15,841
Hebrides,	452,969	....	....	....	....	220,976	....	....	4,722	—	12,944
Lady Amherst,	315,306	....	....	....	....	129,633	....	....	—	—	—
Cumberland,	394,838	....	....	....	1,500	27,139	4,486	12,570	20,948	9,235	—
Helen Stewart,	270,938	35,675	15,332	6,206	....	56,765	6,316	35,923	9,645	5,141	15,506
Saghalien,	395,798	....	....	5,695	455	....	....	4,315	9,868	6,747	—
Tapley,	242,944	....	....	....	....	12,811	2,565	82,554	97,969	39,293	—
Inglewood,	440,407	....	8,823	23,012	....	25,273	4,268	60,159	36,500	16,675	—
City of Derry,	173,487	7,791	116,141	2,964	....	94,129	4,702	37,549	42,920	17,640	15,625
William Prowse,	153,783	17,381	8,017	19,369	....	2,049	....	169,025	58,624	32,038	—
Sandersen,	193,992	17,955	33,616	....	....	....	....	83,671	43,462	18,515	—
Miss. of Douro,	93,892	22,437	....	....	....	31,756	....	....	—	—	—
Medusa,	344,264	....	....	....	....	108,467	13,283	3,875	3,241	2,781	—
Bahamian,	305,649	8,370	43,925	32,786	7,029	....	....	3,517	2,962	1,059	—
South Stockton,	215,864	56,676	37,423	11,178	3,132	....	849	29,025	34,105	14,571	—
England's Queen	280,635	25,441	33,868	33,393	100	38,985	30,025	18,136	23,989	10,580	7,274
Earl o' Liverpool	209,069	39,267	58,289	17,926	963	....	2,696	77,580	15,251	10,305	—
Mellich,	395,038	19,540	....	35,439	....	27,084	9,316	8,000	14,594	8,627	—
Maia,	185,069	23,995	32,176	35,653	1,664	....	....	86,241	—	—	—
Patna,	338,116	17,242	14,142	12,484	....	....	....	—	—	—	—
Walmer Castle,	323,073	....	....	....	....	....	....	....	—	—	—

Orixa,	327,633	18,526	12,430	.....	68,430	.....	50,758	1,997	1,162
John Bibby,	396,923	75,653	79,448	44,310	1,395	.....	16,665	272	230
Alex. Baring,	569,194	78,452	.....	.....	.....	.....	2,058	1,975	559
Cleopatra,	370,099	83,442	.....	.....	.....	.....	.....	.....	.....
John Dugdale,	320,183	.....	31,063	9,913	650	12,713	39,054	34,891	16,494
Drs. of Buccleugh	467,353	90	9,219	5,930	.....	18,483	10,499	2,914	1,740
Ellen,	275,481	12,924	18,165	60,693	.....	30,100	46,510	.....	493
Persia,	615,259	84,741	35,923	64,607	14,945	.....	.....	.....	.....
Mercury,	168,245	.....	30,219	25,124	.....	35,761	.....	6,669	5,152
Circassien,	219,719	.....	6,677	16,439	.....	.....	.....	.....	.....
Mar. of Bute,	552,871	32,256	.....	.....	.....	14,500	.....	.....	.....
Albert Edward,	222,894	.....	64,601	75,956	8,822	.....	6,107	2,440	2,265
Gilb. Henderson,	339,975	18,645	89,208	16,251	8,243	.....	32,861	79,059	42,005
Christina,	398,629	.....	.....	.....	.....	.....	10,323	7,622	3,360
Uruguay,	211,671	.....	4,901	12,187	.....	20,636	31,331	15,776	6,931
Sappho,	361,598	19,570	53,560	64,987	.....	21,147	207	23,972	5,336
Visct. Sandon,	198,092	56,799	12,113	5,870	.....	5,560	5,959	28,184	8,816
John O'Gaunt,	511,089	4,147	5,949	22,980	.....	.....	23,240	8,172	5,759
Dumfries,	575,410	1,165	37,559	8,504	15,297	.....	.....	.....	.....
Duke of Bedford,	588,969	42,649	13,178	8,031	.....	26,112	1,101	6,044	2,378
Pampero,	257,795	2,719	.....	.....	.....	.....	.....	3,614	2,293
Hersey,	202,100	.....	.....	.....	.....	.....	.....	.....	.....
Royal Albert,	457,560	.....	.....	38,744	.....	.....	2,570	6,903	5,015
Farfashire,	173,800	19,716	22,011	14,607	.....	7,515	5,302	12,996	9,936
John Laird,	108,500	39,700	10,100	101,500	.....	.....	5,500	43,500	23,700
Lady,	119,800	35,600	39,400	13,100	.....	21,700	15,600	65,000	43,600

Mohawk,	365,974	10,543	10,870	.....	7,291	44,618	18,180	15,991	31,335	11,761	19,258
Humayoon,	371,698	600	9,992	.....	18,592	.....	74,654	35,781	55,882	28,616	—
Chusan,	111,573	15,853	5,166	9,000	.....	91,782	140,044	86,220	49,000	24,610	—
Wanderer,	386,176	52,782	.....	.....	.....	.....	12,157	30,621	10,569	6,672	—
Royal Alice,	231,056	38,692	28,673	5,540	2,300	78,392	32,599	38,987	105,479	69,064	—
Earl Powis,	299,507	.....	5,163	14,160	.....	.....	4,426	7,255	—	—	—
Dowthoop,	148,004	62,223	13,855	3,152	.....	128,034	1,976	32,558	4,248	2,195	9,854
Beulah,	399,719	.....	.....	.....	420	91,074	2,893	71,685	65,998	34,437	5,451
St. Vincent,	496,800	51,100	5,600	17,100	.....	57,700	1,100	36,500	24,600	10,800	—
Swithamley,	327,724	6,900	9,800	11,486	.....	37,528	25,474	356,810	93,115	31,843	5,877
Oriental,	490,500	34,000	.....	15,000	.....	18,600	36,300	95,600	22,800	13,200	—
Geo. Buckham,	375,519	13,530	.....	.....	.....	17,902	.....	26,495	8,123	558	3,555
Olympus,	185,759	57,393	9,259	.....	.....	.....	74,264	89,508	9,132	6,141	—
Isabella,	239,300	53,600	9,600	8,700	.....	15,200	.....	19,200	24,000	10,000	9,200
New Margaret,	429,614	.....	.....	14,629	.....	.....	.....	.....	4,562	3,197	3,395
Oriental,	363,299	.....	.....	21,593	.....	.....	.....	.....	13,927	9,074	—
Charles Jones,	363,960	.....	.....	.....	.....	.....	30,730	17,225	3,692	840	3,243
Emu,	137,176	46,627	20,614	16,526	.....	17,170	.....	12,108	2,583	1,727	19,030
Eliza,	696,200	35,500	5,200	62,000	52,117	12,642	14,173	11,549	62,700	27,700	—
Earl Gray,	537,267	1,150	51,587	3,325	.....	2,700	21,200	17,300	140,740	77,195	11,332
Vanguard,	109,094	.....	.....	.....	4,127	12,821	61,362	39,638	30,274	22,120	9,875
New Margaret,	.....	.....	.....	.....	.....	46,242	21,538	41,733	6,939	11,387	—
Potentate,	291,200	.....	.....	.....	.....	10,218	5,589	21,609	2,200	1,900	—
Gwialer,	428,409	22,285	.....	.....	.....	16,600	1,700	35,300	9,465	5,670	—
Tory,	797,100	30,600	.....	17,925	.....	3,744	1,512	2,164	9,465	5,100	—
Th. Worthington	163,706	.....	.....	6,000	1,900	.....	6,000	91,800	12,900	5,100	—
		.....	.....	.....	.....	11,309	2,617	9,557	515	435	6,312

VESSELS.	DATE.	Y. HYSON.	HYSON.	H. SKIN & TWANKAY.	G. POWDER.	IMPERIAL.	SOUCHONG & CONGOU.	POWCHONG.	PEDCO.	OOLONG.
	1844.									
Convoy,	July 18	109,671	.....	.....	4,750	4,750	81,129	.....	.....	.....
Sappho,	August 2	96,634	6,369	29,719	29,289	15,837	56,925	46,445	.....	.....
Eliza Ann,	" 7	257,219	.....	.....	22,030	16,068	183,990	.....	.....	1,046
Paul Jones,	Sept. 20	119,030	.....	76,970	17,044	14,773	315,977	89,190	.....	.....
Henry,	Oct. 3	127,980	.....	42,439	54,262	38,198	140,844	20,364	4,517	.....
Oneida,	" 12	196,416	663	37,126	18,060	11,284	111,751	105,970	4,958	.....
George Hallett,	Nov. 15	219,837	9,962	41,047	.....	.....	116,146	75,636	4,624	.....
Ann McKim,	" 18	88,928	2,466	35,313	352	222	297,249	8,830	.....	.....
Valparaiso,	" 20	151,563	.....	80,693	9,430	5,508	152,119	41,718	.....	.....
Grand Turk,	" 20	10,924	.....	.....	.....	.....	85,655	40,526	3,139	.....
Howqua,	Dec. 6	143,989	.....	44,792	3,612	31,114	140,076	27,545	.....	.....
Montauk,	" 10	207,842	22,255	26,164	31,910	24,516	23,548	53,469	.....	.....
Mary Ellen,	" 12	128,718	7,857	177,249	12,619	10,376	50,543	27,041	.....	31,331
Carolina,	" 13	175,389	24,846	83,975	23,153	15,991	63,521	3,231	.....	1,752
Zenobia,	" 13	130,372	14,036	29,078	27,356	21,447	140,137	2,513	.....	.....
Cincinnati,	" 13	217,641	13,525	76,669	62,906	27,889	126,097	8,518	.....	.....
Aldcbaran,	" 15	65,965	3,321	17,592	.....	.....	188,100	5,832	.....	.....
Cohota,	" 18	326,370	6,664	100,182	21,252	12,197	19,039	3,222	.....	11,903
Grafton,	" 23	81,155	6,000	88,412	14,448	7,506	104,522	63,054	.....	1,307
	1845.									
Sarah Abigail	Jan'y. 8	.....	.....	26,247	.....	.....	63,112	.....	.....	.....
Heber,	" 8	127,585	14,448	55,736	16,200	11,427	200,017	29,681	.....	.....
Ronaldson,	" 10	101,789	9,790	30,177	12,447	7,937	27,856	11,090	.....	.....
Tiger,	" 11	302,137	531	12,539	29,336	14,121	10,195	29,691	.....	3,420
Natchez,	" 11	212,512	13,185	132,909	8,723	15,310	139,312	4,415	.....	.....
Roubie,	" 13	200,311	1,405	12,695	.....	.....	127,343	.....	.....	.....
America,	" 15	171,633	8,204	93,035	15,368	21,283	33,071	17,052	.....	5,574
Pioneer,	" 17	275,530	4,853	5,456	9,697	6,830	43,715	23,665	.....	12,263

Avalanche,	"	22	191,926	13,000	4,723	37,411	31,552	69,900	112,168	6,589
John Q. Adams,	"	23	214,468	28,152	135,225	41,065	36,759	355,703	7,777	6,750
Merchant,	"	25	125,181	.....	66,386	24,244	14,735	19,270	.....	.....
Heiens,	"	25	308,632	11,130	76,050	27,616	27,636	87,155	7,601	.....
Bazaar,	"	26	161,389	8,744	67,445	3,680	3,807	221,468	53,154	5,069
Loochoo,	"	28	77,175	.....	45,698	.....	.....	12,603	4,841	3,352
Lady Adams,	"	29	164,564	120	12,416	29,364	16,419	193,179	8,074	2,095
Navigator,	"	31	251,588	.....	85,036	5,353	2,538	.....	.....	.....
Mariposa,	Feb.	5	318,468	.....	131,448	24,285	11,319	.....	.....	.....
Stephen Lurman,	March	10	171,281	20,764	151,160	23,936	16,209	214,393	.....	.....
Henry Pratt,	"	12	274,673	18,000	.....	24,402	13,074	38,290	87,407	.....
Hamlet,	"	17	366,965	19,810	91,605	2,936	2,107	215,175	.....	.....
John G. Coster,	"	18	316,828	6,900	140,267	26,766	21,760	324,925	7,905	3,520
Ianthe,	April	2	363,463	.....	114,280	15,285	8,140	.....	.....	.....
Lucas,	"	1	277,760	3,200	6,530	10,255	9,450	90,388	20,888	.....
Areatus,	"	12	206,844	22,215	79,258	76,817	29,271	184,297	7,500	1,020
Belvidera,	"	28	261,723	1,319	8,429	19,074	18,503	65,771	39,656	4,336
Rainbow,	June	3	460,769	13,604	18,294	27,358	19,794	132,549	16,260	.....
Venice,	"	4	140,393	18,406	4,191	33,365	31,156	76,116	139,247	616
Aquetnet,	"	16	109,370	.....	50,635	23,519	10,766	8,353	65,835	.....
Sappho,	"	23	130,638	2,971	9,469	19,090	15,099	111,836	.....	8,366
Total pounds			9,171,285	358,915	2,654,859	941,065	674,978	5,280,865	1,301,965	60,265

S U M M A R Y 1844-45.

Young Hyson.....	9,171,288lbs.	Souchong and Congou.....	3,133,133lbs.
Hyson.....	358,915 "	Powchong.....	799,622 "
Hyson Skin and Twankay.....	2,654,859 "	Pecco.....	60,178 "
Gunpowder.....	941,065 "	Oolong.....	132,544 "
Imperial.....	674,978 "	Total Black	4,125,527 "
Total Green	13,801,115 "	Green	10,131,837 "
Total	20,751,583 "	Total	14,257,364 "

1843-44.

Young Hyson.....	6,800,419lbs.	Souchong and Congou.....	3,133,133lbs.
Hyson.....	539,794 "	Powchong.....	799,622 "
Hyson Skin and Twankay.....	1,738,291 "	Pecco.....	60,178 "
Gunpowder.....	597,088 "	Oolong.....	132,544 "
Imperial.....	456,245 "	Total Black	4,125,527 "
Total Green	10,131,837 "	Green	10,131,837 "
Total	14,257,364 "	Total	14,257,364 "

Note. Beside the above named 45 vessels, the Paulina sailed October 11th, and the Pactolus sailed February 1st with cargoes exclusively of drugs, Silks and Sundries, making the number of vessels dispatched from China for the United States 50, during the season: of these the Mary Ellen, Loochoo and Cohota were partially laden with Manila produce, of which the later transhipped some to the Avalanche. Of these 50 vessels the Suppho, dispatched Aug. 2d, the Aldebaran, Heber, Rouble, and Areatus were bound to Boston, the other 45 to New York.

Export of Silks and Sundries to the United States on the above named 50 vessels in 1844-45, and on 30 vessels in 1843-44.

	1844-45.	1843-44.	S E A S O N		1844-45	1843-44
Pongees.....	pieces 33,883	35,125	Cassia.....	peculs	7,554	6,397
Hankerchiefs.....	" 48,896	19,276	Matting.....	rolls	28,740	14,760
Sarsonets.....	" 11,165	5,218	Rhubarb.....	boxes	1,490	1,108
Shawlaws.....	" 3,575	4,165	Sweetmeats.....	"	6,588	5,770
Cambrs.....	" 10		Vermillion.....	"	220	100
Levantines.....	" 900	2,295	Split Rattans.....	bundles	1,660	505
Satins.....	" 2,311	185	Pearl Buttons.....	boxes	449	204
Jamasks.....	" 495	415	China ware.....	"	1,493	635
Satin Levantines.....	" 2,165	980	Lacquered ware.....	"	266	86
Grapes.....	" 4,968	35,842	Firecrackers.....	"	65,708	33,177
Grape Shawls.....	" 95,581	3,350	Gambooge.....	"	69	
Grape Scarfs.....	" 9,920	4	Cassia Buds.....	"	50	363
Sewing Silk.....	peculs 79	285	Oil of Cassia.....	"	49	14
Raw Silk.....	boxes 84	28	Oil of Anise.....	"	192	114
Grasscloth.....	" 330	10	Camphor.....	peculs	2,740	791
Nankeet.....	"		Fans and Screens.....	boxes	969	

ART. II. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kíying in behalf of their respective governments.*

CONTINUING the drama of diplomatic intercourse between China and the United States of America, we commence with the opening of scene second, where the General Council of state, on the 22d of April 1844,—the several memorials of Ching, the acting governor-general of Canton, having been laid before the court and duly considered,—“received an intimation of the emperor's pleasure, appointing Kíying high imperial commissioner,” &c. On the same day, the Cabinet received orders to transmit to him the seals of this office, which he held, in 1842, at Nanking, in connection with Yíspú and Niúkien, and now investing him with full and extraordinary powers, as sole commissioner, “to adjust the future free commercial relations in the provinces,” having reference to foreign nations. For a copy of the original of this edict see page 387, in our last volume. By that document Kíying was virtually made *minister for foreign affairs*.

Scene third opens, “on board boat,” at Súchau, April 29th, where we see Kíying “traveling full speed,” writing a dispatch to the honorable plenipotentiary, the American envoy, Cushing, “that very fortunately he may not proceed to the north.” On the 30th of May, he made his public entrance at Canton, and at once addressed to Mr. Cushing the following communication.

“Tsiyeng, of the imperial house, governor-general of Kwángtung and Kwángsi, a member of the Board of War of the first class, a vice guardian of the heir apparent, minister of state, and commissioner extraordinary of the Ta Tsing empire, makes this communication :

“My former communication, dispatched from Súchau, I suppose your excellency has already received and perused. Having now on the 31st May, 1844, arrived at the city Canton, I learn that your excellency has awaited a personal interview at Macao, and clearly perceive your commendable sincerity and good faith. Being now arrived in Canton, the management of public business will here cause a little delay, and then I will proceed directly to Macao, in order speedily to have a personal interview. Our two countries for these hundreds of years having been at peace, and free from all animosity, there is surely no reason why our mutual friendship and mutual respect should not continue. Moreover, I have hitherto treated men with sincerity and justice, as, I suppose, your excellency may have heard and seen.

“Besides giving information of the day for proceeding to Macao, when it

shall have been fixed, I now beg to trouble your excellency to examine this communication; and I improve the opportunity to inquire for your happiness.

"To the American envoy, Cushing, &c. May the communication reach him to whom it is addressed.

"May 31, 1844. True translation: E. C. BRIDGMAN,
"Joint Chinese Secretary to the Legation."

This and the dispatch from Síchau were both returned, for this simple, and quite sufficient reason, that "the name of the Chinese government stood higher, in column by one character, than that of the United States." The correspondence thus proceeds:

"United States Legation, Macao, June 3, 1844.

"The undersigned, commissioner, and also envoy extraordinary and minister plenipotentiary of the United States of America to the court of China, has the honor to inform his excellency the imperial commissioner Tsiyeng, that he has been made acquainted with the contents of the two communications of the imperial commissioner, the tenor of which affords him much satisfaction.

"He cordially reciprocates the wishes therein expressed for the perpetual friendship and harmony of the United States.

"Having already awaited the arrival of the imperial commissioner for a long time, greatly to his own inconvenience and to the prejudice of his country's interests, he is gratified to learn that he may expect the honor of an interview with the imperial commissioner at an early day, then to consider and adjust the relations of the two governments.

"The undersigned offers to his excellency the assurance of his high consideration and respect.
C. CUSHING."

"United States Legation, Macao, June 3, 1844.

"Sir: I regret exceedingly, at the commencement of a correspondence which I trust will be advantageous to our respective countries as well as mutually agreeable, to have to return the communications transmitted to me by your excellency; more especially, as the tenor of those letters is in all respects satisfactory and conformable to the high estimation which I had been led to form of your excellency's character. But I feel compelled to this step by a paramount sense of duty to my government.

"My objections to retaining those communications have been fully explained to the deputed officer, by whom the latter was delivered; and on his assurance that the peculiarities in the address employed were probably the result of clerical inadvertence, and that your excellency had no purpose of disrespect to the United States, and that he would receive back the letters for correction in these particulars, I concluded to read the communication and reply to your excellency.

"I have the honor, then, to return these letters, in the belief that your ex-

excellency will see the evident propriety of adhering to the forms of national equality, the observance of which is indispensable to the maintenance of peace and harmony between the two governments, whose common interests recommend that each should treat the other with the deference due to great and powerful independent States.

"I am, with great respect, your obedient servant,
"C. CUSHING."

"To his excellency Tsiyeng, &c.

"Tsiyeng, of the imperial house, governor-general of the two provinces of Kwángtung and Kwángsi, member of the Board War of the first class, vice-guardian of the heir apparent, minister of state, and commissioner extraordinary of the Tá Tsing empire, makes this communication in reply :

"Whereas the district magistrate, Wú, a deputed officer, has now returned to the provincial city, bringing the honorable envoy's two communications, which I have read and fully understood : I, the minister, well know the honorable envoy has waited a long time, under the urgent necessity of a mutual meeting. I have now determined on the 25th instant (10th June) to commence my journey from Canton, "via" the Bogue. In consequence of the English envoy's (sir H. Pottinger) withdrawing from the control of affairs [in China,] and returning to his cuntry, he desires a personal interview, after which, he instantly embarks for his nation ; and I (the minister) cannot conveniently long defer an interview preventing him (Sir H.) from commencing his voyage.

"Moreover, the Bogue is on a convenient route to Macao, and will not cause any detention of the minister ; and immediately taking my departure from the Bogue, I shall proceed to Macao, with the honorable envoy to meet face to face, and accordingly, as shall be proper, to remain and reside there several days, that it may be convenient with your excellency to deliberate upon the friendly relations of peace, which may be delightful. In a few days we shall take each other by the hand, and converse and rejoice together with indescribable delight.

"As to the former communications, issued en route, there were mistakes in writing your excellency's titles and your name. Truly, this was because, in consequence of no communications having been received from the honorable envoy, we were without data according to which to write them.

"Whereas the deputed officer, the district magistrate, Wú, has taken the original dispatches and returned them, and whereas the honorable plenipotentiary has addressed me on the previous communications, I (the minister) immediately directed my clerk to correct and rewrite them, and now return them prepared for the archives, fortunately, without any accompanying dissatisfaction.

"As is becoming, I first make this communication, and embrace the opportunity to present my compliments and wishes for your complete and perfect happiness.

"The foregoing communication is to his excellency C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

"Täukwáng, 4th month, 24th day—(June 9, 1844.)

"Faithful translation: PETER PARKER,
"Joint Chinese Secretary to the Legation."

On the 17th Kíying reached his temporary residence near Macao; on the 18th with his suite he waited on Mr. Cushing; who on the 19th returned the visit; and on the 21st proceeded to business, as indicated in the following dispatch.

United States Legation, June 21, 1844.

"Sir: At the interview which I had the honor to hold with your excellency on the 19th instant, it was agreed that Messrs. Hwang, Chow, and Pwan, in behalf of your excellency, and Messrs. Webster, Bridgman, and Parker, in my behalf, should meet together at a subsequent hour on the same day, and arrange the time and mode of proceeding to the business with which we are charged by our respective governments.

"These gentlemen met accordingly; when Messrs. Hwang, Chow, and Pwan, stated that your excellency was ready to enter at once upon the consideration of a treaty between our respective countries, and desired me to present a *projet* of such a treaty as would be satisfactory to the United States

"I cannot refuse to meet your excellency's proffer in the spirit of promptitude and frankness in which it was made, though, in assuming this responsibility, without any previous discussion of preliminaries, I place myself at some disadvantage.

"I have the honor, therefore, to submit to your excellency the minutes of a proposed treaty, which covers all questions, except two or three, of a special nature, and of great importance, which I desire to present to your excellency separately at an early day.

"It is proper for me to state, briefly, the principles on which this *projet* of treaty has been prepared:

"1. The United States is to treat with China on the basis of cordial friendship and firm peace.

"2: We do not desire any portion of the territory of China, nor any terms or conditions whatever which shall be otherwise than just and honorable to China as well as the United States.

"3. My government would be happy to treat with China on the further basis of perfect reciprocity in all commercial relations. All the ports of the United States are open to foreign commerce, and we do not impose any duties on exports. But I am well aware of the emperor's wish to limit the commerce of foreign nations to five ports of the empire, and to retain the general system of duties, in the establishment of which your excellency was a principal agent. In the spirit of amity towards China, the United States acquiesces in the view of this subject which it has pleased the emperor to adopt. And, accordingly, I have drawn up the minutes of a treaty

adapted to this exceptional state of facts, only proposing such articles as may procure to the citizens of the United States a free and secure commerce in the ports open to the nations of the west.

"4. It will occur to your excellency to remark, that some of the articles are different from those contained in the commercial treaties recently concluded with England. A single fact constitutes the cause of this difference. Those two treaties are based on the fact of the possession of Hongkong by Great Britain, and the commercial provisions have relation to this primary idea. The United States does not seek any such possession in China, and is therefore constrained to propose new articles of commercial regulation for the security of citizens of the United States residing or prosecuting trade in China.

"5. I have to make the further remark, that, in drawing up these minutes, I have not looked to the side of the United States alone. I felt that it would not be honorable, in dealing with your excellency, to take a partial view of the subject. I have inserted a multitude of provisions in the interest and for the benefit of China. In a word, have sought to present the draught of a treaty which, as already intimated, shall be, in all parts, alike just and honorable to China and to the United States.

"I am sure your excellency's candor will do justice to the motives which have actuated me in this matter; and I can give the assurance that I will consider in the same candor any modifications which your excellency may propose.

"I will communicate the tariff for annexation to-morrow; and I remain, meanwhile, with the highest respect and consideration, your excellency's obedient servant,
C. CUSHING."

On the following day, Kíying thus replied.

"Tsiyeng, of the imperial house, governor of Kwángtung and Kwángsi director of the Board of War of the first class, vice guardian of the heir apparent, minister, and commissioner extraordinary of the Tá Tsing empire, makes this communication:

"Yesterday I received your excellency's communications, together with a draught of the articles [of treaty]. I have read and examined each article, and again depute their excellencies Hwang, Pwan, and Chow, to proceed, with your honorable three deputed officers, Webster, Bridgman, and Parker, to deliberate upon, consider and settle them. * * * * *

"But the honorable envoy, on arriving at Yuh, immediately requested to enter Peking, to be presented to the emperor; and already, on a former occasion, Ching, the acting governor-general of the two Kwáng provinces, reported it to the emperor, and respectfully received the imperial will, requiring the honorable envoy to await at Canton the arrival of me, the minister, previously, unitedly to deliberate upon and dispose of the business. Your excellency has accordingly waited at Yuh. And whereas your excellency made a communication to Ching, in which it was stated that you would consult with me, the minister, respecting entering Peking by the outer sea or the inland rivers:

now, we two men having met face to face, we are both of the same heart. Moreover, the articles of a treaty have already been projected, and in a little time we can settle them, and deliberate upon the exchange of treaties. These are the facts relating to the honorable envoy's going to Peking. It is correct, then, according to the received will of the august emperor, to say, that it is needless to proceed [to court.] But I, the minister, must take this business, and first write out a dispatch, and again memorialize the emperor; and I request a speedy reply in order to dispose of the business. Considering the honorable plenipotentiary is disposed to respect the august emperor, and has known that the minister, in his treatment of men, always in good faith has transacted business, there is no cause for possible distrust.

"As is right, I have made this communication, and take the opportunity to present my compliments.

"The foregoing communication is to his excellency C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

"T'aukwáng, 24th year, 5th moon, 7th day—(June 22, 1844.)

"Faithful translation:

PETER PARKER,

"Joint Chinese Secretary."

On the same day, Mr. Cushing wrote again, thus:

United States Legation, June 22, 1844.

"Sir: In accordance with the intimation which I made to your excellency yesterday, I now address you on the subject of the tariff to be annexed to the proposed treaty between the United States and China.

"I feel bound in candor to say to your excellency, that I think the tariff as recently regulated in negotiation with England, is, in most of its provisions, moderate and reasonable; and to the tariff in general, therefore, I make no objection.

"But there are some few articles of imports which come to China chiefly from the United States, and on which the duty is disproportionately high. Among these are *ginseng* and *lead*. Concerning these, I should be glad, at a future conference, to exchange views with your excellency.

"I am informed, also, that it is the wish of your government to have *speller* considered as saleable only to the officers of the treasury. If so, I cannot object, provided the fact be distinctly expressed. For want of such previous understanding on the subject, one of my countrymen has already sustained loss and injury, as at a proper time I will have the honor of explaining to your excellency.

"I therefore submit the printed tariff (leaving *ginseng* and *lead* in blank) as a part of the *projet* of treaty.

"I have the honor to be, with the highest consideration, your excellency's obedient servant,

C. CUSHING.

"To his excellency Tsiyeng &c."

To this note, Kíying returned the following answer.

"Tsiying, &c., make this communication in reply.

"I have received your excellency's communication, calling attention to

the disproportionate duty on ginseng and lead, requiring further consideration, and also the tariff accompanying it. It has been proposed by our deputations, in their daily consultations, to equalize the duty on ginseng by considering two-tenths of each picul superior quality, and eight-tenths as inferior; and on lead, to reduce one mace two candareens on each picul, making it 2: 8, which is fair and equitable. While waiting to revise the tariff, by changing the two above-named articles, and by clearly specifying that spelter is to be sold only to merchants named by the government, and by defining the prohibited articles of export and import—all of which, after examination, will duly be communicated in another dispatch—it is right to forward this in reply.

“May it, &c. To Cushing, &c. July 3, 1844.

“True translation: E. C. BRIDGMAN, &c.

The same day, July 3d, the particulars of the treaty having been all agreed upon, and several copies prepared both in Chinese and English, the two plenipotentiaries met at Wángghíá, and there affixed their names and seals to the same. Mr. Cushing, writing to his government, thus describes the progress and conclusion of the negotiations, consummated by the signing of that treaty.

Macao, July 8, 1844.

“Sir: By way of preface to copies of the correspondence connected with the treaty of Wángghíá, I proceed to lay before you a brief account of the mode in which the negotiations between the imperial commissioner and myself were conducted.

“On the 16th instant, Tsiyeng arrived at the Chinese village outside the barrier of Macao, called by the Portuguese Casa Branca; and on the 17th he passed the barrier, and took lodgings for himself and suite at a Chinese temple dedicated to the Lady of Mercy, situated in a village within the barrier, but without the walls, of Macao. This village is designated by two Chinese words, which are pronounced Mong Ha in the provincial dialect of Canton, Wangghíá or Ya in the dialect of Nanking, and Wang Heah or Híya at the Court.

“The temple had been fitted up with some degree of taste for the reception of the imperial commissioner, and the numerous soldiers, followers, and servants, with which, according to the usage of men of his rank in China, he was attended.

“Accompanying the commissioner, as his advisers and assistants, were three Chinese officers of distinction,—namely, Hwang, the treasurer of the province; Chow, a member of the Han-lin college; and Pwan, circuit judge of the province. Two of these persons, Hwang and Pwan, by means of their long residence at Canton, and their general intelligence, and one of them, Pwan, by reason of his parentage, he being the son of an opulent hong merchant, are understood to possess very liberal views in regard to the foreign relations of China.

“On the 18th, in conformity with previous notice, the imperial commissioner, together with Hwang, Chow, and Pwan, and their respective suites,

came to the residence of the legation, to make a visit of ceremony, and to be introduced to the legation and to the officers of the American squadron.

"The commissioner was received and entertained by me with suitable regard to the dignity of my government; but the interview was, at his request, a purely friendly one—no business being transacted, the time being passed in conversation, in expressions of mutual esteem, and in exchange of assurances of the reciprocal good will of the United States and China. On the ensuing day, the 19th, I proceeded, accompanied by the gentlemen of the legation, and by commodore Parker and several officers of the squadron, to Wanghia, to return his visit. We were received and entertained in the most friendly and hospitable manner; but no business was transacted, further than to agree that Messrs. Webster, Bridgman, and Parker, on my part, and Messrs. Hwang, Chow, and Pwan, on the part of the imperial commissioner, should meet again during the evening of the same day, and arrange the course of negotiation.

"At each of these interviews, every thing was conducted on a footing of perfect equality, and of course no questions of etiquette arose.

"At the interview of the evening, Messrs. Hwang, Chow, and Pwan, made known the readiness of the imperial commissioner to proceed at once to the discussion of the articles of a treaty between China and the United States.

"Accordingly, on the 21st, I communicated to Tsiyeng the *projet* of a treaty; and, by agreement between us, Messrs. Webster, Bridgman, and Parker, on the one side, and Messrs. Hwang, Chow, and Pwan, on the other, met together for a number of days in succession, partly at my house in Macao, and partly at Wanghia, and discussed and modified this *projet*, in behalf of myself and Tsiyeng, respectively, until it assumed the form of the treaty as concluded and signed on the 3d instant at Wanghia.

"Meanwhile, on the 24th, Tsiyeng and myself had an interview of business at the residence of the legation; in which interview the principle of the treaty and sundry incidental questions were briefly discussed.

"All the points discussed on this occasion will appear in the written correspondence which ensued—it being understood that, for the purpose of putting on record our respective views, the interview should be deemed an informal one, and that we should proceed to rediscuss the several matters in question in written communications.

"Of the different subjects touched upon at this time, there is occasion for me to refer, in this place, to two only, in anticipation of what appears in the copies of correspondence.

"One is the question of my proceeding to Peking. In this interview, Tsiyeng avowed distinctly that he was not authorized either to obstruct or facilitate my proceeding to court; but that, if I persisted in the purpose of going there at this time, he had no power to continue the negotiation of the treaty.

"In a dispatch appropriated to this matter, I shall have occasion to show the bearing and effect of this declaration of the imperial commissioner.

" At the same interview, it was agreed by us that Hwang, in behalf of the Chinese, and Dr. Parker, in behalf of the Americans, should constitute a commission, to arrange and agree upon suitable provisions for the security of the foreign factories at Canton.

" On this subject, also, I shall have occasion to address a separate communication to the department.

" After the conclusion of the business interview of the day, Tsiyeng dined at the house of the legation, in company with the American ladies residing in Macao.

" You will observe that the correspondence between Tsiyeng and myself, pending the negotiations, is of two descriptions,—many of the questions being discussed in semi-official communications, which were distinguished from the others, not only by the size and form of the letters, but by the absence of the style of official correspondence, and also by being uniformly addressed in Manchu.

" At length, on the 3d of July, the articles of the treaty being all fixed, and the several copies, four in English and four in Chinese, completed and ready for signature, I repaired, by agreement, to Wanghia, where four originals of the treaty were signed and sealed in the presence of commodore Parker and several gentlemen of the legation, and of the Chinese accompanying or in attendance upon Tsiyeng.

" After the execution of the treaty, we partook of an entertainment, and exchanged congratulations on the speedy and happy issue of the negotiation; and the next day the commissioner left Wanghia for Canton.

" It now remains to complete the details of the tariff to be annexed to this treaty; after which, it will be ready for transmission to the department.

" I am, very respectfully, your obedient servant, C. CUSHING.

" Hon. John Nelson, &c."

We have a few remarks to make on the preceding, and shall then close this article with a letter of instructions to Mr. Cushing, as we find it printed in the newspaper of the day.

We see no good reason for deviating, as Mr. Cushing has done, from the usual orthography of Kiyang's name. *Tsiyeng* may possibly represent the Manchu orthography better than the usual form, but it does not conform so nearly to the Chinese. We may here remark that we do not like the term, *Hoh chung kwoh*, which his excellency adopted for the United States, nor that he has used for the president. To both there are, in our opinion, strong objections; but we need not, at least for the present, enter on their discussion.

In speaking of Kiyang's suite, he describes one of them as circuit judge of the province; not of "the province" of Canton, as the language intimates, nor indeed of any province: the title held by the person in question was merely nominal; and we presume he

never held or performed the office of magistrate. The selection of this man, Pwán Sz'shing, was judicious, and no other one probably could have filled the place with equal honor and advantage.

The letter of the president to the emperor, the question of Mr. Cushing's going to Peking, security of the foreign factories, &c., may perchance form the topics of remark on a future occasion. The letter of instructions, delivered to Mr. Cushing, on the eve of his departure for China, will close this article. It is dated,—

“ Washington, May 8th, 1843.

“ Sir,—You have been appointed by the President, commissioner to China, and envoy extraordinary and minister plenipotentiary of the United States to the court of that empire. The ordinary general or circular letter of instructions will be placed in your hands, and another letter, stating the composition or organization of the mission, your own allowances, the allowance of the secretary, and other matters connected with the expenditure about to be incurred under the authority of Congress.

“ It now remains for this department to say something of the political objects of the mission, and the manner in which it is hoped those objects may be accomplished. It is less necessary than it might otherwise be to enter into a detailed statement of the considerations which have led to the institution of the mission, not only as you will be furnished with a copy of the president's communication to Congress, recommending provision to be made for the measure, but also as your connexion with Congress has necessarily brought those considerations to your notice and contemplation.

“ Occurrences happening in China within the last two years have resulted in events which are like to be of much importance; as well to the United States as to the rest of the civilized world. Of their still more important consequences to China itself, it is not necessary here to speak. The hostilities which have been carried on between that empire and England have resulted, among other consequences, in opening four important ports to English commerce, viz: Amoy, Ningpo, Shanghai, and Fuchow.

“ These ports belong to some of the richest, most productive, and most populous provinces of the empire, and are likely to become very important marts of commerce. A leading object of the mission in which you are now to be engaged is, to secure the entry of American ships and cargoes into these ports on terms as favorable as those which are enjoyed by English merchants. It is not necessary to dwell here on the great well known amount of imports of China into

the United States. These imports, especially in the great article of tea, are not likely to be diminished. Heretofore they have been paid for in the precious metals, or, more recently, by bills drawn on London. At one time, indeed, American paper of certain descriptions, was found to be an available remittance. Latterly, a considerable trade has sprung up in the export of certain American manufactures to China. To augment these exports, by obtaining the most favorable commercial facilities and cultivating to the greatest extent practicable, friendly commercial intercourse with China, in all its accessible ports, is matter of moment to the commercial and manufacturing as well as the agricultural and mining interests of the United States. It cannot be foreseen how rapidly or how slowly a people of such peculiar habits as the Chinese, and apparently so tenaciously attached to their habits, may adopt the sentiments, ideas, and customs, of other nations. But if prejudiced, and strongly wedded to their own usages, the Chinese are still understood to be ingenious, acute and inquisitive. Experience, thus far, if it does not strongly animate and encourage efforts to introduce some of the arts and the products of other countries into China, is not nevertheless, of a character such as should entirely repress those efforts. You will be furnished with accounts, as accurate as can be obtained, of the history and present state of the export trade of the United States to China.

“As your mission has in view only friendly and commercial objects—objects, it is supposed, equally useful to both countries—the natural jealousy of the Chinese, and their repulsive feeling towards foreigners, it is hoped, may be in some degree removed or mitigated by prudence and address on your part. Your constant aim must be to produce a full conviction on the minds of the government and the people, that your mission is entirely pacific; that you come with no purposes of hostility or annoyance; that you are a messenger of peace, sent from the greatest power in America to the greatest empire in Asia, to offer respect and good will, and to establish the means of friendly intercourse. It will be expedient, on all occasions, to cultivate the friendly dispositions of the government and people, by manifesting a respect for their institutions and manners, and avoiding, as far as possible, the giving of offense either to their pride or their prejudices. You will use the earliest and all succeeding occasions to signify that the government which sends you has no disposition to encourage, any violation of the commercial regulations of China, by citizens of the United States. You will state in the fullest manner the acknowledgment of this government, that the commercial regulations of the

empire, having become fairly and fully known, ought to be respected by all ships and by all persons visiting its ports; and if citizens of the United States, under these circumstances, are found violating well known laws of trade, their government will not interfere to protect them from the consequences of their own illegal conduct. You will at the same time assert and maintain, on all occasions, the equality and independence of your own country. The Chinese are apt to speak of persons coming into the empire from other nations as tribute bearers to the emperor. This idea has been fostered, perhaps, by the costly parade of embassies of England. All ideas of this kind respecting your mission must, should they arise, be immediately met by a declaration, not made ostentatiously, or in a manner reproachful towards others, that you are no tribute bearer; that your government pays tribute to none; and that, even as to presents, your governments neither makes nor accepts presents. You will signify to all Chinese authorities and others, that it is deemed to be quite below the dignity of the emperor of China and the president of the United States of America to be concerning themselves with such unimportant matters as presents from one to the other; that the intercourse between the heads of two such governments should be made to embrace only great, political questions, the tender of mutual regard and the establishment of useful relations.

“It is of course desirable that you should be able to reach Peking, and the court and person of the emperor, if practicable. You will accordingly at all times signify this as being your purpose and the object of your mission; and perhaps it may be well to advance as near to the capital as shall be found practicable, without waiting to announce your arrival in the country. The purpose of seeing the emperor in person must be persisted in as long as may be becoming and proper. You will inform the officers of the government that you have a letter of friendship from the president of the United States to the emperor, signed by the president's own hand, which you cannot deliver except to the emperor himself, or some high officer of the court in his presence. You will say, also, that you have a commission conferring on you the highest rank among representatives of your government; and that this, also, can only be exhibited to the emperor or his chief officer. You may expect to encounter, of course, if you get to Peking, the old question of the *kotou*. In regard to the mode of managing this matter, much must be left to your discretion, as circumstances may occur. All pains should be taken to avoid the giving of offense, or the wounding of the national pride,

but, at the same time, you will be careful to do nothing which may seem, even to the Chinese themselves, to imply any inferiority on the part of your government, or any thing less than perfect independence of all nations. You will say that the government of the United States is always controlled by a sense of religion and honor; that nations differ in their religious opinions and observances; that you cannot do anything which the religion of your own country or its sentiments of honor forbid; that you have the most profound respect for his majesty the emperor: that you are ready to make to him all manifestations of homage which are consistent with your own sense; and that you are sure his majesty is too just to desire you to violate your own duty; that you should deem yourself quite unworthy to appear before his majesty, as peace bearer from a great and powerful nation, if you should do any thing against religion or against honor, as understood by the government and people of the country you come from. Taking care thus in no way to allow the government or people of China to consider you as tribute bearer from your government, or as acknowledging its inferiority, in any respect, to that of China, or any other nation, you will bear in mind, at the same time, what is due to your own personal dignity and the character which you bear. You will represent to the Chinese authorities, nevertheless, that you are directed to pay to his majesty the emperor the same marks of respect and homage as are paid by your government to his majesty the emperor of Russia, or any other of the great powers of the world.

“A letter, signed by the president as above intimated, and addressed to the emperor, will be placed in your hands. As has been already stated, you will say that this letter can only be delivered to the emperor, or to some one of the great officers of state, in his presence. Nevertheless, if this cannot be done, and the emperor should still manifest a desire to receive the letter, you may consider the propriety of sending it to him, upon an assurance that a friendly answer to it shall be sent, signed by the hand of the emperor himself.

“It will be no part of your duty to enter into controversies which may exist between China and any European state; nor will you, in your communications, fail to abstain altogether from any sentiment or any expression which might give to other governments just cause of offense. It will be quite proper, however, that you should, in a proper manner, always keep before the eyes of the Chinese the high character, importance, and power of the United States. You may speak of the extent of their territory, their great commerce spread over all seas, their powerful navy everywhere giving protection to

that commerce, and the numerous schools and institutions established in them, to teach men knowledge and wisdom. It cannot be wrong for you to make known, where not known, that the United States, once a country subject to England, threw off that subjection years ago, asserted its independence, after a seven years' war, and now meets upon equal terms upon the ocean and upon the land. The remoteness of the United States from China, and still more the fact that they have no colonial possessions in her neighborhood, will naturally lead to the indulgence of a less suspicious and more friendly feeling than may have been entertained towards England, even before the late war between England and China. It cannot be doubted the immense power of England in India must be regarded by the Chinese government with dissatisfaction, if not with some degree of alarm. You will take care to show strongly how free the Chinese government may well be from all jealousy arising from such causes towards the United States. Finally, you will signify, in decided terms and a positive manner, that the government of the United States would find it impossible to remain on terms of friendship and regard with the emperor, if greater privileges or commercial facilities should be allowed to the subjects of any other government than should be granted to citizens of the United States.

"It is hoped and trusted that you will succeed in making a treaty such as has been concluded between England and China; and if one containing fuller and more regular stipulations could be entered into, it would be conducting Chinese intercourse one step further towards the principles which regulate the public relations of the European and American States.

"I am, sir, very respectfully,

"Your obedient servant,

"DANIEL WEBSTER.

"HON. CALEB CUSHING."

ART. III. *Memoir on the History of Buddhism, read before the American Oriental Society, at their Annual Meeting, in Boston, May 28th, 1844.* By EDWARD E. SALISBURY, professor of Arabic and Sanscrit in Yale College.

IN THIS history of Buddhism our attention is first called to the important fact,—established by the sagacity of a few German scholars,

and which, says the author, has become the very basis of the science of philology in the modern acceptation,—that the influence of India may be traced over the whole western world, through its ancient language, the Sanskrit. He proceeds to remark,—and the abridgment of the Memoir here presented, will be as nearly as possible in his own words,—that the wide east, as well as the west, is under obligations, to a greater or less extent, for civilizing impulses, to the peculiar manner of thought and expression in language, which belonged originally to the Sanskrit people of India. The subject of Buddhism affords a striking illustration of the extent of the influence of India. An off-shoot of the Indian mind, Buddhism, like the Banyan tree, germinated and grew with widening shade, till it has become firmly rooted in the minds of four hundred millions of the human race.

It may be taken for granted that Buddhism is of Indian origin, though the time has been when men of great learning could differ on the question, whether its originator was a native of Hindustan, or of Scythia, or an African. But its history, as it may now be gathered from the books of the Budhists themselves, not only of India, but also of China, Tibet and Mongolia, refers to central India as the first seat of this religious system. Its doctrines have evidently grown out of Brahmanism. Its mythology also is the Hindu, in its principal features.

Among the most important authorities, relative to the rise and progress of Buddhism, is the book called the *Mahāvanso*, a continuation of this called the *Suluvanso*, the *Rádjataranginí*, annals of Cashmere, the *Histoire de la ville de Khotan*, translated by Abel-Rémusat, and, lastly, the *Geschichte der Ost-Mongolen*.

For a theory of Buddhism we will venture to propose the following. At its foundation may be said to lie a quickening of the moral feeling against the pantheism of the Brahmans. Such was the force of long established opinion, identifying the Deity with objects cognizable by the senses, or making Him a mere aggregate of ideal forms, that there was a sort of necessity in opposing pantheism, to deny all attributes to God—to conceive of simple abstract existence as the highest being according to the signification of *Svabháva*, applied in Buddhist language to the supreme being, which is self-immanent substance,—and, on the other hand, to suppose all inferior existence an illusion, unreal, as the Budhists do, just so far as there was an abstraction of the idea of Deity from those objects of sense, and creations of the mind, which had been imagined to be what they

are, only by the divine presence pervading them. It was most natural that the Brahmans, when aroused to find occasion against them, should charge them with being atheists and nihilists. The ideal of highest perfection would naturally be conformed to the conceived idea of the divine being, a sublimation of existence above all qualities. This is the *nirvána*; and as with them the negation of all predicates is the only criterion of virtue, to be in any particular habit of mind has in it no intrinsic merit or demerit. To arrive at such a state, we must learn the illusive nature of all created things by studious application of mind and moral discipline. The authority of the Vedas is rejected, because no will is recognised as pertaining to the deity. Budhistic scriptures are held to be, not a revelation of divine law, but simply illustrations of a higher intelligence, inferior to the supreme being,—fitted to lead man, through knowledge, to absorption, in the incommunicable substance of all things. The origin of the world is ascribed to a disastrous fatality. Such having occasioned the development of self-immanent substance, the first emanation was Intelligence, or Budha, together with matter, which elements combined, have given origin to all existing species of things. A *budha-state* is the last stage at which man arrives in the progress of perfection, before reaching the goal of *nirvána*. But the idea of Budha, as a teacher of mankind, is founded upon a supposed perpetual and invariable rotation of great kalpas, or series of ages, in each of which, from the beginning at an indefinite point of past time, after an age of corruption, degradation and decay, one of restoration has succeeded, more or less frequently, when that first emanation of intelligence has become embodied among men, in order to promote the disentanglement of human spirits, from the vortex of illusion, by the effulgence of its original light. This round of ages, making a great kalpa, had been already completed, according to the Budhists, eleven times, at the commencement of the present kalpa; and Budha had often been incarnate. Since the present series of ages began its revolution, Budha has appeared, it is said, four times, and last in the person of Sákya-Muni or the Sákya-saint, who has given the law to the existing age.

Various considerations lead us to believe that Budha was a real personage; but when did the person live, who brought about such an extensive revolution of religious opinion? With regard to this question there are various conflicting opinions, but after a diligent examination of the best authorities we are disposed, and we cannot, we think, be greatly in error, to fix the commencement of

his regal power at B. C. 320. Budha is said to have belonged to the Kshattriya, or *warrior-caste*, being the son of a prince who ruled over a small independent kingdom at Kapilavastu, or the *Yellow dwelling*. Yellow was, perhaps, the distinctive color of the principality, and hence it may have been adopted as the badge of the Buddhists, who are sometimes spoken of as of the yellow religion. Sákya was the family name, a fact which deserves notice, because it undermines the ground of an entire theory—that Budha was one of the Sakas, Sacae, or Indo-Scythians, which rests chiefly on the mere sound of his name, Sákya-Muni. His first years were passed in princely pleasures. He next became a hermit, practising austerities after the manner of his age, but at length gave up that excessive bodily mortification, and is said soon after to have attained to the supreme wisdom, or to have become Budha.

He is said, at first to have been reserved, in the communication of his doctrine to others, a representation probably founded in truth, and in looking for proselytes did not recognize the principle which afterwards became a cardinal point with this sect, that the privilege of religious instruction, should have no restrictions, for he sought out such persons as he judged fit to understand him. His personal labors appear to have extended over the whole of Central India. His cause was espoused by the kings of Magadha, who were probably sovereigns of all India at the time. Invited with his disciples, by a rich householder, to Shrasvati in Kosala, which is Oude, he spent there twenty-three years, in which time he composed the Suttani or aphorisms, one of the three portions into which the Buddhist scripture is divided.

After Budha's death an individual, named Kassapo, took the general supervision of the interests of the Buddhist community, presiding particularly over the clerical fraternity, which had already become numerous in Budha's life-time. But the narrative of the Mahavanso clearly implies that the recognition of superior rank did not depend upon official station, but upon reputed ability and sanctity. There was then no established hierarchy. That was to be the result of a longer growth of the system. But an event of the highest importance to the future progress of Buddhism, occurred the very year of his death. A schismatic tendency was exhibited, which made it necessary that the traditions, to be orally transmitted, should be fixed. A council was called, and the two supplementary parts, Vinayo and Abhidhammo, prescription concerning moral conduct, and appended law, were added to the Buddhist rule of faith and

practice, making up the 'Tripitakan, or Threefold treasure. The council is supposed to have been inspired. The Tripitakan was not yet committed to writing, but each of its three portions assigned to an individual who was to teach it to others after him.

A second council was held a century later for the suppression of certain practices contrary to the rules of the clerical order. The innovators were degraded. After this, a select number of the clergy met at Visali, to revise the whole of the Abhidharma and Vinayo. This must be what is intended by the Tibetan authorities.

The next important period in the history of Buddhism is the reign of Aroko. Up to the close of the third century, the ecclesiastical establishment consisted chiefly of viharos, or cloisters, built by the royal bounty or by the wealthy, and occupied by persons of the male sex. These were the clergy, or more properly friars. Asoko began to reign *v. c.* 258, and was a zealous promoter of the faith of Buddha. This period is remarkably illustrated by existing monuments, found in all parts of Central India. In the seventeenth year of this reign, a third council was held to purify the fraternity of the Bikkhus from certain heretical doctrines, introduced by persons jealous of the progress of Buddhism, who had of themselves assumed the yellow robe, and intruded themselves into the viharas, for the purpose of creating a schism.

The great age of Buddhist missions began at this time. As places to which missionaries were sent, may be mentioned, Kasmira, Mahisamandala, the Maharatta country, the Yona country, the Himavanta or Snowy country, and Ceylon. Of the rise and progress of Buddhism in the latter place, also in Cashmere, a more extended account is given. The foundation of the system in Tibet was laid *A. D.* 307. Here, as in China, the Mongols were its principal patrons. A resemblance follows between the Roman Catholic and the Buddhist systems, in the latter as it is discovered in the worship of the grand Lama, and the history closes with a view of the rise and progress of the Buddhist system in China. This part will be presented entire.

* * * *

“In the thirteenth century, Koblai Khan brought a large part of China under the Mongol sceptre, and his reign was the period of the glory of the religion of Buddha in that country. It had its votaries there, however, previously, during many centuries. The date ordinarily assigned to its introduction, which was first stated by Deguignes on Chinese authority, is *A. D.* 65. But since it has been shown, that the influence of Buddhism had probably extended to

Khotan, as early at least as the end of the first century before Christ, and that political relations began to arise between Khotan and China not far from that time; we can scarcely hesitate to believe, that the propagandism of the Buddhists had carried their religion into the celestial empire, even before our era; more especially as we find it to have been common, in later times, for Buddhist mendicants of the cloisters of Khotan, to be employed in political negotiation with the Chinese empire. During the first three or four centuries, Buddhist pilgrims were constantly on the way from China to India, and the eastern part of the Sassanidan empire, to obtain instruction in the faith of Buddha, and to collect the books of the religion; and a missionary zeal carried many from afar to China. The first great era of the propagation of Buddhism among the Chinese, early in the fourth century, was owing to the influence of an Indian Buddhist, named Fo-thou-tchhing, or *purity of Buddha*, who by adroitly availing himself of a knowledge of the powers of nature, to effect the semblance of miracles of healing and of raising the dead to life, and by fortunate predictions and shrewd auguries, and the so-called gift of second sight, gained entire command of the popular mind. But the system of Confucius was deeply rooted in the educated minds of the nation, and the opposition to Buddhism on the part of the Confucians made it odious to the Tartar prince, at whose court Fo-thou-tchhing had been received. The conception of virtue as a sort of social propriety, the putting away of the idea of deity as unessential, and the giving up of a future state of existence, all which belong to the doctrine of the great Chinese philosopher, are indeed directly opposed to the spirit of Indian religion, and more especially to the principles of Buddhism. Another philosophy however, which was cherished by a certain class of the thinking Chinese, though not distinguishing the man of letters, as adherence to the Confucian system did, the Tao-doctrine, may have prepared the way for the reception of Buddhism by the more instructed; for it so nearly resembles the Buddhist philosophy in its fundamental idea, Tao, which it defines to be something *nameless, deprived of action, thought, judgment, intelligence*, the occasion but not the cause of created existence; and in the view it gives of the highest perfection, as an absolute quiescence, without action, thought, or desire, that the inquiry suggests itself, whether Lao-tseu, the author of the Tao-doctrine, whose age was the same with that of Buddha, can have had communication with the Indian sectary, or whether the coincidence of their principles is to be ascribed to revulsion from a system

of pantheism known to both, or whether Buddhism was imported into China far more anciently than has been supposed. It is true, that the Tao-ssé, perceiving the rapid progress of Fo-thou-tchhing's proselytism, regarded him as a dangerous rival, but jealousy without pride prefers concession, where the points of agreement outnumber those of difference. A school was founded by Fo-thou-tchhing, which handed down the Buddhist doctrines among the Chinese. But within a century, the disciples of Buddha were afflicted with severe disasters from political convulsions, so that their faith almost expired, while they neglected to observe the precepts of their religion, and their sacred texts were dispersed or mutilated. It was in consequence of this state of things, that Chy-fa-hian, at the close of the fourth century, went on his pilgrimage into foreign Buddhist countries, of which the results are so invaluable at the present day, as a monument of that particular age of Buddhism. The information he obtained respecting the local traditions of Buddha's life and death, and the scriptures and established institutions of the Buddhists, had also the effect, at the time, to give a new impulse to the religion of Buddha in China. Fifteen years was this devout pilgrim abroad, in Tartary, India, the country beyond the Indus, Ceylon, and the Indian Archipelago; and after his return a critical digest of Buddhist doctrines and precepts was made by him, with the aid of an Indian Pundit, from the books, traditions, and observations collected on his way. The first general translation into Chinese of the Buddhist scriptures, was made in A. D. 418, under the Tsin dynasty, and was probably a result of Chy-fa-hian's exploring tour. Another translation, which is the one now in use in China, was made A. D. 695, under one of the Thang emperors, by a friar of Khotan,—an age of persecution and laxity having intervened since Chy-fa-hian's return, which made it necessary to establish the scriptural code of the Buddhists anew, from sources existing out of China."

In concluding, the author of the memoir says,

* * * *

"I have thus endeavored to mark some of the most prominent events in the history of Buddhism, and have glanced at nearly every country where it has been propagated. Before concluding this sketch, however, I must notice more distinctly the last great era of Buddhist history,—that of its extirpation in the country of its origin, and in the Indus-land, where it once took such deep root. It has been seen from the Mahávanso, that in the latter part of the fifth

century, the Brahmans of Central India were actively engaged in combating the Buddhists. Another authority, entirely independent of that, acquaints us, that in the year A. D. 495, the patriarch of the Indian Buddhists transferred his seat to China, and that the succession was continued no longer in India. From the whole narrative of the Chinese pilgrim, Chy-fa-hian, we further learn, that, up to the commencement of the fifth century, there was no open hostility between the Brahmans and Buddhists, even in the city of Benares, which was afterwards to be the head-quarters of Brahmanism. But we have accounts of two other Chinese pilgrims, named Soung-yun and Hiuanthsang, who, the one in A. D. 502, and the other between A. D. 630 and 650, traversed the same countries which were visited by Chy-fa-hian; and these show, that in the course of two centuries since Chy-fa-hian's tour was ended, and beginning as early as with the sixth century, the Brahmans had been gaining the upper hand in India, and that Buddhism had declined also in the countries to the west of the Indus. To all this may be added, that the decisive overthrow of Buddhism in India is to be attributed to the influence of a philosopher, named Rumârila Khatta, who lived, as is sufficiently well ascertained, in the seventh century. The final rallying of Brahmanism against its formidable antagonist, seems to have been accomplished by this philosopher, through a simplification of the grounds of religious belief. The Mimânsa, a system of philosophy of which he is the principal expositor, assumes the Vêdas for its foundation, and lays itself out to ascertain the meaning of Scripture. Properly speaking, it is no philosophy, but rather a system of exposition; and it allows of no proofs, except by inference from association, comparison of resemblances, presumption from implication, and oral communication. These stricter principles, while they draw the line of demarkation more definitely between the old orthodox creed, and all schemes of religion which had diverged from it, would, of course, place the subtle vagaries of Buddhism in the most unfavorable light. A royal decree is said to have gone forth: "Let those who slay not, be slain, the old man amongst the *Buddhas*, and the babe; from the bridge of Kâma, (the strait between the continent and Ceylon,) to the snowy mountains (the Hîmâlaya.)" It cannot, then, be far from the truth to say, that, from the middle of the fifth century, Buddhism began to be overpowered in India, and in the Indus country, and that the profession, of this religion was not tolerated in Hindustan after the seventh century. The sect of the *Jains*, who are still found in some parts of India, and whose

existence there may be traced back to the eighth century, are probably a remnant of the Buddhists, who, by compromise and concealment, escaped the vengeance of the Brahmans.

"The occasion of the extirpation of Buddhism from the Indus-country is hinted at in the language of Hiuan-tsang, who says of the Panjab, and the eastern borders of Afghanistan: "All these countries are uncivilized, the inhabitants gross, their language barbarous." For of a part of this very same region thus characterized, Chy-fa-hian observes: "the language of Central India is there spoken without any variation. The dress of the people, and their manner of taking food, are also similar to those of Central India. The law of Buddha is extremely honored there:" and this discrepancy of statement between two travelers, who each spent many years in making their observations, and whose credibility is unquestioned, can only be explained by supposing an inroad of barbarians, which had altered the character of the country, since the earlier traveler's visit to it. We know, too, from the history of the Arabs, that the Turks, whose invasions of the eastern borders of the ancient Persian empire had been repeated from the age of Cyrus, were opposed to the arms of the followers of Mohammed in Afghanistan, in the latter half of the seventh century.

"Within the period of the decline of Buddhism in the country about the Indus, as fixed by comparison of the narratives of Chy-fa-hian and the other Chinese Buddhist pilgrims, is the date, which a Chinese historian, who lived about the commencement of the seventh century, has assigned to the introduction of Buddhism into Jopah; and the same authority gives us the highly interesting information, that it was brought there from a country near to the Indus on the western side. "Formerly," says the historian, "the religion of Buddha did not exist in this country (Fou-sang, or Japan). It was in the fourth of the years Ta-ming, of the reign of Hiao-wou-ti of the dynasty of the Soung (A. D. 418,) that five pi-khieou (Bhikkhus,) of the country of Ki-pin, went to Fou-sang, and spread there the law of Buddha: they brought with them the books, the sacred images, the ritual, and established the monastic usages, which caused the manners of the inhabitants to be changed:" Ki-pin, which is mentioned also in the itinerary of Chy-fa-hian, is supposed to be the same with *Κωφηνή* of the classical geographers, or the country watered by the most western branch of the Indus, called *Κωφής*, and has been identified with the neighborhood of the cities of Ghizneh and Kandahar. The history of Japan by Kacmpfer, from

native authorities, speaks of the "spreading of the foreign Pagan Buda worship," in the sixth century, in consequence of the arrival there of "idols, idolcarvers and priests from several countries beyond sea:"—which points again to the same period hinted at in the account of the first propagation of the religion of Buddha on this island, and is probably to be connected with the circumstances in which the Buddhists found themselves, at that time, in India and on its western borders.

"It is to be expected that the sources of knowledge on this whole subject, here presented in a meagre outline, will be greatly multiplied within a few years, when it will be safe to go more into the detail, and the principal facts may be better established. Certain writers have entertained notions, in regard to the influence of Buddhism upon the Scandinavian mythology, and upon the civilization of the Indian races in the central part of our own country, which, though as yet too visionary to receive any more than this passing notice, may be found to embody some important historical truth. Our own countrymen in the east, of various professions, enjoy opportunities of collecting materials respecting the doctrines, local traditions, religious usages, and ecclesiastical organization of the Buddhists, which we hope they will not neglect to improve. But enough has been ascertained to excite our astonishment at the power of Buddhism, to propagate itself amid every variety of national culture, spirit, and temperament. I will therefore suggest, very briefly, a few reasons, which have occurred to me, for the rapid spreading of this religion in India, and its wide diffusion abroad.

"1. Buddhism elevated the regal dignity. One of the most ancient traditions of Central India, preserved in the fiction of the *avatâra* of Vishnu, as *Parasurâma*, or *Rama of the club*, refer to a primitive strife between the Brahmins, and the *Kshattriyâs*, or *warrior caste*, which ended in victory to the Brahmins. The position of royalty, under Brahman institutions, has always been one of entire subservience to the acknowledged superiority of the spiritual caste. Theocracy, in a certain sense, has been the form of the state. But with the Buddhists, the king was the proper ruler of the land, inasmuch as they looked to him for countenance against the jealousy of the Brahmins: and the result was a mutual dependence, which tended to strengthen both the royal authority and the course of the new sect;—quite like that confederacy of king and people against an overpowering aristocracy, in early times of European history, when those two powers of the state, with seeming contrariety of interest, for a while more common cause with each other against their com-

mon enemy. This parallel might be carried further; for the spiritual power of the Buddhists, fostered by royal favor, subsequently rose to such a height, that it controlled the sovereign: just as royalty in Europe availed itself against popular rights of that preëminence which it had obtained only by the temporary union of the will of the people with it. Hence we do not find that the principle of deference to civil authority, which contributed to gain for the followers of Buddha that position which they acquired in India, actuated them to the same extent in the measures they adopted to establish themselves in other countries: for, not to speak of the absence of an ancient priestly domination in most of the foreign countries where Buddhism was introduced, against which the civil power might have been invoked for protection,—the Buddhist clerical order itself had become tinged with priestcraft, at the very time when their system was first propagated out of India; and this managing spirit seems constantly to have gathered strength, of itself, and by the concurrence of circumstances, as Buddhist proselytism enlarged its bounds.

"2. Buddhism was most extensively propagated among those, who, so far as there existed any intercourse between themselves and the inhabitants of India, were held in contempt by the Brahmans, as *Mletchtchhas*, or *Barbarians*,—outcasts from all participation in their religious knowledge, and unworthy to enjoy their institutions. The Buddhists appearing as befrienders of these despised foreigners, whom they so zealously sought out in their homes, in order to instruct them, had the great advantage of a striking contrast between their seemingly benevolent labors for others, and the haughty, unsympathizing, spiteful spirit of the Brahmans. A leading maxim of conduct with the Buddhists, equally pertinent here, to whatever motive it may be referred, is this:

"Whatever happiness is in the world, it has arisen from a wish
for the welfare of others:
Whatever misery is in the world, it has all arisen from a wish
for our own welfare."

"3. Another reason which may be assigned for the extensive propagation of Buddhism is, that, as its distinctive peculiarities are philosophical and not derived from any particular mythological conceptions, it could take to itself any mythology, which it found established with this, or the other nation, and under that cover insinuate its principles the more effectually.

"4. Buddhism asserted for humanity an essential quality and worth, in opposition to the arbitrary distinctions of caste. There, was, indeed, from the first, a clerical order among the Buddhists; yet such

was its constitution, that it operated rather as an inducement, than as a bar to general effort, to reach the higher attainments of which the soul was supposed to be capable: for emulation was quickened by the admission to its privileges, on equal footing, of all ranks of social life; and the prospect held out to all alike, who should consecrate themselves to its moral and intellectual training, was one well adapted to inspire ambition, whether the state of sanctity pretended to be connected with such consecration was considered, or the powerful influence over others, and the opening of wide fields for its exertion in missionary enterprise, which was actually associated with becoming a Bhikkhu.

“That separation, too, of human nature from pantheistic absorption in the Deity, which is a fundamental principle of Buddhism, could not fail to be attended with a quickening of the sense of power in the human soul itself, and of a higher destiny belonging to it, than to be the merely mechanical organ of an all-engrossing Deity. It would be in vain to object, that Buddhist doctrine makes all things to be unreal except the great Svabhāva: for no human being could long hesitate, between consistency with an abstruse metaphysical speculation on the one hand, acquiescence in the prompting of instinctive feeling on the other, that there is a self-activity in human nature. Nor should the inanity of the highest perfection to which the soul can attain, according to the Buddhist notion, be supposed to be an objection to this view of the influence of Buddhist philosophy in calling forth the instinctive sense of power: for besides, that real acquisitions of knowledge and moral discipline are made requisite for the attainment of Nirvāna, it really matters not how trifling or inane the object may be, human nature is prone to assert its privilege of spontaneous action, even for a prize which has in itself nothing stimulating. Nor, again, does the emanation-system of the Buddhists take away the faculty of originating action: for it is evident from the calls, which the moral precepts of Buddhism address to mankind to exert and discipline themselves, that human actions are not included, at least, practically, in that system of fatality.

“But the principle of the inherent capability of man, as such, was not only fitted to lead those, who had been disciplined to a mystical passive surrender of individuality under Brahmanism, to throw off that bondage, but may also be supposed to have exerted no slight influence in quickening the human soul to cast off old habits of barbarism, by giving scope and direction to the consciousness of a capacity of improvement; and the impression which Buddhism has

made upon rude nations is to be explained, partly, by this consideration.

“ A result of the general elevation of society effected by Buddhism, is seen in its creation of history. In India, while Brahmanism held undisputed sway, there were indeed traditions of the past handed down by the epic bards ; but so blended with mythology were these traditions, that their historical meaning was obscured, or obliterated. The only memorialists were of that caste, which could not justly preserve the remembrance of most of the great events determining the destiny of the nation, without giving undue prominence to matters which concerned classes of society, depreciated by themselves as inferior and not worthy of account, and especially their chief rivals, the warrior and regal caste, whose glory they would be most reluctant to celebrate. But to the Buddhists the affairs of kings were of the highest moment, and as they deeply sympathized in the growth of their power, even they presumed to sway it to their own advantage, they would be disposed to treasure with the greatest care the remembrance of the events by which it was obtained : and the concern they professed for the general welfare of the people, would lead them to take note also of events of mere general interest. Hence we find, that the proper history of India opens with the promulgation of Buddhism, and that every Buddhist nation has annals, which have a claim to the name of history, far superior to that of the epic or puranic traditions of Brahmanism.”

On the foregoing abstract, and on the memoir, we have at present no comments to make. It has been our endeavor to present the subject to our readers just as professor Salisbury has given it to us. Though living in close contact with those who profess to follow and revere the doctrines of Budha, we have to confess that as yet we are unable to gain from them any distinct system of faith and practice. So far as we can ascertain, they, as a body, know not what they do believe, and care but little whether or not their conduct conforms to their creed. For aught they know, they believe what is written in their sacred books, and as far as they find it convenient and agreeable they make their practice conform to that of their neighbors and their ancestors. Such, in few words, is the practical religion of the Buddhists of Canton.

ART. IV. A discourse warning and advising the simple people to appreciate life. By Hwáng the governor and acting literary chancellor of the province of Kwangtung (or Canton).

THE creatures of the universe are all diversified. Of those possessing knowledge and perception, there are none that do not appreciate life. Appreciating life they do not willingly destroy it. The bird, on seeing the net, is affrighted. The wild beast, on hearing the sound of the gun, runs away. The fish, rushing against the net, dives downward. The insect, coming in contact with heat, recoils. Man—the only spiritual being among all creatures,—if he does not appreciate life, how then is he comparable to the insect, the fish, the bird, the brute!

Good and evil, misery and happiness are terms in universal use among mankind. There never was one who did not pursue after the good and retire from the evil. There is no greater good than life, and no evil more dreadful than death. Therefore, when one is born, congratulations are offered, and condolences at death. Now an unwillingness to pursue after the good and to retire from the evil, is to pursue the evil. There never was one who did not seek to get happiness and to avoid misery. Of happiness nothing is before life, and of misery nothing more lamentable than death. Hence we pray that

巡撫部院兼署學政黃

勸戒愚民
重生論

天下之物萬有不齊凡有知覺靡不自重其生自重其生則不肯戕其生鳥見羅則驚獸聞銃則奔魚觸網則伏蟲遇熱則縮人爲萬物之靈而不自重其生何蟲魚鳥獸之不若耶人有恒言曰吉凶禍福未有不趨吉而避凶者吉莫大於生凶莫甚於死故遇生則慶遇死則弔今不知趨吉而避凶是趨凶也未有不求福而免禍者而福莫先於生禍莫慘於死故愛

long life may be enjoyed by those we love, and imprecate early death on those we hate. Now an unwillingness to seek life and to avoid death, is to seek misery.

The people of the province of Canton are, in their manners, rude and violent. They easily become bandits, and it is difficult to compute the number of those who are annually involved in the heavy penalties of the law. And this calamity consists in their unwillingness duly to appreciate life. For this reason, in utter disregard of the laws, they commit violent robberies and kidnap in order to obtain ransom-money, thus appreciating gain and lightly esteeming life. With deadly weapons they fight and commit cruel murders, willingly forfeiting their life, thus lightly esteeming it and yielding to their violent temper.

But the proceeds of the robberies and kidnapping are no sooner in hand than they are exhausted. In the twinkling of an eye the offenders are brought to justice. Capital punishment soon follows. By a single pass of the steel blade, the body and head are laid asunder in disorder. At that time you will seek and not only be unable to obtain the situation of those people who carry burdens on their shoulders and on their backs, but you will not even be able to carry a dish and a staff and walk and beg in the streets. Still there was a feasible scheme for gain.

The cruelties of murder and quarreling will seek out a recompense. Perhaps the inimical family may seek to make and carry off reprisals, and there

其人者祝以長生惡其人者咒以速
 死今不知求生而免死是求禍也粵
 東民俗愚悍動輒爲匪罹重刑典者
 歲難數計而其患在於不知生之足
 重故強劫擄贖罔恤犯法則重利而
 輕生械鬪克殺甘心抵命則尙氣而
 輕生卒之劫擄之賍到手立盡降經
 破案動干大辟鋼刀一過身首橫分
 此時不惟求爲肩挑負販之民而不
 可得卽一瓢一杖行乞街頭亦不可
 得矣尙有利之可圖鬪殺之慘報復
 相尋或仇家捉回橫遭屠割或官役

will be disastrous butchery and slaughter. Or the police may seize and carry away the offender to suffer condign punishment. At that time you will seek and not only be unable to obtain the situation of those people who go out and come in quietly pursuing their labors and enjoying their rest; but, should you even desire it, you will not be able to carry meekly your heart and your head or allow the spittle to dry itself on your face. Where is the use of yielding to such a temper!

Such are the consequences of being unable to endure and suppress covetous and angry feelings. Again and again reason is overstepped, the laws violated, families broken, and persons destroyed. After such spoliation, demolition, and rending asunder, repentance is unavailing. Alas, how deplorable! Oh, that you would long and deeply consider alike, the difficulties that surround the life of man and the circumstances which give it such high importance!

Try to observe the heavens, the earth, and all things. Man is preëminently excellent. Among myriads of moving creatures, he alone has a human form.

Now it is heaven and earth that have conferred on you augmented favor. The members of your body are so fully endowed with vigor and strength, and within your seven senses are comprised so much knowledge and discernment, that there is no upright and laudable business or vocation which you may not pursue at pleasure. Who or what will oppose and impede you? If then you, abandoning whatever is upright and following after whatever is depraved, perversely persist in doing these things that are transgressions of the law, you

擊去立正典刑此時不惟求爲出作
 入息之民而不可得卽欲下心低首
 唾面自乾亦不可得矣又何氣之足
 尙此其故不過一念貪嗔不能忍耐
 做出種種越理犯法破家亡身之事
 潰敗决裂後悔無及良可悼歎汝等
 胡不卽人生之難與其所以足重之
 故而一深長思之哉試看天地萬物
 惟人爲貴汝於蠢蠢萬物中得一人
 身便是天地加厚汝汝四體中具有
 多少精力七竅中包藏多少智慧一
 切正經事業任汝做去誰爲阻攔乃

yourself take your own precious head, and surrender it over to destruction. This is not the Creator's want of love to you; on the contrary, it is your own want of self-respect. And how then can you answer for it before the divinities of heaven and earth?

Now it is your father and mother, who, through the period of your nativity and early childhood, tenderly nourished and fed you, unconscious of great expenditures of thought and strength, hoping that, when grown up to manhood, you would be able to do some little business—giving support to those above you and affording protection to those who were your dependents, and thus receive and transmit (or perpetuate) your patrimony. They never thought that you yourself, ere you were grown up and advanced to maturity, would take the body, bequeathed to you by your father and mother, and at your own pleasure pollute and destroy it,—committing violent robberies, acting the part of a miserable vagabond, and perpetrating acts of petty thefts. And finally, you experience the penalties of the law in your own person: you take your own body, so excellently and eminently framed, and in a single morning you change it and make it a headless ghost! The body destroyed, the family annihilated, and all hope of posterity entirely cut off,—how then can you answer for it before your father and mother, grand-parents and ancestors?

Try to close your eyes and look inwardly at your heart: and will not the perspiration drop from your whole body?

Moreover, if unwilling duly to appreciate yourselves, then you must not only be devoid of conscience, but must also be without natural understanding.

閉 目 觀 心 能 不 通 身 汗 下 且 汝 等 不	滅 後 嗣 斬 絕 何 以 對 父 母 祖 宗 一 試	尺 之 軀 一 旦 化 作 無 頭 之 鬼 身 亡 家	烏 鎗 手 卒 致 以 身 試 法 竟 把 魁 然 七	母 遺 體 任 意 污 蟻 做 強 盜 做 爛 崽 做	畜 接 續 香 火 不 料 汝 自 不 長 進 將 父	力 望 汝 成 人 便 可 做 些 生 理 仰 事 俯	哺 所 以 撫 養 汝 者 不 知 費 盡 許 多 心	佛 便 是 汝 之 父 母 十 月 懷 胎 三 年 乳	愛 汝 汝 轉 不 知 自 愛 何 以 對 天 地 神	好 一 夥 頭 顱 輕 輕 斷 送 是 造 物 非 不	竟 棄 正 向 邪 偏 做 此 犯 法 之 事 將 好
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Try now to wake up consideration. The present age is one of plenty. Peace reigns throughout the whole empire. The taxes in the province of Canton are reduced to their minimum standard. All demands for military service in remote parts of the empire are at an end. You have nothing to do except to attend to your own appropriate avocations. The demands of the government are so easily and early satisfied, that during your whole life time you need never hear one pressing demand. Even to grey hairs, you need never for once see a messenger from the government. Villages and neighbors enjoy peace and harmony; wives and children have joy and gladness; and will you not, then, dwell in delightful security?

But now, by coveting unlawful gains, and by giving loose reins, for a single morning, to your angry passions, you do not act the part of conscientious people, but willingly become the associates of destroyers. At one time, you consult with them for the execution of deeds of robbery: your cruelty is like that of wolves and tigers, your craft is like that of elves and demons. Thus you are made to dread seizure by those you have despoiled, and to fear that the police and soldiers will pursue and apprehend you. How does this differ from converting a broad and smooth high way into a thick and thorny maze? At another time, you direct those who fight with deadly implements. You become associated with those who kill and murder. The scene of blood and carnage is near to your own village and door. Whether you will conquer or be overcome it is not easy to determine. The recompense which is from men quickly comes. In a little time, dead bodies are spread in disorder over

必	成	亂	豺	民	乃	鄰	可	爾	天	今	知
人	羅	棘	狼	甘	貪	和	終	等	下	自	自
之	刹	叢	狡	爲	非	睦	身	但	太	重	非
報	戰	榛	同	敗	分	婦	不	能	平	惟	無
復	場	方	鬼	類	之	子	聞	自	粵	良	亦
立	近	其	何	方	財	嬉	追	謀	東	復	不
至	在	糾	異	其	逞	嬉	呼	生	稅	智	試
漸	比	眾	康	共	一	何	白	理	額	試	思
致	閩	械	莊	謀	朝	等	首	早	本	方	方
屍	我	則	大	爲	之	清	不	完	輕		
橫	之	同	道	盜	忿	閑	見	國	差		
野	勝	類	化	則	不	自	官	課	徭		
草	敗	盡	爲	狼	爲	在	吏	便	俱		
血	難		比	比	良	今	鄉	免	免		

the grassy turf, and blood stains the fields. How does this differ from changing the bright heavens of a clear day into one of cold winds and bitter rain?

At length, when the case has been laid open before the magistracy, the deepest recess in the earth cannot hide you. When the soldiers surround and seize you, your fowls and dogs will be affrighted and fly away. When as perpetrators of crime you are caught, your wives and children will flee and be scattered abroad. Bound with iron hand-cuffs, you will shrug and contract like the crow. Imprisoned in wooden cages, you will lie bent and curled up like dogs. Your bodies will be so loaded with clinking chains, that it would be difficult to fly even if you had wings. The beating of your bodies will be so painful, that even with iron mouths self-vindication would be impossible. While examined and reexamined before the bar of justice, the blood accumulates and coagulates. Cries and howlings are loud and incessant. And the wounded spirits of the incarcerated victims are in suspense between life and death. When the faithful evidences have been adduced and the decisions made, it will be impossible, even had you two heads, to escape with impunity. Amid these hundreds of fears and pains, and tens thousands of griefs and sorrows, the fiercest cutting of the sword can never pay back the delights of such wickedness!

Try now to take up a case and contemplate it from the time when it commenced till its consummation, by capital punishment. Think, "Had I, but

染郊原何異化日光天變作淒風苦
 雨逾夫事發破案九地難滅兵隸圍
 捕則雞犬驚飛正犯就擒則妻孥奔
 散繫之以鐵鎖瑟縮如鴉囚之以木
 籠陞伏似狗銀鐺被體插翅難騰籠
 楚加身鐵喙莫辨三敲六問堂前之
 積血模糊百哭千號獄底之殘魂斷
 續及至證確獄成難免駢首受戮其
 間百般恐怖萬種苦愁實非猛割一
 刀所能償此惡趣汝等試從犯案以
 前追想無事之時若能忍耐須臾何

for a moment, exercised patience and forbearance, how could the deeds have been done that yield this recompense? What is obtained, and what lost? What has been followed and what avoided?" If you had done thus, even though as stupid as a wooden block or a stone statue, you would have assented to the punishment and wept over your folly.

There is a class of persons who lightly appreciate life, and vainly boast great things. "From of old," say they, "heroes and men of lofty minds have not all died in a good old age and under their own windows." Hence they suppose their own bodies and lives may be sacrificed. But surely they do not consider that those just and faithful statesmen laid down their lives in the faithful discharge of duty, and that one such death is heavier than the lofty mountain, and will be celebrated for thousands of years. If there be such a spirit as this, then though dead they yet live. With such, how can a class of dogs and rats compare themselves!

There is another class of depraved talkers, who say, "After death men enter on a series of changes. To-day they are capitally executed. To-morrow they enter the womb. Such temporary death is not worthy to be feared." Truly these talkers do not consider the various departments of the revolving changes, and the difficulty of coming back again in the shape of a human body. Even in this life it is hard for you to escape the laws. In hades the punishments are much more dreadful. It is to be feared that capital offenders whose

至造此孽報孰得孰失何去何從卽
使木石頑夫應亦點頭垂淚有一種
輕生之輩妄作大言謂自古英雄豪
傑不盡老死隴下因而以身命爲可
捐殊不知忠臣義士殺身成仁一死
重於泰山凜凜千載猶有生氣此卽
雖死如生正是自重其生豈狗鼠之
輩所能藉口又有一般邪說謂死後
卽入輪迴今日正法明日投胎暫死
不足爲懼殊不知轉輪六道難得人
身况汝等陽律難逃冥誅尤重恐梟

heads are (here) exposed, will not (there) be able to escape the miseries of the bladed mountains and the swordy trees. At the worst they must sink forever in the dark abyss, and a return (in human form) will be inevitable. After passing straight on through every species of trouble and danger, then from a human being you will become some kind of brute, passing perhaps into the bowels of a dog, or perhaps into the belly of a swine. And, then again, you will be unable to avoid being flayed by the butcher. Now, according to the doctrines of Budha, there are retributions even more dreadful and more sure than these.

It seems impossible that you should not now awake and turn around your head, and seek and acquire your former character and reputation. And you will not, I trust, lightly regard my words.

If you know how to appreciate life, then you ought to maintain its relative duties—paternal affection, filial obedience, brotherly love and respect. Maintaining these, you act the man; neglecting them, you become a brute. Such are the relative duties of life.

Moreover, it is your bounden duty to devise some means of support, as a husbandman, a mechanic, a merchant or peddler, and be able to live by your own labor. The livelihood of the people consists in their diligence. If diligent, they will never be in want. Thus this (diligence) may be considered the means of livelihood.

The relative duties being maintained, the means of livelihood will by degrees be regained, and the felicities of life be enjoyed. The aged will have

首以首難免刀山劍樹之慘甚或永
 墮泥犁無從超度直至歷遍諸苦厄
 後或投犬腹或托猪胞變人爲畜類
 仍不免再遭屠剝以佛法推之其果
 報更有斷然不爽者尤不可不猛省
 回頭自認本來面目尙其勿忽吾言
 哉汝等若知生之爲重則當存生理
 父慈子孝兄友弟恭得之則人失之
 則獸此謂生理又當謀生計農工商
 賈自食其力民生在勤勤則不匱此
 謂生計生理克存生計漸復則有生

the requisite maintenance; and the young possess what is needful for their education. Harmony and mutual support will exist among neighbors; and the domestic relations will be maintained in perfection. These are the things which constitute the felicities of life.

Only thus appreciate life, and you will live unmolested in delightful repose; and by your orderly conduct, prove yourselves the good people of a plentiful age. Compared with those worthless bands of robbers and kidnappers who have lost both property and life, and with those quarrelsome and murderous vagabonds who have destroyed both body and reputation, oh how unmeasurably remote is your condition.

If now you wish to seek after the good and to retire from the evil, and wish to secure happiness and avoid misery, then appreciate life, as your first and most important duty.

Prepared and published at the residence of the acting chancellor, on the —day of the sixth month of the twenty-fifth year in the reign of Taukwáng.

趣老有所養
幼有所長
洽比其鄰
婚姻孔云
此謂生趣
汝等以此
自重其
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事晏然爲

盛世良民較諸匪徒劫擄之財命兩失械
鬪兇棍之身名俱喪者相去何可以
道里計汝等將欲趨吉避凶求福免
禍當以重生爲第一要義矣

道光二十五年六月 日節署刊識

ART. V. *An introductory address delivered by Alfred Tucker, esq., surgeon of the Minden's hospital, at the first meeting of the China Medical and Chirurgical Society, on the advantages to be gained by a medical association, and a cursory review of diseases incidental to Europeans in China.*

WHEN I see assembled here such a large proportion of the medical men of Victoria, I feel considerable diffidence in rising to offer an introductory address; but as you have been pleased to elect me to the honorable position of President of the China Medical and Chirurgical Society, I feel I should ill repay your confidence by shrinking from the duty expected from me. The formation of this Society was only agitated three weeks since; the first meeting enlisted in the philanthropic cause for which this Society is formed, all the civil practitioners of Victoria, many at the out-ports, the Medical Missionaries, and several of our Naval and Military Brethren, and subsequently by your decision of this evening some who hold a relationship to medicine by early education. These from their position in this colony and other parts of China united to their professional and literary attainments cannot fail to inspire confidence in the rectitude of those principles which have brought this Society into existence; our only object being by frequent communication to impart the experience, and the success or failure of particular modes of treatment, one to the other, with that frankness which has been the characteristic of medical men in whatever part of the world they have been thrown together. The responsible position which medical men hold in relation to their own kind renders it imperative on their part to embrace every opportunity of gaining that information which best enables them conscientiously to perform the serious trust which necessarily belongs to their position. I think the least zealous among the medical community of China must acknowledge the propriety of forming this Society for the advancement of Medical and Surgical Knowledge, in a country where diseases previously little known, and even now very imperfectly understood, have committed such fatal and extensive ravages;—a country also hitherto forbidden to the research of science, but which has been suddenly opened to the zeal of the medical philosopher, for discoveries in the *materia medica*, natural history, and the study of diseases on that mode of life affecting health among this curious race of people. By overland there will be a quick conveyance of the best medical periodicals of Europe and America, thereby preserving our acquaintance with the medical literature of the day. In a short time I hope to see a museum established for the reception of specimens of morbid anatomy and natural history, and that a rare and interesting collection will be formed, particularly in botany, mineralogy, and ichthyology. I think much important and original information may be expected to be collected in the archives of this Society, from the various callings and pursuits of its members, for it is not a simple association of medical men of one localitv, or men who have quietly reposed after the success of a long and successful practice, and merely enrolled their names as a matter of form, but it is composed of those who still love their profession, and are anxious to promote its prosperity by every way in their power. From the short period which Hongkong has been a British colony, the civil practitioners are little known to each other, or to those who entrust their lives to their care; therefore they all start with a laudable ambition to acquire medical information, which a discerning community will soon appreciate. For however powerful the influence of friends may be, we may rest assured when loss of health, either to ourselves or to those connected by the dearest ties of friendship or relationship takes place, no private consideration weighs in the selection of the medical adviser, knowledge alone is the consideration; therefore a zealous pursuit of our calling is sure to bring ultimate success. We have also medical brethren belonging to this Society.

from whose zeal and character I expect much valuable information to be derived. I allude to the medical missionaries, who have left their country and their friends for a mere subsistence, in order that they may make their medical information available to the sacred cause of the propagation of the gospel among this jealous and deluded people. From their increasing influence, knowledge of the language, and facilities of communication, I expect that we shall have many interesting papers for presentation at our various meetings; and I feel assured that our medical brethren of the army, navy, and mercantile marine will kindly forward much useful information from the various parts of the world where their duty may require their services; therefore in a Society formed of such elements, as much importance as possible should be attached to frequent communications of all matters relating to medicine or the collateral sciences.

The resident medical men in China have great scope for their industry, the useful application of their knowledge, and the acquirement of information on diseases which European hospitals, and schools afford very little opportunity of studying practically, or acquiring the tact of dexterous manipulation; I here allude to the faculty which the urbanity and kindness of the medical gentlemen in charge of the Chinese missionary hospitals place at our command, in making ourselves ophthalmic surgeons. There the medical man is sure to meet a welcome, and the diseases which afflict that delicate but important organ of vision fully and scientifically explained, and the opportunity of performing the various operations on the living eye placed at our disposal; there also we see very curious cutaneous diseases, rare to the European medical practitioner, and accustom ourselves to discriminate the various diseases incidental to the dermoid texture. The library of the institution at Hongkong is made available to members of this Society; and as the gentleman at the head of that hospital is a member of this Association, I make no doubt, but that we shall be enlightened by much original and interesting information from time to time. We have another member whose kindness has been remarked, I allude to the gentleman in charge of the Seaman's Hospital, where the itinerant medical man is always sure to meet with a kind reception, and view many diseases of which seafaring people are more particularly susceptible, such as scurvy, phagedænic ulcer, and fracture of the osseous fabric; there also, we see fever and dysentery, as it affects the European in China. I think, gentlemen, that we must all feel that our resources are great, and from the character, talent, and philanthropy of the civil practitioners of China, forming the majority of this Society, I am sure it will be the germ from which many important circumstances will spring. I trust before long, when we possess a room belonging exclusively to this Society, to hear a popular course of lectures delivered on many of the interesting subjects related to medicine; and I trust gentlemen, one day to see a Medical School established at Victoria, and the talent which I see around me made the means of removing the veil of ignorance and superstition from so large a portion of God's creatures. It is only by education that we can expect to remove the old deep rooted prejudices of ages, and in what better manner could the pupils educated at the Schools instituted for the Chinese be made useful instruments for introducing the Scriptures among their deluded countrymen? In this way how much death should we be the cause of averting, how much human suffering should we be the indirect means of relieving, and how much we should raise our national name, and professional character, by making Victoria the nucleus of medical knowledge in this large and populous empire; therefore, in what better manner could the intentions of the various sects forming the religious societies of China be carried into effect, than as preparatory schools for young Chinese medical men. I feel certain that every encouragement will be given by the government to extending the usefulness of this Society, and when it has become firmly established, the grant of a piece of ground might be asked for the formation of a botanical garden, which would soon become a rich store of curious and rare plants, and an agreeable retreat to the student of nature. Perhaps, gentlemen, you may think that my prospective anticipations are not guided with reason, but I feel certain they all are

at our command; by union among ourselves we shall gain the object of this Society, and thus secure the attainment and propagation of medical knowledge.

The medical practitioners of this colony will have to perform municipal duties independent of their professional calling, and I am much surprised that the local authorities have not availed themselves of their experience in forming a Board of health. I am sure it would have been the cause of saving many valuable lives, and preventing much endemic disease; it is true, that no human power can avert fatal visitations of disease, but when you see certain evident and acknowledged sources, which either produce disease, or even deteriorate health remain year after year, I am sure the necessity for the formation of such a board must be palpable to every one, and I hope it will not be long neglected. For preserving health or prevention of disease much belongs to the Medical observer. At present there is no public bath either cold or hot, although water is so available both salt and fresh; there is swampy soil covered by vegetable production in the immediate vicinity of our Military Barracks, Government Offices, and Naval Stores, where from the circumstance of many people occupying a small space, they are rendered more susceptible to receive disease, independent of their occupations of night exposure, watching, and frequent dietetic irregularities. Strict injunction should be given against the accumulation of human excrement usually adopted on the part of the Chinese, or rapidly decaying matter of all sorts by the inhabitants.

Gentlemen, I have endeavoured to show in the preceding remarks the many advantages to be gained by a medical association, which must be more evident when we reflect on the little power and success which our present knowledge and experience possesses in treating the virulent diseases incidental to Europeans in China. I shall divide them, into those which affect Europeans benignly, and those which affect them with great severity and fatality; among the former we have the exanthemata, more particularly variola and varioloid disease, febrile catarrhs, and diseases of the cellular tissue; among the latter, we have fevers, and diseases of the digestive organs and their connexions; these will require our most grave and attentive consideration. During the early period of the year, we meet with sympathetic fevers, generally depending on gastric irritation and diarrhœa of the species "crapulosa," both easily removed by free unloading of the intestinal tube. I mention these more particularly, as many young medical practitioners visit China, and perhaps somewhat affected with a *cacoethes scribendi* paint in glowing terms the success of one treatment, or another; this circumstance is of very frequent occurrence both here and in the West Indies; it is the cause of much mischief and embarrassment to the young practitioner on his initiation to practice in a tropical climate. I think we must all acknowledge how little we have learnt from books of the true proximate cause of diseases, which have proved so fatal in China. To demonstrate with accuracy from official dates the comparative fatality of various diseases contracted in this climate, I will read the synoptical table of the result of the first 1,000 patients sent on board the Minden's hospital for treatment; it will be only right to premise, that these were the sick afflicted with disease in the most aggravated form, and comprise with few exceptions the mortality of the fleet.—

We have no more space for extracts, and must refer the reader to the pamphlet. Dr. Tucker says—in remarking on the table,—“the necrological total exhibits the large proportion of 315 deaths of 1000 treated, or 315 per cent. Of these 264 were from periodic fever and dysentery, and only 51 from all other diseases.”

ART. VI. *Journal of Occurrences: Chinese festivals; new hoppo; French ambassador; governor Davis made baronet; local news; and the Peking Gazettes.*

THE last pages of our present number go to press to-day, September 18th,—somewhat earlier than usual—the last day of each month being the time fixed for each monthly issue. For many successive days and nights, in various parts of the city of Canton, there have been exhibited all the absurdities, accompanied with all the indescribable noises, usually witnessed, throughout China, in connection with the 打醮 *tá tsíáu*. This is an annual festival, and is celebrated with great zeal and at very large expense, by the common people. In each city it is itinerant, going from one part to another, until the same displays have been made in all parts. In some of the largest cities, as in Canton, exhibitions of the same are kind sometimes to be seen in several places at the same time. And even then, weeks are required to go the round of an entire city. A single exhibition extends over two, three, or perhaps half a dozen streets. Each street is covered with calico, canvas, or some other kind of cloth, and brilliantly illuminated during four successive nights. And at every few rods are hung up images of heroes, &c., &c. While at the corners of the streets there are bands of musicians, so called. This festival is still in progress, and during the last two nights, over the whole city and suburbs, lanterns have been suspended in countless numbers. The object and the use of all these shows, it is hard to explain, and we shall not attempt the task at present.

A new hoppo—a commissioner of customs,—for Canton has just arrived and entered on his office. This functionary is usually, if not always, a member of the imperial family, and generally one who is poor, and he is favored with this office that he may replenish his coffers.

The French ambassador was to sail from Macao, about the middle of this month, for Chusan and Shánghái, expecting to return during the winter.

The papers of the day inform us H. E. governor Davis of Hong-kong has been created baronet.

Of local news at Canton we have little. It is rumored that Kíying will soon be called to Peking, and that some schemes of reform are contemplated by his majesty, the emperor. What these schemes may be we have no means for ascertaining.

The Peking Gazettes give about their ordinary amount of ordinary details—about audiences, malversations, delinquences, defalcations, robberies, murders, &c., &c.

CHINESE REPOSITORY.

 VOL. XIV.—OCTOBER 1845.—No. 10.

ART. I. *Thirteenth Report of the Ophthalmic hospital at Canton, including the period from the 1st January, 1844, to the 1st July, 1845.* By the Rev. PETER PARKER, M. D.

IN submitting the reports of the Ophthalmic hospital in Canton from year to year, it has been the felicity of the author to record the uninterrupted and constantly augmenting blessing of God upon medical missionary labors. But never has it been more preëminently so than in the present instance. During the period now under consideration 6,209 patients have been received, and an aggregate of 18,257 since the commencement of the institution, in October 1835. As in former periods, so of late, persons of all conditions and ranks, from the beggar to the highest functionary under the imperial government, have alike availed themselves of its aid.

Though ophthalmic affections continue to receive prominent attention, the institution, as the reports have shown, has become to a great extent a general hospital. As in the preceding reports, ophthalmic cases have been especially noticed, they will now be superseded by the detail of several cases strictly surgical. A number of successful instances of lithotomy are given in full. The more interesting, as they are probably the first instance, so far as is known, of lithotomy being performed upon a Chinese, since the founding of the empire. When the *missionary* aim of these labors is borne in mind, neither the profession nor others will deem misplaced the mention of the *moral* treatment, in connection with the physical and surgical. And we would have it remembered, that while none can appreciate more highly than we do the inestimable blessings that are conferred

upon our fellow beings—when the light of day is again transmitted through the eye long dark, the aneurism that threatens with speedy death is successfully treated, and the stone that has caused pain for years, not less distressing than the rack, has been in as many minutes extracted and in an equal number of days followed with perfect recovery,—yet all these are but *subordinate* to the aim, instrumentally to improve spiritual blessings, that run parallel and commensurate with man's immortal existence. And as the gospel remains replete with authority for this mode of missionary labors, furnished both by the precepts and example of the adorable Savior, we trust while life is protracted and our faculties are continued, it will be our humble endeavor to persevere in attempts, however imperfect, to imitate Him, who when on earth went about doing good, dispensing, with the same hand and at the same time, healing to the body, and spiritual and eternal blessings to the soul. While rejoicing that these labors are appreciated and approved by the most enlightened, devoted and Christian communities, and by the highest personages civil and ecclesiastical of the age, the deepest consolation is in the humble hope of the approbation and blessing now, and the future reward of that Savior whose kingdom we devoutly desire to see established in China.

No. 15,000. October 16th, 1844. Glandular tumor. Yáng Káng aged 35, of Sinhwui, latterly a beggar in Macao, had a tumor on the right side of his face, which commenced in the situation of the parotid gland, measuring two feet and six inches in circumference, weighing when extirpated $6\frac{1}{2}$ catties, equal to $8\frac{3}{4}$ lbs. It commenced ten years since, and when its magnitude disabled him from acquiring a maintenance by labor he had no resource but begging. His burden, wearisome to bear for an hour, he could not put off for a moment, day or night, from year to year. He had been a loathsome and pitiable object to the foreign citizens for a long time, and sometimes on passing him in the street he presented, from unknown authors, written appeals to sympathy and a request that the poor man might be relieved of his burden. He was greatly delighted when informed of the feasibility of an operation, and resigned if the result should be fatal, as he deemed death preferable to life of mendicity and suffering.

Oct. 26th, assisted by Drs. S. Marjoribanks and J. K. Kauc, the tumor was extirpated. A gentleman present made the following note of the operations

“First incision made at 18 minutes of 1 o'clock P. M.

"Tumor fell on the floor 14 minutes of 1 o'clock P. M

" Wound sewed up 6 minutes past 1 o'clock.

" Wound bandaged and patient in bed 20 minutes past 1 o'clock."

Three arteries of moderate size required a ligature. The patient discovered great fortitude, coolly remarking on commencement of the first incision, 'it hurts, doctor.' The tumor was of a glandular structure, and being laid open was found to be discolored in parts, and containing small cavities filled with dark mucilaginous fluid, and others with yellowish or lymphoid. Portions of the tissue cut harder than the rest, and approached a cartilaginous or semi-osseous structure. The patient rallied very well from the operation, loss of blood, and shock to the nervous system, and all appeared right till 7 o'clock P. M., when secondary hemorrhage occurred. The wound was laid partially open, and coagulated blood removed, but no artery was discovered. Cold water and tincture of the muriate of iron was applied to the bleeding surface, and when the hemorrhage seemed arrested a few sutures were again inserted, and the wound dressed lightly, and cold effusions applied. A sleepless night was passed with the patient, meeting new symptoms as they occurred. Though there was no more external hemorrhage, there was considerable tumefaction on that side of head and face, which gradually subsided under the use of chamomile flower fomentation applied next morning. The edge of the wound united by the first intention, for the most part, requiring to be partially opened subsequently for the escape of the pus from supuration of parts beneath. With this exception and more or less paralysis from the division of the portio dura, nothing untoward occurred. It was remarked by a professional gentleman, immediately previous to the operation, that he "advised the man to make his will beforehand," yet the tumor was extirpated with complete success, and the man recovered in three weeks.

The magnitude of the operation, the elliptical incisions being about eighteen inches each, and the adhesion, at the base, over the parotid, being deep and strong, rendered it impossible, it should be performed with ordinary solicitude. The mingling hope of success and fears of the worst possible consequences, excited devout and sincere intercessions at the throne of grace in his behalf, and an earnest use of means to prepare him for whatever might be the divine allotment. He was told that others fervently entreated the most high God to save him, but that it was desired that he himself should pray to Him who alone could succeed the means to be used

When laid upon the operation table, he was reminded, that after the most careful attention to his case, the conviction was strong that the operation was feasible and judicious, still it could not be denied that it was formidable, and again he was urged to lift his heart to the God of heaven and to the only Savior. Our prayers have been answered in respect to the means used for prolonging his life. Partly from a desire to have him where he can be instructed in the knowledge of the truth, and from the impression that his influence in the hospital might be salutary, he has been made its porter, in which capacity he acquits himself with great propriety, a living monument of gratitude, witnessed by thousands who come thither. Though mild and gentle, he possesses much natural energy of character, and commands attention when the dense crowd requires him to raise his voice. He quite spurned the idea of specifying any sum for remuneration of his services in the new situation. He had been rescued from mendicity, suffering, and the prospect of death at no distant day, and had little disposition to place a value upon the services he might render while his subsistence was provided him. The relatives, by whom he was scarcely recognized in his adversity, look up to him, and many have sought through him professional aid. The transition from the condition of a beggar in the streets of Macao, to that of a door-keeper in the Ophthalmic hospital, no doubt seems to him great, but the infinitely more desirable one, of conversion from an idolater to a trophy of redeeming love, can alone form the climax of our desires concerning him.

The cases that next follow form a new era in this institution.

No. 11,205. July 17th, 1844. Lithotomy. Sihyau, aged 35, of the district of Pingyuen, resident in Canton, afflicted with stone, had long been under notice. A year previous he was an inmate of the hospital, when the stone was grasped and broken into two pieces by means of lithotrity, but was of too hard a character to be broken down, especially in the existing irritable state of the cyst. As a last resort, lithotomy was proposed and acceded to. For weeks previously he was as much under moral, as physical preparation, for the operation, being supplied with the gospels and Christian books in Chinese, with a desire he would acquaint himself with their contents and become a worshiper of the God they reveal. When the hour for operation arrived, he was again reminded of his situation and the possible results; that the ease had been one of long and diligent study and frequent prayer to God. He interrupted the conversation by saying, "I have been too long acquainted with you

doctor, have seen too much in the hospital with my own eyes, to require anything now to inspire my confidence." The operation was then performed. The stone in two pieces,—in their original position measuring $3\frac{1}{2}$ inches in the shortest, and $5\frac{1}{2}$ in the longest circumference,—weighed one ounce and one drachm, and was extracted by the lateral operation. All was favorable. In a little time he was free from pain and enjoying a relief that could be purchased only at the cost of what he had suffered for ten years. Allusion was made to the constant gratitude ascending to God for his blessing on the part of the operator, and a desire expressed, that that of the patient might ascend with it. With a sincerity and feeling more easily conceived than described, he took the surgeon by one hand, and put the other partially around his neck, as though he would embrace him, but timidly shrinking back and looking up to see if he might not be considered presuming, in reply to remarks that the books in his possession would inform him more of Jesus Christ, who died for the world, and that *most sincerely* he would find in them the *true doctrine*, he rejoined with emphasis; *they are the true doctrines*, I will pour out my heart to know them, and will circulate them among my relations. This led to some account of his relations, viz., that his aged grandfather had just completed 80 years; that his father is a teacher of the court dialect, and several brothers are engaged in mercantile pursuits on a small scale. He related the sentiments of surprise from his grandfather, when he first told him of the foreigner, and what he witnessed at the hospital, that his long life had afforded no parallel to it, and that it was explicable only as being a providential event.

Not an unfavorable symptom followed. In nine days the water ceased entirely to flow through the wound, and in eighteen days he was perfectly well.

When about to return home, he attempted to "knock head" at the surgeon's feet, but was prevented, and the reasons for it explained. Putting his hand upon his breast he said "my heart is full of gratitude and I wish to express it: instruct and pardon me if I have erred." He was furnished with additional Christian books for distribution among his friends. This case has been extremely interesting, not merely from the amiable character of the man, but as being in all probability, the first instance of lithotomy, either in ancient or modern times, which has been performed upon a Chinese, and this in the highest degree successful. After visiting his family for a few weeks, he returned with a written expression of his own

and his friends sentiments, which is subjoined. The New Testament he had previously received, he brought with him, much used apparently, and said it had been perused by his friends, and he desired one more copy for a friend. Several copies of the Testament, and a fresh supply of other books were supplied.

“ Acknowledgment of Si Ngányung the father of Sihyau.

“ From the beginning hitherto, perfect ability in the physician has been deemed of the highest importance. “ Failing thrice to break the arm at the shoulder (an allusion to an ancient who is represented as applying himself with such determined assiduity as to break off or wear up his arm to the shoulder) it is not easy for him to be accustomed to a clear perception of the healing art. Now my son whose name in infancy was Sihyau, in the 7th month of the 22d year of Táukwáng (1842) was sensible of fever and atmospheric dampness which accumulating in the system eventuated in the disease of the stone. Again and again he requested physicians to treat him, and took their medicines without avail, till fortunately he met Dr. Parker, more distinguished than Dr. Tso, (a celebrated physician of the Chau dynasty b. c. 582,) and who in his profession imitates (the ancient) Kí Hwáng, and at his office in the provincial city (literally the city of goats) diffuses universally his kindness and benevolence. To him all the people and scholars are one vast brotherhood, and men both far and near unite in reverencing his ability to benefit mankind, and say to each other, now we all have perfect repose. Consequently, upon the 23d year of Táukwáng, (1843,) my son repaired in person to the hospital, and there took up his temporary abode. The doctor having sounded and detected the stone, (by lithotrity) broke it and extracted several fragments; at that time he was a little better, but the stone was not yet removed and still remained a calamity. Upon the middle decade of the 10th month of the 24th year of Táukwáng, (December 1844,) he made an incision and extracted the stone in two pieces about the size of olives, and weighing over 7 mace, and ere ten full days the wound closed up, and he was able to walk about, and to return to his family.

“ This certainly is a remarkable, difficult and dangerous disease, at which other men fold their arms in despair, but the doctor delighted, and rejoiced at his ability for the task, “ seized the knife and cut, not causing many wounds,” (as the ancient classic has it,) so that we may say, he is able to do what is of difficult performance to others, yea, can execute what is impossible for other men.

“ Not merely is my son bedewed with his unspeakably great fa-

vors, but my united family, young and old, are also all gratefully sensible of his unbounded virtue. I therefore take this inelegantly written expression as a slight manifestation of the sentiments of my heart, and though without even a trifle, to acknowledge his favor, yet his kindness is permanently engraven upon my heart (literally, upon the five internal viscera, i. e. the heart, lungs, liver, spleen and kidneys). Therefore I say, my constant hope is, that with a mind vast as the sea, he will generously excuse me (for making no other return). When I commenced this paper my heart skipped, like the sparrow from delight, indescribably.

“Táukwáng, 24th year, 12th month. (January 1845.) The respectful address of Si Ngányung of the district of Wingyuen, the department of Kwángchau, in the province of Canton.”

The following week a second operation, of a similar nature, was performed.

No. 15,161. December 1845. Stones in the bladder. Chau Wei, aged 21, of the district of Pwányii, had been afflicted by this distressing disease for fourteen years! During this period, according to his statement, he had not been able to sleep in a recumbent posture, and often in severe paroxysms, he appeared, as his mother remarked, more like a delirious than a sane person.

Two stones were also extracted from him, the smaller one preceding the larger, by the first grasp of the forceps, the one measuring 2 by 2½ inches, and the other 3¼ by 4½ inches, and weighed respectively, one drachm, and one ounce. All seemed to be doing well, till the second day after the operation it was discovered that the rectum had been wounded, an accident which, Liston remarks, may happen in the hands of the best operator, and agreeably to his advice in such cases, the sphincter muscles were immediately divided as in the case of complete fistula. In consequence of the inroads of the disease upon the constitution, the consequent irritability of the patient, the presence of large worms in the stomach and alimentary canal in great numbers, and this accident, the case has been less favorable than the preceding. The patient became for a time very much emaciated, but now enjoys robust health again, only incommoded by a very small fistula in the membranous portion of the urethra, but the neck of the bladder has resumed its natural function of retaining the urine, and being a farmer, his misfortune is comparatively unimportant, and one, could it have been foreseen, and to which he would cheerfully have submitted, that he might enjoy his present freedom from acute and constant suffering.

The same moral treatment was adopted in the present as in the preceding case.

The order of time will here be deviated from, to bring together a number of similar diseases.

No. 16,564. May 13th, 1845. Urinary calculus of peculiar character. Liú Kwan, aged 34, of the district of Pwányii had suffered from urinary calculus for *twenty-three years*! Having been under preparatory treatment for some time, assisted by S. Marjoribanks, esq., G. C. Lunn, M. D. H. Smith, esq., and my pupils, the stone was this day extracted by the lateral operation. It measured $4\frac{1}{2}$ by $5\frac{1}{2}$ inches in circumference, and weighed 1 tael 7 mace= $2\frac{1}{2}$ ounces: perfectly spherical save being a little flattened, of a general chocolate color, ingrained with a yellowish substance. Its surface smooth and shining, not unlike the skin of certain water snakes, to the scales of which, its smooth and slightly elevated granules bear some resemblance. It was seized by its smallest diameter at the first grasp of the forceps, and on account of its polished surface was extracted with great facility. But a few ounces of blood were lost. The patient bore the operation with heroic fortitude, not seeming to notice the incisions, and remarked shortly after, that he had not suffered much. *Kiensung*, 見鬆 “*I feel liberated.*” He appeared truly grateful. Reminding him of the divine goodness, he was urged to render his thanks to the God of heaven. He replied “many thanks to the doctor” whom he paid the high Chinese compliment, that he was “the same as father and mother.” But this was not the object, he was again desired to render thanks to God, of whom he seemed to have very imperfect conceptions. It was remarked to him that to extract the calculus was comparatively easy, to extirpate the *stony* heart and give the heart of flesh, is the work of the *spirit* of Almighty God. Would that this infinitely desirable blessing may yet be granted him. * * *

June 6th, the wound was perfectly healed, and the patient in excellent spirits, and had lost but very little flesh. Thus in *twenty-three days* he was completely relieved of his distressing calamity of *twenty-three years*.

He was naturally of a mild disposition, and listened with cordial attention to the religious instructions imparted to him during his residence in the hospital, and before leaving expressed his intellectual conviction of the truth of Christianity, and the falsity of idolatry. Since his convalescence he has been in the employ of the Rev. Dr. Bridgman, from whom he still receives instruction in the know-

ledge of the gospel. No operations in this hospital have ever excited so much attention and surprise on the part of intelligent Chinese and officers of government, as the preceding cases of lithotomy, and that of the beggar from Macao. A translation of Liú's acknowledgment made subsequently to the operation, is here given.

"I, Liú Kwan, a citizen of the district of Pwányü, in the province of Kwángtung, in the department of Kwángchau fú, had a disease which is called *shálin* 沙淋, gravel or pebbles with dropping of water, (a term used by the Chinese to express the disease, and symptoms of urinary calculus,) which commenced some three and twenty years since, the medical treatment of which was without avail, save as I obtained the hope of begging before the bench of the venerable Dr. Parker of America, an excellent physician of skillful hand. On the 9th day of the 4th month, by extracting a calculus, weighing one tael and 7 mace (2½ oz.) this disease is entirely cured, therefore my family, small and great, are much obliged to H. E. the venerable Dr. Parker, and gratefully feel that his favor is not shallow. Liú worshipping, knocks head and gives thanks".

"Táukwáng, 25th year, 5th moon,

No. 15,634. Nov. 25th, 1844. Glandular tumor. Chau Tsz'-tsai, aged 55, of the district of Sz'hwui, had a tumor about twelve inches circumference, situated below the angle of the jaw on the right side, and insinuating its external portion beneath the edge of the sterno-cleido-mastoideus muscle. It was successfully extirpated, and the following is the old gentleman's humorous acknowledgment.

Acknowledgment of Chau Tsz'sai, from whose neck a tumor had been extirpated, composed by himself before leaving the hospital. The original is in verse.

"When I took up my abode at the lofty hall of the hospital, I looked upon it as destitute of pleasantness, and as I sat listening to the strokes of the watchman's bamboo, tedious was the nocturnal clepsydra. I glanced at my shadow and commiserated myself that the form was not my own. However, it concerned my mind still more to reflect that I was separated from my native village, where my fond mother dreamed of her son (far off) amid the hoarfrosts and snows of nine continents, where, distant over streams and rivers myriads of *ti*, a stranger I looked anxiously towards my home, only desiring the nation's teacher early to exert his skill and speedily in the season of rain bedew me with his favors, for which I shall be infinitely indebted.

"My disgusting appearance of twenty years has been removed in a single morning, enabling me to raise my head with gracefulness and pleasure; in dressing my hair, it is unnecessary to grieve to face the mirror, and considering my years, I will still humbly yield up application to literary pursuits (which this calamity prevented at the proper age); and though I fail to be beautiful and accomplished, and my figure do not overtop the gem, still it exceedingly surpasses the ugliness of one carrying a basin about his neck, and surprises my old associates who inquire with astonishment why the countenance of the third son of my father is so entirely different from what it was formerly.

"Dr. Parker, distinguished for his skill does not regard toil and pain that with long life he may bless mankind; his skillful knife after all can dash aside the inveterate disease of years, and his excellent medicines can attack the (otherwise) inaccessible diseases. In his garden are planted many almond trees, which in spring emit their fragrance, and are richly elegant. His orange fountain restoring the sick, exhilarates and delights them; fortunately Hwáto now roams the southern Yue, and affords universal aid to the myriads of the Central kingdom. This illiterate poetical composition is presented to Dr. Parker to lop off and correct. Bedewed with his favors his younger brother, Chau 'Tsz'tsai of Suchau, knocks head and presents compliments."

The following legends, will explain the allusion to the almond forest and the orange fountain, &c.

"The almond forest's trees are numerous. The Shin Sien Chun states that, Tungfung of the Wú nation, (now Kiángnán,) lived in retirement at Mount Lui, and healed the sick gratuitously, but when convalescent from a severe disease, the patient brought five almond trees and planted them in his garden, from a trifling illness then one tree. In the course of several tens of years the number exceeded 100,000. Afterwards in the time of ripe almonds, Dr. Fung took up his quarters in this forest, and if men desired to buy, they were required to bring a measure of rice, and an equal quantity of almonds was given in exchange, and the rice given to the poor. If any one was dishonest and cheated him, there was a tiger always ready to expel him, and in his day he was called Fung the genii of almond forest.

.. The fountain of the orange well is always full.'

.. The Sien Kien states that Sú Yáu of Kweiáng, about to become a genii, informed his mother that the following year there

would be a great pestilence, but that the well, in the domestic residence and the orange tree near by, can serve as a substitute for medicine to those infected with the disease. Let a man eat one orange leaf and drink a cup of water from the fountain and he will be well. Having said this he ascended and mounted the clouds. Afterwards the pestilence was very great, and the people of his village took of the orange leaves and water of the fountain and hundreds and thousands lived, and were made perfectly well; hence men designate it the *orange well*.

No. 17,987. June 10th, 1845. Compound fracture of the humerus and amputation of the arm. Kwo Sihái, aged 25, of the district of Pwanyii, belonging to a fast-boat, last evening being the occasion of the dragon boat festival, while competing with the men of a salt merchant's boat in firing salutes, his gun burst and produced compound fracture of his right humerus. When called to him in his boat at 9 o'clock A. M. found the triceps muscle was nearly all carried away, and the humerus for three or four inches from the condyle minutely fractured. Several inches of the humeral artery were carried away, and the hemorrhage completely arrested. The pulsating artery was exposed, a coagula having formed for half an inch from the end. He was immediately removed to the hospital. From the extent of the breach of continuity of the bone, and the extreme warmth of the weather, the only alternative was amputation, rendered difficult by the extent of the fracture upwards. Indeed it was not certain before the operation, but it might be necessary to remove the humerus at the shoulder joint. The flap operation was performed and the upper third of the humerus found to be whole. The amputation was speedily performed, and the patient sustained the shock remarkably well, considering his loss of blood, and the time that had elapsed. He spoke in a natural voice the moment after. From the wounded state of the parts there was more than ordinary hemorrhage. Three arteries required ligature, and there was hemorrhage from the centre of the bone which was arrested by the tincture of muriate of iron. A good flap was formed and the patient appeared quite comfortable after the dressing was applied. Pulse 120, and small. At 9 o'clock P. M. the patient had slept well, pulse 108, not much heat of skin, ordered calomel and rhubarb, and a diet of congee.

The knee was also wounded by the accident, one wound penetrating to the patella, and the other being upon the tibia. The breast was also wounded. No unfavorable symptoms followed, and in

about thirty days the patient was discharged well. A second and a third case of amputation of arm followed in a week after, which will be noticed in next report.

A remarkable case of worms. A mother applied at the hospital for the relief of her child about seven years old, whose abdomen was very much distended, and whose general health was impaired. Four grains of calomel were prescribed to be taken at night and one ounce of castor oil in the morning, and the mother directed to notice whether any worms were voided. The next day she returned saying her child had passed a catty of worms, i. e. 1½ lb. Seeing some incredulity, she presented a quantity of the worms which she had brought with her, and which she averred not to be more than one fourth. These were counted and found to be fifty-two, averaging six inches in length, and if the mother's estimate was correct, there must have been over two hundred worms.

Closed anterior nares sequæ of small-pox. Both nostrils were closed except a small aperture that would just admit a very small probe. A crucial incision was made with the point of a lancet, and a silver tube of proper size was introduced and worn, changing it daily or every few days, till the wound had healed up, and the natural passage was restored, both to the improvement of the lad's appearance and to his great comfort.

A case of remarkable exostosis of the lower portion of the femur, (No. 17,106,) was presented during the term. But as the woman aged 37, has only suffered from its magnitude and weight, she is not yet prepared to sacrifice the limb, admitting that under the circumstances it were admissible.

In concluding this report, we inquire under what circumstances more favorable could the truths of the Gospel be presented to the individuals whose cases have been detailed? What higher proof of friendship and desire to promote present and future happiness could be given?

The very long delay in sending this report to the press enables us to state, that divine service has been conducted at the Hospital for the last eight Sabbaths. The average attendance of Chinese has been over one hundred; and none have been more respectful and cordial in their attention than those whose aneurism has been cured, sight restored, the tumor extirpated, and the stone extracted. In these services the writer has been united with the Rev. Dr. Bridgman and Rev. Dr. Ball, and the Chinese evangelist Liang Afah of the London Missionary Society.

These services must be witnessed fully to conceive of their interest. Deepest, tenderest emotions have been awakened, when contrasting the restrictions of the first years of protestant missions in China with the present freedom. Then not permitted to avow our missionary character and object lest it might eject us from the country; and the Chinese received the christian book at the peril of his personal safety, and embraced the Christian religion at the hazard of his life. Now by imperial sanction he may receive and practice the doctrines of Christ, and transgress no law of the empire. Our interest may be more easily conceived than expressed, as we have openly declared our object and the truths of the Gospel; or when we have looked upon the evangelist Liáng Afah, and thought of him fleeing before the executioner of the imperial mandate to decapitate him, and of his long banishment from his native land, now returned from exile, earnestly and boldly declaring the truths of the gospel in the city from which he had fled. Well did he call upon his audience to worship and give thanks to the God of heaven and earth for what he had done for them. With happy effect he dwelt upon the Savior's life and example, and pointing to the paintings and illustrations of cures, suspended around the hall of the hospital, informed his auditors that these were performed by his blessing and in conformity to his precepts and example; at the same time declaring the great truths which concerned them still more, that their souls had maladies which none but Christ himself could cure.

To all the hearers upon the Sabbath an assortment of books, a portion of the sacred scriptures and some religious tracts, is given, and likewise to all the patients during the week, irrespective of rank or condition, so that thousands of volumes and myriads of pages of the Bible and religious publications, have been sent forth from the hospital to scores of villages and hundreds of families, and to different and distant provinces.

In view of the changes that have transpired in our time, we can but exclaim "*what hath God wrought!*" and rest with new and firmer faith in Him that he will, in due time, fulfill all his promises of mercy and grace to his empire.

LIST OF DISEASES.

<i>Ist. Diseases of the eyes.</i>		Loss of one eye - -	91
Granulations - - -	36	Loss of both eyes - -	56
Entropia - - -	449	Staphyloma cornea - -	51
Ectropia - - -	4	Staphyloma iridis - -	6
Trichiasis - - -	8	Staphyloma sclerotica - -	1
Ptosis - - -	1	Iritis chronic - - -	11
Lippitudo - - -	207	Onyx - - -	4
Synblepharon - - -	1	<i>Diseases of the ear.</i>	
Xeroma - - -	2	Deafness - - -	33
Quivering eye-lids - -	3	Otorrhœa - - -	12
Cancer of eye-lids - -	1	Deaf dumbness - - -	8
Excrescence of eye-lids -	2	Rent ear - - -	1
Tumor of the lids - -	3	Ulcer of the ear - - -	1
Tumor of the orbit - -	1	<i>Diseases of the face and throat.</i>	
Mucocele - - -	13	Choriza - - -	1
Fistulæ lacrymalis - -	3	Glotitis - - -	1
Disease of caruncula lacry-		Tonsilitis - - -	1
malis - - -	2	Ulcer of the fauces - -	1
Encanthis - - -	3	Ranulæ - - -	2
Ophthalmia acute - -	214	Salivary fistulæ - - -	2
Ophthalmia chronic - -	1083	Partial closure of anterior	
Ophthalmia strumous - -	3	nares from small-pox - -	2
Ophthalmia purulent - -	20	Fistula of the trachæ - -	1
Ophthalmia variola - -	16	<i>Diseases of organs of circulation.</i>	
Ophthalmitis - - -	2	Aneurism axillary - - -	2
Exophthalmia - - -	1	Aneurism of superior cervical	
Pterygia - - -	257	artery - - -	1
Maculæ - - -	2	Nevæ internæ - - -	4
Nebulæ - - -	408	Bronchitis chronic - - -	17
Leucoma - - -	6	Asthma - - -	5
Cornitis - - -	11	Phthisis pulmonalis - - -	1
Ulcer of cornea - - -	21	Hæmoptisis - - -	2
Synechia anterior - - -	5	<i>Diseases of the abdominal organs.</i>	
Synechia posterior - - -	5	Gastritis - - -	1
Cataracts - - -	198	Diarrhea chronic - - -	3
Glaucoma - - -	12	Constipation - - -	1
Muscæ volitantes - - -	7	Fistulæ in ano - - -	12
Amaurosis partial - - -	14	Prolapsus ani - - -	3
Amaurosis complete - -	43	Hemorrhoids - - -	7
Strabismus - - -	4	Dysentery - - -	4
Crupsia - - -	1	Dyspepsia - - -	30
Epiphora - - -	1	Ascites - - -	76
Choroiditis - - -	4	Anasarca - - -	23
Fungus hæmatodes - - -	3	Ovarian disease - - -	4

Worms	-	-	-	13
Abscess of liver	-	-	-	2
Hepatitis	-	-	-	3
Enlargement of liver	-	-	-	1
Enlargement of spleen	-	-	-	9
Icterus	-	-	-	11
Hernia inguinal	-	-	-	12
Hernia ventral	-	-	-	1
Renitis	-	-	-	1
Cystitis	-	-	-	1
* * *	*	*	*	*

Diseases of the nervous system.

Paralysis	-	-	-	2
Paraplegia	-	-	-	2
Hemiplegia	-	-	-	5
Neuralgia	-	-	-	4
Hydrocephalus	-	-	-	7
Palsy shaking	-	-	-	1

Cutaneous diseases.

Veruccæ	-	-	-	4
Bulæ	-	-	-	1
Acne	-	-	-	2
Tinea capitis	-	-	-	5
Ichthyosis	-	-	-	1
Tetter	-	-	-	1
Scabies	-	-	-	6
Porrigo	-	-	-	1
Psoriasis	-	-	-	4
Impetigo	-	-	-	10
Lichen circinatus	-	-	-	13
Lichen palmaris	-	-	-	2
Lichen giratus	-	-	-	3
Elephantiasis	-	-	-	3
Elephantiasis of the scrotum	-	-	-	1
Keloids	-	-	-	3
Various	-	-	-	7

Diseases, constitutional.

Rheumatism	-	-	-	26
Arthritis	-	-	-	7
Fever intermittent	-	-	-	5
Opium mania	-	-	-	10
Gangrene	-	-	-	2
Abscesses	-	-	-	16
Carbuncle	-	-	-	1
Erysipelas	-	-	-	1
Ulcers	-	-	-	22
Scrofula	-	-	-	79
Goitre	-	-	-	5

Diseases of the osseous system.

Morbus coxalgia	-	-	-	9
Caries of os frontis	-	-	-	1
Caries of os humeri	-	-	-	2
Caries of tibia	-	-	-	2
Caries of radius	-	-	-	1
Caries of lower jaw	-	-	-	4
Caries of acetabulum	-	-	-	1
Necrosis	-	-	-	2
Spina ventosis	-	-	-	2
Disease of antrum maxillary	-	-	-	1
Curvature of the spine	-	-	-	5
Exostosis of the femur	-	-	-	1
Dislocation of the patella	-	-	-	1
Dislocation of the lower jaw	-	-	-	2
Dislocation of radius and ulna	-	-	-	3
Disease of mastoid process	-	-	-	3
Periostitis	-	-	-	2
Burns	-	-	-	3
Paronychia	-	-	-	3
Anchylosis of jaw	-	-	-	1
Anchylosis of knee	-	-	-	1
Anchylosis of elbow	-	-	-	1

Preternatural and diseased growths.

Nasal polypus	-	-	-	4
Tumors steatomatous	-	-	-	6
Tumors serectile	-	-	-	1
Tumors sarcomatous	-	-	-	9
Tumors glandular	-	-	-	7
Tumors fungoid	-	-	-	6
Tumors abdominal	-	-	-	7
Tumors encysted	-	-	-	14
Carcinoma of the tongue	-	-	-	1
Scirrus breast	-	-	-	2
Scirrus uteri	-	-	-	1

Abscess of the breast	-	1	Epulis	-	-	-	1
Injuries	-	6	Fungus hæmatodes	-	-	-	2
Wound, incised	-	1	Hare lip	-	-	-	5
Wound, gun shot	-	1	Disease of umbilicus	-	-	-	3
Wound, punctured	-	1					

TABLE

Showing the number of patients of different cities, districts, and provinces during the term.

		<i>Province of Canton.</i>			
City of Canton	-	157	Sz'hwui	-	86
District of Nanhái	-	1,386	Káuchau	-	9
Pwányü	-	1,449	Wúchiun	-	1
Tungkwan	-	164	Lienchau	-	22
Shuntih	-	648	Kuhkiáng	-	4
Híangshán	-	43	Yangchun	-	1
Sinhwui	-	89	Cháu chau	-	2
Sánshwui	-	234	Cháu yang	-	1
Tsangshing	-	59	Tihhing chau	-	1
Siming	-	31	Total number from the pro-		
Tsingyuen	-	63	vince of Canton	-	5,397
Siuning	-	30	<i>Other provinces.</i>		
Tsanghwá	-	8	Chih'í	-	17
Hwáyuen	-	118	Shántung	-	5
Honán	-	123	Húpíh	-	4
Sinling	-	15	Húnán	-	10
Káuyáu	-	103	Chehkiáng	-	55
Káuming	-	29	Fuhkien	-	25
Hioshán	-	100	Kiángnán	-	42
<i>Tartars</i>	-	5	Weichau	-	12
Adopted Tartars	-	6	Kiángsí	-	43
Weichau	-	77	Shansi	-	3
Kiáing	-	29	Sz'chuen	-	15
Cháu ch'ú	-	23	Shensi	-	5
Chánking fú	-	48	Honán	-	1
Nánheung	-	5	Kweichau	-	14
Káiping	-	24	Yunnán	-	5
Ngánping	-	48	Kwángsí	-	24
Yingü	-	3	From other provinces		267

ART. II. *The seventh Annual Report of the Morrison Education Society, with minutes of its meeting.*

THE SEVENTH General meeting of the Morrison Education Society was held this day—Wednesday September 24th, 1845, at 5 o'clock P. M.—in the Society's House, Victoria, Hōngkong: present: Messrs. P. Dudgeon, Robert Strachan, Geo. Pett, R. Reese, C. B. Hillier, M. C. Morrison, W. M. Nicol, John Cairns, Andrew Shortrede, T. Hyland, A. L. Inglis, I. Brooksbank and S. W. Bonney; Colonel Green; Commissary General Miller; Captains Burton and Tod; Drs. Kinnis and Dill; Rev. Messrs. Stanton, Brown, Steidman, Hudson, and Jarrom, and the Rev. Drs. Legge and Bridgman.

The president, Rev. Dr. Bridgman, on taking the chair, remarked that it would be unnecessary for him to occupy any time in specifying the object and detailing the operations of the Society, as these would be sufficiently exhibited by the report of the trustees which had been prepared, and was then to be submitted to the meeting. After a few brief explanations, in behalf of some who were unable to be present on the occasion, he called for the report, which was read, and is subjoined to these minutes.

The treasurer's account was next presented, showing a small balance in favor of the Society. This account is appended to the report. The following resolutions were then brought forward and adopted by the Society.

1. On motion of the Rev. Vincent J. Stanton, seconded by John Cairns esquire,

RESOLVED, That the Report of the trustees just read, including that of the Rev. Mr. Brown, be approved and accepted, and that the same be published under the direction of the trustees.

2. On motion of Patrick Dudgeon esquire, seconded by Robert Strachan esquire,

RESOLVED, That the course of discipline and instruction, pursued in this school by the Rev. Mr. Brown, is highly satisfactory to the members of the Society and gentlemen present, and that the thanks of the same be presented to him.

3. On motion of the Rev. Mr. Stanton, seconded by Charles B. Hillier esquire,

RESOLVED, That in the estimation of the Society, the term of eight years is not too much time to be allowed for a full course of studies

in this school, and that the method of Mr. Brown, hitherto followed in securing the consent of the pupils' parents to that effect, be and is hereby approved of and confirmed.

4. On motion of George Pett esquire, seconded by Thomas Hyland esquire,

RESOLVED, That an Examining Committee be appointed, by the trustees, consisting of not less than three individuals, whose duty it shall be to examine the school once every month, and keep a full record of the same for the use of the trustees.

5. On motion of Robert Strachan esquire, seconded by John Cairns esquire,

RESOLVED, That, as it is highly desirable to enlarge the Society's buildings so as to accommodate at least twice the present number of pupils, a separate subscription be opened for that specific purpose, and that the trustees be authorized to proceed with the erection of buildings as soon as the requisite means shall have been obtained.

Brief remarks were offered on the several resolutions, setting forth the reasons for adopting them. With reference to an extension of the buildings, it was remarked, that with accommodations for double the present number of pupils, the whole might be educated without any very great increase in the annual expenditures of the Society; that no more classes would be required for seventy than for thirty-five boys; and that the care and labor of teaching the larger number could easily be sustained by the two teachers, for whose permanent engagement arrangements had been already made.

The meeting then proceeded to elect a Board of Trustees for the ensuing year with auditors. The meeting having been adjourned with the usual formalities, an intimation was given that the pupils would be brought forward for examination, immediately after tea had been served.

At half past 7 o'clock, the pupils accordingly took their seats before a large number of ladies and gentlemen assembled to witness their performances. The exercises were opened with an "Anniversary Hymn," sung by all the boys of the school, Mr. Brown accompanying them on the seraphine, as he did in the subsequent pieces.

The fourth class was first called forward, comprising the youngest members of the school, or rather those who had been the shortest time under instruction.

They read in the New Testament with much propriety, being very careful to articulate correctly. They exhibited most commendable fluency in translating colloquial words and phrases from English into

Chinese, and vice versa, and in writing the same on the blackboard. This class, after singing as before by the whole school, was succeeded by the boys of the third class, who went through a course similar to the former, but with more readiness, especially in their exercises on the blackboard, and in mental arithmetic.

With great animation the boys then joined in their favorite exercise of singing, to the tune: "Tell me the days," &c.

Both the second and first classes, for want of time, were but hastily examined in arithmetic, geography and extemporaneous composition on the blackboard. A round—

"Let us chant the evening song,

"And the joyous notes prolong," &c.,

occupied the interval between the exhibition of these two classes. This was sung with great spirit, and in a style that would have been highly creditable to any school in the world.

At half past 9 o'clock, the exercises of the evening closed with the song—

"Let us close the tuneful hour" &c.

REPORT.

DURING each successive year since the formation of the Society its progress has been marked by an increased amount of successful results. The enterprise was an experimental one, commenced by a few individuals, and with no very large means. These successful results, therefore, are the more gratifying, and afford strong encouragement for more extensively educating the Chinese. Indeed, in whatever light we view this subject, all the circumstances and all the considerations connected with it clearly indicate that this good and important work should be prosecuted with augmented zeal and upon a much broader scale.

In bringing forward their seventh report, the trustees of the Morrison Education Society wish to recognize, as at each former anniversary, the good providence of God, and the liberal support of the foreign community, enjoyed by this institution, and here they wish to record their acknowledgements and their thanks.

As there are some persons present, and many now resident in China, unacquainted with the history of this Society, it is necessary that we briefly sketch its progress, and specify its object and the means and methods proposed for its attainment.

To train up Chinese youth in the way they should go, or, in the

words of our constitution, "to improve and promote education in China by schools and other means," is the object of the Morrison Education Society. Such an object needs no commendation. Based on the best principles of Christian charity, it must needs receive the approbation and support of all good men, who will rejoice to see it carried to the greatest possible extent.

The providence of God is sometimes mysterious. The immediate circumstance which led to the formation of this Society, was the *death* of the Rev. Robert Morrison *D. D.*, many years translator in the service of the Hon. East India Company's service in China. The friends of that great and good man, having been deeply interested in his welfare and in the success of his labors, and wishing to cherish his memory in grateful remembrance and perpetuate the work he had been carrying on for many years, projected this institution. Hence its name, the Morrison Education Society. Dr. Morrison died on the 2d of August 1834. The prospectus of the Society was drawn up on the 26th of Feb. 1835. On the 9th November 1836, the society was organized at Canton. Lancelot Dent esquire was chosen president; Thomas Fox esquire vice-president; William Jardine esquire, treasurer; Rev. E. C. Bridgman, corresponding secretary; J. R. Morrison esquire, recording secretary, and W. S. Wetmore and H. H. Lindsay esquires, auditors. The total of the subscriptions was then a little less than \$6000, and the list of subscribers included the names of nearly all the principal foreigners then resident in China, and a library of about 1500 volumes had been collected.

The trustees on entering upon their duties immediately took measures with a view to obtain two teachers, one from The United States of America and one from England. They likewise took care to ascertain the state of education in China, but it was their *main* purpose to establish a school in which Chinese youths should be taught to read and write the English language, in connection with their own, and by these means "to bring within their reach all the instruction requisite for their becoming wise, industrious, sober and virtuous members of Society, fitted in their respective stations in life to discharge well the duties which they owe to themselves, their kindred and their God."

The reflecting mind can hardly fail to contrast the position of foreigners then with what it is now, and to observe the superior advantages enjoyed at the present time for educating the Chinese. These advantages will become greater, as intercourse with the Chinese is extended and improved. The time is not very distant when our com-

mon intercourse will be with the higher and better educated classes, and when the applications for admission to our schools will be made by those who will be both able and willing to pay for their education.

Great stress was laid from the first on the kind and degree of education that was to be given; hence it was early determined to have good and able teachers, and measures were adopted accordingly.

In their first report, after alluding to what they had done to secure the services of a teacher, the trustees thus remark:

“On his arrival, his attention will be immediately directed to the study of the Chinese language, which must, we suppose, form a principal object of his attention for four or five years, and will occupy a considerable portion of his time for almost another equal period. A few boys may perhaps at once be taken under his care. The acquisition of teachers, properly qualified to give oral instruction in the native language, and to prepare elementary books in the same, since no such books have yet been written, is exceedingly desirable. In order to accomplish its design, the Society will need to train up a corps of native teachers. This task is as difficult as it is important, and we need the best foreign masters of the art to accomplish it. Without such auxiliaries, very little progress can be made, either in extending or improving education among the Chinese.”

In their second report similar but stronger language was used in regard to this matter.

“The importance of having good teachers must be adverted to and dwelt upon, and the subject repeated again and again until it be better understood, and this first of all desiderata be supplied. Ultimately there must be native teachers, fully informed in what regards their own language and institutions, acquainted with the great principles of science, and familiar with modern improvements. It were worth all the labor this Society can ever bestow, to educate a few solitary individuals for the ordinary pursuits of life; but the value of instruction given will be vastly enhanced, when the children trained under its auspices shall become teachers, and in that capacity shall be enabled to train others, who in their turn may engage in the same excellent employment. By steadily pursuing this method, the circles of educational influences will constantly widen; while at the same time the means of support, and their perpetuation, will grow out of these self-same operations. Such is not the tendency of the schools which foreigners have hitherto established among the Chinese.”

The standard of education among this people is low, and the course universally pursued very defective. Not so the plan projected

by the trustees of the Morrison Education Society. It was deemed far better to educate well a small number than to give an imperfect education to many. A perusal of the first and second reports will show that the trustees did not care to expend the means placed at their disposal, until it could be done with the prospect of doing permanent good. In October 1833, they had in hand above \$7000, and had expended only small sums for the education of pupils in schools over which they had no control, and in which the course pursued was neither so thorough nor so extended as they wished.

The application for a teacher from America was successful. Mr. Brown arrived in China on the 23d of February, 1839, accompanied by Mrs. Brown, and they both received a most cordial welcome. Very soon after this the whole foreign community in Canton was shut up there, and all communication even with Macao cut off. In the mean time Mr. Brown was quietly prosecuting his preparatory course of study in perfect accordance with the wishes of the trustees. In November of that year (1839) he received under his care a class of six boys; in March following five more; in November one, and another in January 1841.

Such was the list of the scholars, thirteen in number, at the third general meeting of the Society, which was held at the residence of Mr. Brown, in Macao, September 1841.

Mr. Lancelot Dent, presided at this meeting, and as it was the first time that the members of the Society had been convened since the arrival of Mr. and Mrs. Brown in China, he took occasion to speak of the testimonials he brought and the character he sustained. One of Mr. Dent's remarks we may here repeat. "Mr. Brown came out accompanied by his lady (said Mr. Dent,) and although I approach this subject as one almost too delicate to be discussed at a public meeting, yet I feel it a duty to express my opinion of the very great advantage of Mrs. Brown's presence. She is equally with her husband devoted to the good cause, and coöperates with him in every way to ensure its success. But this I almost consider secondary in importance to the example the pupils have daily before their eyes, of domestic virtues and happiness which cannot but exert a most salutary influence on their own social habits."

The exclusiveness of the Chinese government precluded the idea of making Canton the site for the Society's school. The same spirit, and other causes operating, rendered Macao scarcely more desirable than Canton. These circumstances induced the trustees, early in 1842, to seek for a site on this island. Their application to Her

British majesty's plenipotentiary, sir Henry Pottinger, was cordially received, and this Hill was appropriated to the purpose. For the erection of buildings \$3000 were at first agreed upon. On the 5th of August the place and contract for them being fixed, the work commenced. On the 1st of November, Mr. Brown removed from Macao to this place, with a part of the pupils, and the others with Mrs. Brown soon followed.

After this removal six months elapsed before the house was so far completed that the work of instruction could be resumed. The fifth annual report, dated September 1843, exhibited a list of twenty-four pupils all resident in this house, with a debt of \$250 against the Society.

In the preparatory work a good deal of advance had now been made; a teacher had been secured, a good and commodious building erected, a library collected, and a school organized.

From that time the progressive increase of the school, and the advance of the several classes have been steady, and every way correspondent to the expectations of the warmest friends of the Society.

It ought to be stated here that, having failed to obtain a teacher from England, the trustees, in April 1842, made an application for a second one from America, in answer to which a gentleman has been appointed who is expected to arrive here early next year, and in the mean time Mr. Bonney has been engaged to supply his place.

We will not detain the meeting any longer from hearing Mr. Brown's report of the school during the last twelve months, since the anniversary of the Society in 1844, not doubting that it will receive the same cordial approbation of the other members of the Society, that it has of the trustees.

To the Trustees of the Morrison Education Society.

GENTLEMEN,—I feel a good deal of embarrassment in presenting to you my report of the school for the last year; not because it seems to require any false coloring in order to produce a favorable impression in regard to its progress and present state, but because I have always felt an aversion to being the reporter of matters so intimately connected with my own management. Among all the institutions of the kind that I am acquainted with, I know of no other in which it is customary for the mere teacher and superintendent of the school to write the annual report. I have always consoled myself

with the reflection that the practice has been more justifiable here than it would be in most other parts of the world, on account of the peculiar circumstances in which we are placed. Hitherto, it would have been difficult to secure the services of an examining and reporting committee, from the small, busy and rapidly changing communities in our vicinity. Having therefore been under the necessity, for the sake of the school, of preparing an account of its affairs year by year, I have felt the greater satisfaction in doing it, from the confidence you have evinced in me, by your unhesitating reception of my statements. Still it would be far more agreeable to listen to an account of the school from the pen of some one less closely connected with it, and I can hardly divest myself of the impression that it would be much more satisfactory to the public.

Few persons, I apprehend, can take much interest in the details of school-exercises and processes, and it is therefore hard to say much on the subject that is readable to those whose line of life is widely different from that of a teacher. It were easy to select many other themes, much more highly flavored with the seasoning of incident and novelty.

The best way to make a fair representation of what we are doing in the school, would be to spend a sufficient time in the examination of the pupils, to exhibit the method of instruction and training pursued, and the results in their attainments. A committee might be charged with this duty, before whom and as many others as should choose to attend, the progress and improvement of the pupils should be tested, after which a report of the examination should be published by the committee. The public would thus be sure that they understood the merits of the institution, and would be enabled to meet the Society's application for pecuniary support without embarrassment.

Most happy should I be to see some such measure adopted. This is a plain unpretending elementary school, as every one must be in the present state of education in China. Like others of this description, it begins with the young mind often at the lowest stage of cultivation, and proceeds through as many gradations upwards as possible. It professes to make no prodigies, but acknowledges itself compelled to make use of the same slow-moving machinery that gave us all our start in the pursuit of knowledge. It does not offer to make wise men of boys, at once, but owns subjection to that law of our nature, by which all human attainments are gradual and progressive. We have nothing to fear then, in submitting to public scrutiny what we

have done in all good faith and diligence to push mind forward step by step in the path of education. We may safely invite all who care for such things to come in and survey the ground we are cultivating. - If we can show them either the blade, or the ear, or the full corn in the ear, in their proper place and season, it is all that discerning men will require.

During the past year the school has been better supplied with teachers than heretofore, though the advantage of this would have been greater if there had been no changes of instructors. It requires a considerable length of time, for one unacquainted with the Chinese language, and unaccustomed to teach Chinese boys, to attain his maximum of usefulness in the school room, both on his own account and that of his pupils. The more experience one has, the more satisfactory his labors become to himself and more profitable to them. From November to April, the second and fourth classes were under the tuition of the Rev. A. P. Happer M. D. From the 1st of April till now they have been under the instruction of Mr. S. W. Bonney. They have been divided, so that each of us has had the care of about half the whole number, Mr. Bonney taking the 2d. and 4th, and I the 1st and 3d classes, in separate rooms.

There is one fact which I am sure will be gratifying to the friends of the school, as it shows a growing confidence on the part of the Chinese, who send their children hither, in their foreign teachers. In every report hitherto made to you, I have been under the mortifying necessity, of stating that one or more pupils had been removed from the school against our wishes, and generally through the interference of their parents. It is encouraging to trace the progress of improvement in this particular, since the autumn of 1839, when the school was first opened. Up to the 1st of October 1843, of 42 boys that had been connected with the school, nine or nearly one fifth of the whole number, had been taken away in that manner; and in the year 1843-4, two out of 34 or one seventeenth part of the whole. But this year has passed away without even an attempt to do so. The Chinese begin to believe that it is for the best interests of their children to send them here. Once it was not so. When the school was commenced, few offered their sons as pupils, and even they as some of them have since told me, did it with a good deal of apprehension as to the consequences. 'We could not understand, says one who first brought a boy to the school, why a foreigner should wish to feed and instruct our children for nothing. We thought there must be some sinister motive at the bottom of it. Perhaps it was to

entice them away from their parents and country, and transport them by and by to some foreign land.' At all events, it was a mystery. 'But,' said the same father to me a few weeks ago, 'I understand it now. I have had my three sons in your school steadily since they entered it, and no harm has happened to them. The eldest has been qualified for the public service as an interpreter. The other two have learned nothing bad. The religion you have taught them, and of which I was so much afraid, has made them better. I myself believe its truth, though the customs of my country forbid my embracing it. I have no longer any fears; you labor for others' good, not your own. I understand it now.'

This it believed is but a specimen of the feeling which most of those entertain towards us, whose sons have longest enjoyed the advantages of the school. Hence it has come to pass, that there has been no interference of friends during the past year, to remove any pupil. Of the thirty who were here at our last annual meeting, all that survive are still members of the school.

For the first time, since taking charge of the school, I am under the necessity of reporting deaths among our pupils. Two have died within the last three months. The first had been here about six months, assisting the Chinese teacher in hearing the recitations of the younger boys; for which he received his clothes and tuition in English. He was taken away by a disease of the heart. Another was seized with violent bilious remittent fever, and died six days after the attack.

A little incident connected with the latter occurs to me as being confirmatory of what I have said of the confidence reposed in us by the parents of the pupils. The father of the deceased last mentioned heard of his son's illness too late to arrive here before he died. When he came, it was but to bury the remains of his son, his only child. He was naturally overwhelmed with grief at the affliction that had come upon him, and his apprehensions of the effect of the tidings upon the boy's mother were gloomy enough. After the funeral was over, I saw him and conversed with him about the event. To my surprise, he made not the least complaint as to what had been done for the sick lad, either in the way of medical treatment or otherwise; but expressed many thanks for the kind and assiduous attentions that had been bestowed upon him. He said he had entertained great hopes of his son's future usefulness, and in order to promote it had placed him here at school. But now his family would end in himself. I showed him some specimens of his son's drawing, an amusement of which he was particularly fond. The tears gushed faster from their

fountains as his eye rested on these evidences of his son's skill. "Do not show them to me," said he, "it is too much. I cannot speak now. I know you have done well to my son. I pity *you*, for all your labor is lost." I assured him that I did not think so. He had been a very diligent and obedient learner, and had won the esteem of his teachers and companions. He had been taught of the true God and the way of salvation; and it might have done him everlasting good. Who could tell? As the old man was about leaving me, he turned and asked if, in case he should adopt another boy, I would receive him as a pupil. To this expression of confidence I of course replied in the affirmative, and assured him that, however full the school might be, his adopted son, whom I hoped he would call after the deceased, should be admitted and taken care of in the best manner possible.

One of the members of the school, who was here in September of last year, has been sent to Shánghái, to take the place of another who had been there a year and a half in the service of the British consul, and who is now here, having returned to his studies. On his return, he brought a note from the consul, Capt. Balfour, giving a favorable account of his conduct while he had been in the public service, and expressing Capt. Balfour's sense of obligation to the Morrison Education Society, for the assistance he had derived from the pupils assigned to that consulate in October 1843. The other young Chinese who went at the same time to Shánghái, and on the same terms, I learn from a private source, has left the consulate, and is employed in the Chinese custom-house at that place. In regard to him, I deem it my duty to say, that he ought not to be considered as one educated at this school. He received his education at Singapore. Having been recommended to my notice by his former instructor, I took him into the school, where he had been but about five months, when he left it for Shánghái with H. M. consul. As he had been at school much longer than any of the other boys, it was thought advisable to send him with the first who left the school for the public service. I could not of course place the same degree of confidence in him that I could in one whom I had known longer, and should he at any time conduct himself dishonorably, (which I hope he may never do,) I trust that the discredit will not fall upon the institution that merely took him in for five months, after he had been under instruction seven years elsewhere.

I do not believe that the lad who was sent to the Shánghái consulate, in February last, will disappoint us. He was formerly the protégé of the Honble. J. R. Morrison, and the influence of that excellent man upon him extends to the present time. He reveres

the name and loves the memory of his former benefactor, and from the development of character which has already been seen in him, and the solemn assurances that he gave me before his departure, I expect that he will do well. A gentleman at Shánghái, who was also his fellow-passenger up the coast, says of him, "that boy will make friends wherever he goes." He won the esteem of all on board the vessel, during a long and stormy passage, and it is said that he is conducting himself well, and efficiently at the consulate.

The pupils on the spot, have been divided into four classes, devoting one half of the time to Chinese and the other to English studies. The first or most advanced class consists of 6 lads from the age of 16 to 19. Their average period of instruction has been about 5 years. In the English department this class have in the course of this year attended to the study of maps, arithmetic, mechanics, reading, writing, composition and vocal music. These studies have been distributed so as to have the same subject under consideration twice in a week. Reading and writing are a daily exercise, and for about four months past, half an hour or more each forenoon has been devoted to music. The school opens in the morning with the reading of the Scriptures in course, in which all engage. The first and third classes have in this way read the books of Moses, and some portions of the New Testament. Brief explanations, and occasional remarks are made at the time, or questions asked on some points in history morals or religion, that may have been brought to notice. It is to be hoped that while a better knowledge of the Bible has been acquired, some lasting good impressions have been made by its perusal at these times.

To notice briefly the several studies enumerated above, as pursued by the first class, I would observe, that in the study of maps, the pupils are required to draw upon the slate or black-board the outlines, rivers, mountains, cities and other principal features of countries. In some cases, the facility with which it has been done has shown a pretty familiar acquaintance with the physical features of the globe.

This class has gone through Colburn's Sequel in arithmetic. Their proficiency in this branch of study will however best appear from their examination, and I will only observe that I think they will be able to show you a pretty thorough acquaintance with the principles of the science. It occurs to me in this connection that it is a common impression among foreigners here, that the Chinese have a peculiar aptness for the study of arithmetic. Close calcula-

tors they certainly are, and they are ready at the use of the abacus, in such reckonings as are most common among them. But I have never discovered among Chinese boys any thing that might be called a general or national state and relish for the study in question. In regard to every branch of knowledge as yet pursued in the school, I have found the same differences of aptitude and capacity that prevail among other people.

The elementary work on Mechanics, which the first class had commenced last year, has been finished and reviewed. They have all been deeply interested in the subject, and striven to master it. But, for want of a better acquaintance with geometry, some have been slower to understand this science than others. The book has however been so far useful to all the members of the class, that, when they shall have hereafter studied some of the higher branches of mathematics, for which they are now in a measure prepared, they will be able to investigate the more abstruse problems and theorems of mechanics with pleasure and profit.

In reading, the exercises are so conducted as to lead to an analysis of sentences and propositions, without the use of many technicalities or formal rules, but so as to give the pupils as far as possible an insight into the writer's meaning, together with an understanding of the principles of construction peculiar to the English language. Goodrich's Third Reader has been their text book generally. In writing they have used Foster's copy-books, of which I have had occasion to speak in a former report.

It may be well to speak of the method pursued in teaching the boys to compose in English. We all know that it requires a good degree of mental discipline, as well as extensive and varied information, to enable a person to write well; and a simple theme is confessedly the most difficult. The ability to discuss such a subject with even logical precision, to say nothing of rhetorical accuracy and elegance, is hence one of the last attainments made by our young men at home. How much more difficult to do it, then, in a foreign language! Themes, therefore, have been seldom assigned to the pupils here. Instead of this, the first class have been required to write original sentences and paragraphs on given words and phrases. There is no surer test of one's understanding the *usus loquendi* of a language than this. As a further step in training them to write, they have been called upon to supply words purposely omitted in sentences—to arrange a sentence or more, in a variety of ways, yet expressing the same idea. Variety of expression has been taught by showing how the participle may be sub-

stituted for a conjunction, by changing a verb from the active to the passive voice, and the reverse, and by the substitution of synonymous terms. Objects have been assigned to them to be described, for the double purpose of teaching them habits of close observation and accurate description, and so on. Now and then, but very rarely, they have been allowed to choose a theme for an essay. In all these exercises they write upon the slate or black-board. When the latter is used the production of each individual becomes the subject of criticism to every other member of the class, at the same time, which is a decided advantage over the use of the slate.

Vocal music has been attended to as one of the studies of the year. For about four months, the whole school has been called together once a day to spend a half-hour or more in singing. Though I have from the first desired to introduce music into the school, yet it was impossible for me, so long as I was alone in the department of instruction, to attempt it. The instruction of four classes in other matters, together with other engagements connected with the school, left me neither time nor strength for it. But after Mr. Bonney's arrival in April last, as soon as possible, I commenced teaching the boys to sing. A few of them had previously learned some of the commonest airs by rote. The majority, however, had never learned a foreign tune. From the first day of giving them a lesson in music, I have had occasion to notice an increased activity and relish for their other studies. They are delighted with their musical exercises, and return with mind and body refreshed to the ordinary pursuits of the school-room. "An art by which so much can be done to soften the asperity of temper, to cheer the heart, and bring the faculties into a condition favorable to their best action, an art which adds so much to the warmth of devotion, and affords an amusement so innocent and elevating, surely deserves to be cultivated." There are few persons who have not some capacity for it, if trained early enough; and those members of the school who have a decided taste for it will soon become teachers of the rest. If music is found to be so desirable in the schools of Christian countries, why should it not be even more so here? The German schools have long since universally adopted it as a branch of education, and in England and America, though the discovery of its utility has been made at a later date, yet it is now receiving very general sanction. Being confident that Chinese boys might be taught to read music and to sing, I tried the experiment, and have not been disappointed. Though there are a few as untractable voices among our pupils as could well be found, yet it is believed that even these

may be taught to sing correctly. The whole school has been included in the musical class, and it is pleasing to see the quick steps and smiling faces with which they assemble at the hour for singing. They began by learning one or two simple rounds and school-songs as exercises for the voice, accompanied with lessons in the first rudiments of music. Some at the outset found it very difficult to distinguish the semitones of the diatonic scale, but nearly all have succeeded in it. From this they proceeded step by step in the process of learning to read music, until probably one half of them are now able to read notes in one key, and some in more than one. The method of transposing the scale has not been taught yet. Harmony, as we understand it, is unknown in China: the nearest approach to it is unison. Our pupils have, however, advanced so far as to sing several pieces in three parts with tolerable accuracy. Another year I trust will transform their rude voices into a harmonious choir. To say nothing of the other effects of musical training, it will soften and civilize them more than any other single thing that we can do for them.

The second class is small, being composed of only four boys, and one of these has been retained rather for his amiable disposition, and eager *desire* to learn, than for any great promise that he gives of becoming a scholar. When Mr. Bonney took charge of this class, they were attending to arithmetic, geography, writing and reading. The principal aim of their instructor has been to give them as extensive a knowledge as possible of the English language, and the ability to use it. Each boy has been required to write and to speak it. As far as practicable their vernacular tongue has been interdicted in the school-room so as to make them use the English language in conversation. Their native language is only resorted to when it is necessary for the purpose of explanation. Mr. Bonney has bestowed much labor upon the class in teaching them to compose in English. The course pursued has been similar to that spoken of in relation to the first class. The result is a marked advance in this respect upon the proficiency of the last year. In reading likewise the same is observable. The class have finished a book on geography, of 264 12mo. pages. They have also drawn a number of maps which do credit to their skill, and have materially improved their acquaintance with the outlines of the globe. In arithmetic they have solved 860 questions in the addition, subtraction, multiplication and division of fractions. As to grammar, every reading exercise, and every effort at composition, though involving the use of but few of the technicalities of the science, is strictly speaking a lesson in grammar; but be-

sides these, they have practiced the conjugation of regular verbs to a considerable extent. This class has been under instruction three years and a half.

The third class, consisting of ten boys from nine to sixteen years of age, have been in the school about two years or a little more. As they entered at different periods, the average time would be about two years. They had been much neglected before I received assistance in the department of instruction. Indeed all the pupils suffered more or less in this way, because it was impossible for a single person to devote the requisite time to each of four classes, and yet it was equally impossible to combine them into any smaller number. The studies of the third class during this year have been reading, writing on the black-board, the translation of Chinese idiomatic phrases into English, and something of mental arithmetic. They are all able to read the Scriptures in a pretty intelligible manner. They also read other books from time to time. Of idiomatic phrases they have committed to memory more than a thousand in both languages. The object of this was to teach them to converse in English, as well as to enable them to understand the peculiar phraseology which is most frequently used in conversation, and even by standard English authors, but which often defies all the rules of grammar, and can be acquired only by treasuring it up in the memory, just as we do single words. No analysis of idioms can make them much more intelligible; and they are best learned as a whole without attempting it. They have made on the whole very creditable advances, by this means, in English, and at the same time they have associated the idioms learned with the corresponding expressions in Chinese. Mental arithmetic they have not pursued far. Addition, subtraction and multiplication are all the processes they have attended to. It should always be borne in mind, when we are judging of the improvement made by these lads, that on entering the school every thing is new to them, and even the language which is made the chief means of instruction they have to learn *ab initio*. Hence in every study, whether it be geography, arithmetic, reading or anything else, their progress must for a time be slow, and for the first four years at least, every study must be made subservient to the purpose of teaching them English. The commonest expressions, such as an English child would understand and use before it had left the nursery, is often an insurmountable obstacle to a Chinese lad, until his teacher comes to his aid with an explanation. This being remembered, I trust that all due allowances will be made when the pupils are exhibited before you.

The fourth and only remaining class of ten boys, from 9 to 15 years of age, have been at school a year. Their studies have of course been the most limited in number and extent, and the most elementary. The primary object with such a class must be to introduce them into the first rudiments of English. They have not only the alphabet to learn but the first word of the language. Their organs of speech being wholly unaccustomed to the utterance of such combinations of sound as those by which we express ideas, have to be tutored and exercised a great deal before many of them can become familiar with the pronunciation of even monosyllables. After some weeks spent chiefly in drilling their voices to the use of words so strange, they are set to reading monosyllables. When a sufficient number of these to embrace all the varieties of literal combinations have been acquired, they learn the alphabet, by analyzing them, or separating them into their elements. The next step is to put two or more words together, then to form sentences, and so on. The construction of no two languages is more dissimilar than that of the Chinese and English. In order to facilitate the acquisition of the various forms of English verbs, I prepared a portion of a little work, some time ago, which, though only a part of it has been printed, has been stitched together for the use of the pupils. This book if it may be called so, has been used by the fourth class for some time past. They have committed to memory, reviewed several times and written with the pencil the first 20 pages of it, embracing a list of names of familiar objects, the simplest form of the verb, the imperative mode, and the substantive verb in its connection with singular and plural subjects, together with the distinction between transitive and intransitive verbs. From this they have practised the translation of words and simple sentences from their own language into English. They have had some but not much instruction in mental arithmetic. They have twice read through the gospel of John, besides some juvenile primers. The differences of age and mental capacity are perhaps more striking in this than any other class, and there has consequently been as great a difference in their attainments.

Something has already been shown of the efforts made to give the boys a knowledge of the sacred Scriptures. But their religious and moral education is not confined to the school-room. They are taught to observe the Lord's day: on that day, the boys are called together in the morning, and a portion of the Scriptures is explained to them, both in Chinese and English, and those who are able to read English sufficiently well are required to commit it to me-

mory. Those less advanced learn the same in Chinese and in the evening their recitation is heard in both languages. These instructions are always accompanied, with prayer and sacred music. The lessons assigned to them are generally so short, that they can learn them without a sense of drudgery, to interfere with the impression which we desire to produce upon their minds, that the "Sabbath" is "a delight." Thus likewise they have leisure to read such other books as they may choose to select from our youths' library. In the evening they sometimes come to us to converse or to hear us read, and often to sing. In every way, by formal instruction, or incidental remark, in the school-room or out of it, we endeavor to call the attention of those committed to our care, to the duties they owe to themselves, their fellowmen and their God. This we conceive to be the most serious duty imposed upon their teachers, and we do not expect ever to be able to make good men and wise of pagans, without the constant inculcation of those high and pure principles which form the basis of Christianity. Hence we try to rear upon them a superstructure of education, intermingled throughout with the *materiel* of Christian facts and doctrines.

Should it be asked what system of instruction is pursued here, I can only answer by describing it. It is neither the monitorial, nor the Pestalozzian nor any other of the various systems that have received particular names as they have come into vogue of late years, with the increasing attention to the interests of general education. It is however a system, embracing some of the features of several others and yet different from all. It is based upon the following principles, viz: to teach *one thing at a time*, and to proceed no faster with it than the mind of the pupil can follow; to aim at *developing and disciplining the mind*, and not at merely *giving it a certain amount of information*,—to keep ever before the pupil's view the *higher motives* that should actuate him, and not appeal to the mere *mercenary desire* to "get on" in the world,—and above all to teach him at all times to regard the noble origin and destiny of the soul, that as it had its beginning, so it may have its end and enjoyment in God. By whatever expedients, we can secure the efficient application of these fundamental maxims, whether they belong to one system or another, we hesitate not to adopt them.

There are but one or two other topics of which it will be necessary to speak in this report. The first is the library. At your direction, I have rearranged the library, culled out the volumes that were unfit to be retained, or were duplicates, and published a catalogue of

the remainder. We now have 4142 vols. embracing a great variety of works on language, biblical, literature, and theology, law, the arts and sciences, geography, history, voyages and travels, together with a large collection of those relating to China and the east. The library will always be a valuable appendage to the institution, affording much aid to the instructors employed here, and by and by to some of its pupils, in the more extended pursuits of knowledge to which age and education will bring them. I should hope also that efforts might be made to secure a sufficient number of subscribers to the library to prevent it from being a source of expense to the Society for its preservation.

I will call the attention of the trustees to but one other subject, that is, the term of years that should be allowed to the pupils for their course of study. At the opening of this school in 1839, I required of those who presented their children for admission, a written agreement that they should be suffered to remain at school eight years. One object was to forestall the disposition so much complained of by others who had tried to teach Chinese boys, viz: to take them away as soon as they acquired a smattering of English. But there were other objects also. At first it was difficult to persuade parents to sign such a contract. Now, however, it is seldom objected to, and far more easily enforced, than it could be as we were then situated at Macao. I conceive that the Trustees have, at least tacitly, approved of the measure, for it has been repeatedly brought to their notice, and elicited no mark of disapprobation. Furthermore at a meeting of the present Trustees last autumn I was directed to keep a list of applicants for pupils of the school to go into service among the foreign community, so that at the expiration of their term of tuition all parties might be fairly dealt with. Several persons have since applied to me for boys, as some had done before. In accordance with my instructions, I have replied to them that the trustees deeming it important that the boys should be well educated, and considering the difficulties to be overcome by the pupils in attaining this object, had determined that they should not leave the school if possible, till the expiration of the aforesaid term of years, but that in the mean time they had directed me to keep a list of applicants, to serve as their guide hereafter in making a disposition of the graduating classes.

It seems to me that the time has come when the Society should itself adopt some standing rule in reference to the term of tuition to be allowed to the pupils, and make their decision public. My own

opinion on this subject is sufficiently known to you, gentlemen, by the course that I have adopted for so long a time in receiving pupils. I entertain the same views now that I did in 1839. The reasons are briefly these.—Those whom we propose to educate are at first, when taken up by the Society, devoid of almost all useful knowledge. They are generally very young; not more on an average than 10 or 12 years old, but they have learned much that is positively bad, and that must be unlearned.—We cannot discipline, enlarge and inform their minds at present except through the medium of the English language, which they must therefore have time to learn. They have also at the same time to study their own language and literature, or else they will be comparatively useless when they are educated. Allowance must therefore be made for the acquisition of two languages, besides all the instruction and training requisite to fit them for the active duties of life, and to teach them the way to heaven. If then we say they shall remain eight years, they will generally have finished their studies at the age of from 18 to 20, and will have devoted their attention meanwhile to studies in two different languages, making only four years to either. To assign a shorter period to their education, and still expect that they will go from the school good English and Chinese scholars, would be to look for fruit where we have but planted the seed, to expect to gather a harvest in the time of spring.

Nor let us be discouraged because the work we have undertaken is slow of performance. It must be so, and this should have been taken into the account beforehand. It is so everywhere else, even where the obstacles to be overcome in the way of learning are far less formidable. To deserve the name, education must be of good material, and not of hasty construction. No intelligent man expects to see it completed in a year or two, or even twice the number. Time must be allowed for the growth of the mind, for the development of the faculties, for the mere mechanical part of an education, and the successive steps by which every man makes all his advances in knowledge and true virtue. I am, Gentlemen,

Your obedient humble servant,

Morrison Hill, Hongkong, Sep. 24th 1845. S. R. BROWN.

Note. The following is the list of officers, elected at the meeting—E. H. sir John Francis Davis, bart, gov. of Hongkong, &c., &c., being PATRON:—*president*, Rev. E. C. Bridgman, D. D.; *vice-president*, W. Leslie, esq.; *treasurer*, Donald Matheson, esq.; *corresponding secretary*, C. B. Hillier esq.; *recording secretary*, F. Dill esq.; *auditors*, John Dent and T. W. L. MacKean, esquires.

ART. III. *A Specimen of Christian Hymns in Chinese, with a translation of the same. Air "Coronation." Ortonville.* By the Rev. J. L. SHUCK.

人 生 暫 時 如 是	今 天 催 足 明 日 之 天	天 星 飛 過 之 速	夜 間 入 夢 得 見 所 有	人 間 之 福 如 是	天 星 在 於 空 中 閃 映	白 露 在 草 之 面	日 色 之 光 在 山 嶺 上
能 享 天 堂 永 生	世 人 男 女 歸 信 耶 穌	生 命 河 流 不 息	天 堂 之 日 無 夜 無 終	願 指 人 行 福 路	耶 穌 爲 平 安 榮 聖 主	光 照 人 間 憂 悶	福 音 裏 內 滿 載 眞 福

By Mr. Shuck's request we publish the above "specimen," "with a translation of the same" which follows, and having complied with the request will leave our readers to form of both their own opinions. Chinese poetry has been but little studied by foreigners, and Christian hymns and psalmody, in Chinese, still less. Davis' Chinese Poetry has long been upon our shelves, and we can recommend it to those who wish to know something of this subject. We have

also two or three little volumes of Hymns in Chinese, by Morrison, Medhurst and others. These likewise deserve attention, and especially the attention of those who wish to promote Christian knowledge among the Chinese.

English Translation.

*Like sunlight playing on the hills,
Or dew drops on the grass,
Or stars that twinkle in the sky,
So short—man's pleasures last.*

*Like dreams which in the night we see,
Like meteors' rapid flight,
To day pursue's tomorrow's dawn,
So quickly passes life.*

*The Gospel has full real joy,
Lights up man's dark distress,
While Jesus, glorious Prince of Peace!
Points out the way of bliss.*

*No night, no end to Heaven's day,
Ceaseless, life's river flows;
And all who turn—believe in Christ,
Have endless life's repose.*

ART. IV. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kiyung. Death of Sue Aman, a Chinese shot by an American in Canton.*

THE following note of Mr. Cushing's to his government is a sufficient introduction to the series of papers that follow. It is dated, Macao, July 24th, 1844. Addressing the sec. of state, he says :

"In the correspondence annexed to my dispatch of the 9th inst., (numbered 73) will be found four letters on the subject of the death of Sue Aman, a Chinese shot by an American at Canton. * * * I have now the honor to transmit to you sundry other documents on the subject; and it is proper I should state, in justification of the consul, that the mode of investigation he adopted was recommended by me.

"Immediately on receiving notice of the riot, captain Tilton, of the St. Louis, repaired to Canton with an adequate force of marines and sailors, and maintained order until such time as Tsiyeng could himself adopt proper measures to keep the peace, which he did with commendable promptitude. You will remark that, at the time these occurrences took place, Tsiyeng was not at Canton, he being then on his way to Macao. These incidents illustrate the necessity of some provision, by act of Congress, as suggested by me in previous communications, for the government of Americans in China. I am, respectfully, &c."

No. 1.

CANTON, June 17, 1844

"DEAR SIR: We are in the midst of excitement again, growing out of the maliciousness of the Chinese and the want of coolness and patience on the part of foreigners.

"Be the cause what it may, it is certain we shall not be free from these outbreaks till the *mandarins* send a sufficient number of soldiers to keep the vagabonds from a ready access to the factories. Had the lieutenant-governor acceded to my request, and shut up the two gates at each end of the American factories, the present row would have been avoided. The facts are these: On the evening of the 15th, as the Englishmen were walking in their garden, some Chinamen wished to enter, or to keep the gate open so they could look in; which being refused, they broke it down, drove the English out, who took to boats in the river, and thus the matter ended. On the next day, say the 16th, the same vagabonds came into the American garden, and, on being turned out, commenced throwing stones at the Americans, of whom there were only three—the others, with myself, being on the river sailing. I returned as they were in the midst of the trouble; and several Americans, arming themselves, proceeded to clear the passage way (which, as I before mentioned, it was the duty of the mandarins to keep clear). The mob threw brickbats,

and one of their number was killed on the spot. This seemed to have a momentary effect on them, and, some 40 soldiers arriving, quiet was restored during the night. To-day, the 17th, mandarins sent no soldiers, and the mob had it nearly all their own way, foreigners keeping within doors; and it is now understood we fire on them only when they attack the factories, so that the flagstaff is at their mercy any time they choose to demolish it. Strong representations have been made to the acting governor, but as yet no adequate force has been sent to protect us. I believe there are some dozen soldiers only, who are out of sight."

"The apathy shown by the acting governor and the mandarins is a fair subject of remonstrance with Tsiyeng; for, at the present moment, we are threatened by the mob, and have no protection but our own arms. I have written to the Bogue for assistance, and expect it this afternoon or during the night."

"If you could make Tsiyeng understand the necessity of keeping closed the two gates near the factory, I think some greater degree of quiet would prevail. "What will be the result of the present state of things is quite uncertain; but I do not think the factories can be taken."

"I am, very sincerely and respectfully, yours.

"PAUL S. FORBES."

No. 2 Macao, June, 21, 1844.

"DEAR SIR: I have received your favor of the 17th. I regret exceedingly the occurrences which you describe, and sincerely trust that ere this time tranquillity will have been restored. The loss of a life in the affair of the 16th is an accident of serious gravity, which cannot fail to become a subject of discussion in the pending negotiations with the imperial commissioner. I beg you, therefore, to do me the favor to give me, at your earliest convenience, a detailed account of the circumstances connected with that accident, that I may judge what steps to take in the premises.

"Meanwhile, I shall spare no effort to impress on the mind of the imperial commissioner the importance of adequate measures on his part in the preservation of order at Canton.

"I am, very respectfully, your obedient servant,

"P. S. FORBES, esq.

C. CUSHING."

No. 3.

"Ching, lieutenant-governor of Kwángtung, &c., hereby sends a communication: On the 18th inst. I received the said consul's statement, which I have examined. From this it appears, that he is thankful to the high officers for placing soldiers to guard and protect the foreign merchants, and that all is now quiet; but, fearing lest the mob again unexpectedly rise, he requests that the troops may be stationed here longer, for which favor he will be under many obligations, &c.

"From this it is evident that the said consul thinks that the danger will be guarded against, and that he earnestly seeks to maintain mutual good will between the natives and foreigners. But these troops, having other

responsible places to guard, cannot be detained long in their present position; and I, the lieutenant-governor, have [already issued commands to the colonel in command in this department, and to the district magistrate of Nanhai, to station soldiers about, and send police men from time to time to patrol and examine, and strictly and forcibly to repress the movements. The populace will of themselves respect and fear them, and there is no danger to be apprehended of another outbreak.]”

“With regard to what is observed, “that a ship of war has come up to Whampoa, in order to guard and protect the merchants of my country, and that she will return to Macao as soon as there is no reason for detaining her,” it is also quite plain that the said consul manages affairs in a perspicuous manner, and is aware himself they should be thus conducted, and that it is needless for her to remain long at Whampoa.

“But it has been ascertained that the native Aman was shot in the space before the factories by an American; and the said consul should himself know that he ought immediately to make a full inquiry into the matter, and deliver up the real murderer, that the case may be equitably judged, and no untoward event arise out of it. It has been ascertained that the man who was killed was from the district of Tsingyuen, having no relatives in Canton. But if he has been a citizen, it would at the moment have become an occasion of attack, for it would have been told to the populace, and they would have revenged it by again setting fire to the factories and plundering their contents, or something of that sort. The people are highly irritated against the offender, and it is impossible but that they have constant debates among themselves until they are revenged. The said consul, knowing the feelings of the people for times past, should inquire closely into this affair, and himself decide it quickly, that it do not become in the mouths of the people an occasion for collision. I hope you will by no means delay, as it is for this that I send this important statement.

“Táukwang, 24th year, 5th moon, 3d day—(June 18, 1844.)

No. 4.

“Kiyung, of the Imperial House, governor-general of Kwangtung and Kwangsi, &c., makes this communication upon a subject requiring examination and action:

“By repeated communications from the civil and military officers at Canton, it appears that on the 16th instant, at twilight, three or four foreigners were walking on the open ground in front of the factories, when one Sue Aman, of the district Tsingyuen, was outside of the fence, looking at them. Between those and these, altercations and angry strifes arose; and Sue Aman received a mortal wound from a gunshot by a foreigner.

“On inquiring first of Mr. Lay, the English consul, he said the business did not concern his nation. Afterwards, on inquiring of your honorable nation’s consul, Mr. Forbes, he said several of your countrymen went out with muskets; but he did not know who it was that caused the mortal wound, and would make further inquiries. From this it would seem that the murderer

must be among that number who went out with their muskets, and that it would not be difficult to ascertain the plain truth.

"The people of Canton are in their manners violent and daring, and are ready to seize on small movements to create troubles. Of this your excellency is fully aware.

"Already I, the governor-general, have instructed the local authorities, with real strength to depress the disturbers, and to put forth clear proclamations, showing that, regarding this loss of life, they ought quietly to wait for the officers to make investigations, and to conduct the business in a proper manner, and that they are not allowed to seek private redress. But it evidently stands to reason, that the murderer ought to forfeit his life. It is hard also to resist an angry multitude. There must needs be something wherewith to subdue their hearts, and then their anger may be pacified.

"The business of intercourse between our two countries has hitherto been conducted in a just manner. Accordingly, whenever the affairs of foreign merchants and people have sustained any injury from the Chinese, I have prosecuted them with rigor; and I well know your excellency will act with perfect equity and strict justice, so as to sustain this character. I earnestly beg that orders may be given for speedy and clear examination of this case of injury by a gunshot on the people, so that, at an early day, the law may be executed on the proper person by a forfeiture of his life. Then the people of this land will admire your excellency's just conduct. Thenceforward commerce will be continued tranquil, and peace be enjoyed forever. How excellent!

"For this I communicate to your excellency, that a clear investigation may be made, and all done that is right and fitting.

"Wishing prosperity and happiness.

"To his excellency C. Cushing, &c.

"June 22.

Translated by

E. C. BRIDGMAN."

No. 5.

Macao, June 24, 1844.

"SIR: I have the honor to acknowledge the receipt of the note addressed to me by your excellency, under date of the 23d instant, on the subject of the late events at Canton.

"Previous to the receipt of that note, I had addressed to your excellency a communication on the same subject, which would have been delivered the same day but the inevitable delay occasioned by the necessity of translating my communication into Chinese; and I have now the honor, herewith, to your excellency.

"I assure your excellency that I deeply regret what has occurred. I have caused to be instituted a careful inquiry into all the facts of the case, and shall take every step in my power to see that full justice be done in the premises, feeling most solicitous that harmony and good understanding may continue to exist, as well between the people of our respective countries as between their governments.

"I am, with great respect, your obedient servant,

"To his Excellency Tsiyeng, &c.

C. CUSHING."

No. 6.

United States Legation, Macao, June 22, 1844.

"SIR: In the communication which I had the honor to address to your excellency yesterday, accompanying the *projet* of a treaty between the United States and China, I intimated that there were two or three subjects of a special nature, of great importance, which I reserved each for separate communications. Upon the most immediate and pressing of these reserved subjects I now address your excellency.

"Your excellency is aware of the fact that the space within which the citizens of the United States reside and do their business at Canton is of very limited extent. This, although it is a serious grievance, might be acquiesced in by them, if, in the narrow space occupied by them, they could feel that they were secure from intrusion, insult and injury. During the time that your excellency resided at Canton, they did enjoy comparative tranquillity by reason of the vigilant police which your excellency maintained in the vicinity of the foreign factories. But since then it is otherwise. Numerous individual cases have been brought to my knowledge, of Americans who have been insulted by bad men of the Chinese, who thrust themselves into the garden of the factories, injure the flowers and trees, apply opprobrious language to their peaceful occupants, throw brickbats and other missiles at them, and sometimes proceed to the length of riot, incendiarism, and robbery. Two such cases of serious riot have occurred during the few months of my residence at Macao.

"In the first instance, when, on the 6th of May last, in order to tranquillize the disquietude of ignorant men among the Chinese, the consul of the United States, of his own accord, took down the vane of his flagstaff, a mob broke into the grounds, and proceeded to do injury to the property and to threaten and insult the persons of the Americans.

"The second instance occurred a few days since. On the 15th instant, as I am informed, while the Englishmen were walking in their garden, some lawless Chinese broke in upon them, and drove them into the water by violence. On the 16th a set of similar vagabonds broke into the American garden, and, besides doing other mischief, attacked the Americans with brickbats, and compelled the latter to have recourse to firearms, in defense of their lives against the violence of a mob of ladores or desperadoes, and also to call up an armed guard for their eventual security.

"I beg leave to submit to your excellency the vital importance of some adequate provision to prevent the recurrence of scenes like this, so threatening to the peace of our two nations; and I rely on your excellency's firmness and love of justice, to give security and tranquillity to the Americans residing in China.

"I feel that I am the more fully justified in making this appeal to your excellency, inasmuch as the Americans in China have been distinguished for their peaceful and honorable deportment, and for their reliance on the good faith of the Chinese government.

"I have the honor to be, with the highest consideration, your excellency's obedient servant.

C. CUSHING.

"To his Excellency Tsiyeng, &c.

No. 7.

Tsiyeng, Imperial Commissioner, &c., hereby communicates, in reply :

"I have received your excellency's communications of the 19d and 24th instant, in which you remark that the rabble of Canton city had been making commotion and injured the merchants of the United States, and beg that special measures may be taken for their protection, &c. It seems from this, that, regarding our nations and their subjects, the people of our land may be peaceful, and the citizens of the United States may be peaceful, and yet, after their governments have become amicable, that then their people may become inimical ; and albeit the authorities of the two governments may day after day deliberate upon friendship, it is all nothing but empty words. Thus, while we are deliberating and settling a treaty of peace, all at once the people of our two countries are at odds, and taking lives. This has been a source of deep anxiety to me, and I was well aware would be so also to your excellency.

"I beg to say a few words upon the disposition of the people of Canton to your excellency. Their temper is overbearing and violent ; fiery banditti are very numerous—a vagrant idleness-loving set, who set in motion many thousand schemes, in order to interrupt peace between this and other countries. Being destitute of employment, these wretches do little else than gamble and skulk about to steal, in order to get a livelihood. Since the period when the English brought in soldiers, have all these lardrons been banding together and forming societies ; and while some, taking advantage of their strength, have plundered and robbed, others have called upon the able bodied and valiant to get their living. Therefore, employing troops, which is the endamaging of the authorities and [peaceable] people, is the profit of these miscreants ; peace and good order, which traders both native and foreign desire, is what these bad men do not at all wish.

"After the English had made a treaty of peace, and withdrawn their soldiers, in the 22d year of His Imperial Majesty's reign, then the company's Hong was burnt and plundered ; and in the next year the Spanish Hong was burnt, which these desperadoes did, under the name of revenging themselves on the English.

"They have moreover, been seeking a quarrel with the merchants of your country ; for, in May of the present year, these wretches, on account of a vane, went about stirring up a commotion, and urging on the populace to do something ; but your country's consul Forbes, managed the affair happily. While the local officers are repressing them by force of arms, and the gentry are also endeavoring to quiet them, these vagabonds will stand, and then they will disperse.

"I have heard that usually the citizens of Canton have respected and liked the officers and people of the United States, as they were peaceable and reasonable ; that they (the latter) would, even when there was a cause of dif-

ference, endeavor to accommodate the matter, which is very unlike the English. But, unexpectedly, on the 16th instant, a cause for animosity was given, in the shooting of Sue Aman at a time of altercation. I have heard different accounts of this affair; I judge reasonably in thinking that the merchants of your country causelessly and rashly took life away. But the populace are determined to seek a quarrel, and I very much fear lest they will avail of this to raise commotion, perhaps under the pretence of avenging his death, but doubtless with other ideas too.

"I have, within a few days, received reports, from both civil and military officers, stating that they had brought out troops to put down the mob by force, and had issued proclamations admonishing the people, by which quiet was partially restored. But if these plunderers take advantage of the interval to commence their depredations, it will not be easy to tell what will come to pass. I have already transmitted orders to all the civil and military officers, that they combine to guard and protect, not allowing the least remissness or negligence. Thus distributing them about to repress all disturbances, and quiet the animosity of the people, they can wait till my return to Canton, to tranquillize and equitably judge the case. It is of prime importance to keep up a lasting peace between us. Then, when all is harmoniously arranged, it will not be alone good for one day, but it will be seen that no danger will be felt hereafter.

"Since your excellency has already transmitted orders to the resident consul, Forbes, that he make thorough inquiry into the matter, and report to you, it is to be seen that it will be conducted according to equity and right. But it is important that both sides be equally satisfied, in order to cause the minds of the people to submit; for, although the rabble are banded together, yet their [union] cannot be depended on. If there is one particle of heavenly goodness, let this business by all means be judged on equitable grounds, so that there be no room for cavilling remark [in future.] Then will it be easy, too, to protect and guard; and by the power of right thus operating, our mutual feelings for each other will become as they were formerly. I think that your excellency, too, is of the same opinion as this.

"If there are some circumstances of this case which are not yet fully known, ask your assistant, Parker, and then they can be fully known; for the said assistant has lived long in Canton, and is perfectly acquainted with the feelings of the times and the disposition of the people of the provincial city.

"Wishing you every increase of happiness, I send this, an important communication.

"To his excellency Hon. C. Cushing, &c. (June 28, 1844.)

We had intended to have closed the correspondence regarding Sue Aman in the present number, but the length of other articles has deprived us of the requisite space; accordingly the subject must be reserved for our next. Being the first case of the kind occurring, since the treaties have been formed, and being one also of much importance, involving life and forming a precedent, it seems desirable that all the facts should be given in detail.

ART. V. *Journal of Occurrences: fires in Canton; drunken sailors in the streets; missionary intelligence; shipping at Sháng-hái; tyfoons and storms in the Chinese sea; troubles at Fuchau; encouraging prospects; naturalization proposed in Hongkong; liberty of foreigners in Canton—copy of a draft of a proclamation.*

FIRES in Canton during the month have repeatedly occurred. One, which broke out soon after noon, on the 19th, in mat sheds at the new British consulate, for a time wore an alarming aspect, causing anxiety for the safety of the foreign factories and other buildings in the vicinity. Providentially there was little wind at the time; and by promptness in bringing engines to work, the flames were kept in check, so that the losses were not great, probably not exceeding \$5000. The Chinese authorities acted with energy and promptness. H. E. Kíying came out of the city and took up his position at no great distance from the fire.

Drunken sailors have done great damage, in many ways, at Canton. During the month we have seen them raving mad, like demons, beating themselves, beating one another, and like a Malay "running a muck," sauntering through the narrow steets, pelting the Chinese, and overturning and smashing whatever they could that came in their way.

Missionary intelligence. September 21st, the Rev. Samuel Watson Steedman, military chaplain to H. B. M.'s military forces in China, arrived at Hongkong in the Duke of Portland. In the same vessel arrived also the Rev. Thomas H. Hudson and son, and the Rev. William Jarrom and lady, missionaries to the Chinese from Baptist churches in England. On the 4th instant in the Heber, arrived also at Hongkong, the Rev. Edward W. Syle and lady, from the Episcopal Board of missions in the United States, to join the mission under the care of the Right Rev. bishop Boone at Sháng-hái, for which port they sailed in the Eagle on the 23d.

The Rev. J. L. Shuck, with three children, embarked in the Tonquin, at Whampoa, on the 21st, for New York. He expects to return to China after an absence of one year.

Deaths of missionaries in China—we are sorry to have to record no less than three reported here since our last—one at Sháng-hai, and two at Amoy.

At Shánghái on the 18th September, Mrs. Fairbrother, of the London Missionary Society after a short illness.

At Amoy on the 30th September, in the 35th year of her age, Theodosia R. Pohlman, wife of the Rev. William J. Pohlman, American missionary, leaving three children, the youngest nine days old. In 1838, she left the U. States one of a band of four missionary families. Of her female companions, she was the last survivor; Mrs. Wood, Mrs. Thomson, and Mrs. Ball, all preceded her. The average missionary life of these four ladies since sailing from America is nearly four years. Also on the morning of Oct. 5th, Mrs. Clarissa D. Doty, wife of the Rev. E. Doty, Ame. missionary

The shipping at *Shanghai*, native and foreign, is reported as being very large, and the prospects of the foreign trade fair. We wish our friends there would furnish us with all manner of information regarding that great emporium of commerce.

Several storms—tyfoons—have been experienced on the Chinese coast, at various points, during the autumn; about the 10th one of considerable violence was encountered off Hongkong. But at the anchorages near the mouth of Canton river, as well as at Hongkong there has been no storm of great violence during the last three years.

Troubles at Fuchau have been exciting some interest of late. From a dispatch, which has appeared in the papers, from Mr. consul Alcock, it would seem that these disturbers of the peace have been brought to condign punishment, and even Tartar soldiers subjected to the bamboo and the cangue.

We notice also that the prospects for commerce, in the capital of Fukien, are gradually improving. The public are much in want of information regarding Fuchau sú, and we shall be glad to give publicity to any statements that will supply this want.

Naturalization of aliens in Hongkong and its dependencies (?) is proposed in an ordinance, dated Oct. 1st, 1845,—“suspended until the pleasure of her majesty be known with respect thereto.” We have been asked more than once, what and where are the dependencies so frequently spoken of, and we have been unable to give any satisfactory answer. According to the treaty of Nanking we see that only one island was given.

Liberty of foreigners in Canton! This is a new theme. Much has been heard of imprisonment and restrictions here. And the complaints made have not been without cause. Improvements are now gradually coming in; but things are very far from being what they ought to be.

For the Chinese copy of the following draft, we are indebted to P. S. Forbes, esq, U. S. A. consul resident at Canton; we have also, before us a note, from their honors Wú and Wan, the local magistrates, addressed to Mr. Forbes and transmitted to him with the draft. It appears from this note that “the gentry,” who have been so lofty in days of yore, have pronounced the new proposition, allowing foreigners to walk where they please, “altogether good, altogether excellent.”

COPY OF A DRAFT OF A PROCLAMATION.

“*Instructions* are hereby given. Whereas it behoves the nations of the world—dwelling between heaven and earth, overshadowed by the one and sustained by the other—to live together in harmony, concord, friendship, and love, there must not be among them hurtful and insulting practices.

“Our Canton is a mart for free traders of all nations. More than two centuries foreign ships have come hither in an unbroken succession. These and those, both from within and from without, have equally participated in joyous gains.

"Recently our august sovereign, making no distinction between Chinese and foreigners, has granted a thorough revision of the old ordinances, and has established new regulations, so that the flowery people and the merchants from afar are permitted to traffic at pleasure. Coming and going are not forbidden. Moreover all hatred and ill-will ought to be laid aside, and there should be an eternal return to concord and harmony.

"That all foreign merchants, coming to our port, should be allowed to walk abroad according to their own convenience, for recreation so as to repair their energies and expand their hearts, is self-evidently reasonable.

"You, both soldiers and people, must all treat the people from afar with politeness, and must all assiduously cultivate peace and good-will. [These are the instructions.]

"If any ignorant vagabonds dare to act in opposition to these, and treat the people from afar with insult, and cause disturbance, we, the magistrates, will deal with you rigidly according to the laws, and no leniency or favor shall be shown. It behoves you tremblingly to obey, and not oppose this special proclamation."

嚴	違	禮	心	本	止	凡	皇	除	州	睦	之	爲	抄
辦	動	相	懷	口	往	華	上	年	爲	親	中	曉	白
決	相	待	是	之	來	民	無	內	各	愛	凡	論	告
不	欺	共	自	遠	更	之	間	外	國	爲	爲	事	示
姑	凌	敦	然	商	宜	與	中	彼	通	貴	天	照	底
寬	致	和	之	隨	蠲	遠	外	此	商	不	之	得	稿
切	滋	好	理	便	釋	商	准	均	幅	得	所	宇	
宜	事	倘	汝	散	猜	既	予	沾	棧	有	覆	內	
凜	端	有	等	步	嫌	許	變	樂	之	殘	地	萬	
遵	本	無	軍	以	永	任	通	利	區	害	之	國	
母	縣	知	民	調	歸	便	舊	近	番	欺	所	皆	
違	等	之	人	勻	輯	交	制	蒙	船	凌	載	在	
特	定	徒	等	氣	睦	易	更	我	絡	之	者	天	
示	卽	胆	務	血	睦	又	定		繹	習	咸	地	
	執	敢	各	開	所	不	新		二	我	以	覆	
	法	故	以	豁	有	禁	章		百	廣	和	載	

THE

CHINESE REPOSITORY.

VOL. XIV.—NOVEMBER 1845.—No. 11.

ART. I. *Remarks on Specimens of literary composition written by pupils in the school of the Morrison Education Society, and exhibited at its annual examination September 24th, 1845.*

SO DEPENDENT on his Creator is man, and everywhere under such strong obligation is he to obey the Divine Will, that nothing can be more becoming than a due recognition of this dependence and this obligation. Such recognition is a high religious duty, and one of the very first that ought to be performed—first in point of time, first in point of importance—a duty which we love to acknowledge and to see acknowledged—which we love to inculcate and to have inculcated. Such recognition is a truly glorious feature in the institutions of learning throughout the most enlightened states of Christendom, in England, Scotland, and in the United States of America, where we see the training of youth, the direction of education, committed in a great measure, and very wisely, to the ministers of religion. And abroad, too, Englishmen, and Scotchmen, and Americans, are characterized by this same noble and ennobling feature. Of the practical results of this recognition we have a happy illustration in the Morrison Education Society,—an institution in whose prosperity its founders and its supporters may well rejoice, and may well glory too. On the propriety of employing *Christian instrumentality* in the education of youth we propose to offer a few observations, and will then draw the attention of our readers to some specimens of the learning acquired in the school of the institution, bearing the name of *Morrison*, a name very dear to us, and one that will live in the memoirs of untold millions in the future generations of this great empire.

The elder, the Rev. Dr. Morrison, was, as all our readers know, a minister of the gospel, and came to China as a missionary for its propagation. The younger, the honorable Mr. Morrison, was the steady friend of ministers and missionaries, and of education, and was one of the founders and warmest supporters of the Society, established to perpetuate the good work commenced by his honored father.

That we may avoid all occasion for charge of professional bias in this matter, we will quote the language of another, one whose mind surely was not biased: we allude to the speech of the honorable Daniel Webster, in defense of the Christian ministry, and in favor of the religious instruction of the young, delivered in the supreme court of the United States, Feb. 10th, 1844, in the case of Stephen Girard's will.

That rich man, in his will, made large provision for a college, a charitable institution, and in laying down the restrictions, to which it was to be subject, wrote the following memorable words:

"I enjoin and require that no ecclesiastic, missionary, or minister, of any sect whatever, shall ever hold or exercise any station or duty whatever, in the said college; nor shall any such person ever be admitted for any purpose, or as a visiter, within the premises appropriated to the purpose of the said college."

To those who know the history of the Girard school better than we do, we leave the melancholy task of describing its present condition, "*half-finished yet impoverished*:" it stands a beacon to warn men off from the schemes of those who thought as Thomas Paine and Volney did, men who stigmatized Christianity as superstition and branded its ministers as unworthy of confidence. We pass by what Mr. Webster said in commendation of the clergy in his own country and of education there. We pass by also most of what he said on charity, with reference to schools of learning. The proposed college Mr. W. considered as "founded on plain and clear principles, and for clear and plain objects, of infidelity." The question he argued was "whether, in the eye of equitable jurisprudence, Mr. Girard's bequest was at all a charity." He denied that it was. Addressing the chief justice he said:

"I maintain, that in any institution for the instruction of youth, where the authority of God is disowned, and the duties of Christianity derided and despised, and its ministers shut out from all participation in its proceedings, there can no more be charity, true charity, found to exist, than evil can spring out of the Bible, error out of truth, or

hatred and animosity come forth from the bosom of perfect love. No, sir! No, sir! If charity denies its birth and parentage—if it turns infidel to the great doctrines of the Christian religion—if it turns unbeliever—it is no longer charity! There is no longer charity, either in a Christian sense, or in the sense of jurisprudence; it separates itself from the fountain of its own creation. There is nothing in the history of the Christian religion; there is nothing in the history of human laws, either before or after the conquest; there can be found no such thing as a school of instruction in a Christian land, from which the Christian religion has been, of intent and purpose, rigorously and opprobriously excluded, and yet such school regarded as a charitable trust, or foundation. This is the first instance on record. I do not say that there may not be charity schools, in which religious instruction is not provided. I need not go that length, although I take that to be the rule of the English law. But what I do say, and repeat, is, that a school for the instruction of the young, which sedulously and reproachfully excludes Christian knowledge, is no charity, either on principle or authority, and is not, therefore, entitled to the character of a charity in a court of equity. I have considered this proposition, and am ready to stand by it.

“I will not say there may not be a charity for instruction in which there is no positive provision for the Christian religion. But I do say, and do insist, that there is no such thing in the history of religion, no such thing in the history of human law, as a charity—a school of instruction for children from which the Christian religion and Christian teachers are excluded, as unsafe and unworthy intruders. Such a scheme is deprived of that which enters into the very essence of human benevolence, when that benevolence contemplates the instruction, that is to say, religious knowledge, connected with human knowledge; it is this which causes it to be regarded as a charity; and by reason of which it is entitled to the special favor of the courts of law. * * *

“Let us look at the condition and prospects of these tender children, who are to be submitted to this experiment of instruction without Christianity. In the first place, they are orphans—have no parents to guide or instruct them in the way in which they should go—no father, no religious mother, to lead them to the pure fount of Christianity—*they are orphans!*

“If they were only poor, there might be somebody bound by the ties of human affection to look after their spiritual welfare; to see that they imbibed no erroneous opinions on the subject of religion; that they run into no excessive improprieties of belief as well as conduct;

the child would have its father or mother to teach it to lip the name of its Creator in prayer, or hymn His praise.

“ But in this experimental school of instruction, if the orphans have any friends or connexions able to look after their welfare, it shuts them out. It is made the duty of the governors of the institution, on taking the child, so to make out the indentures of apprenticeship as to keep it from any after interference in its welfare on the part of guardians or relatives; to keep these from withdrawing it from the school, or interfering with its instruction whilst it is in the school, in any manner whatever.

“ The school or college is to be surrounded by high walls; there are to be two gates in these walls, and no more; they are to be of iron within and iron bound or covered without; thus answering more to the description of a castle than a school-house. The children are then to be thus guarded for twelve years in this, I do not mean to say a prison, nor do I mean to say that this is exactly close confinement; but it is much more, much closer confinement, than ordinarily is met with under the rules of any institution at present, and has a resemblance to the monastic institutions of past ages, rather than to any school for instruction at this period. * * * Now, what is likely to be the effect of this system on the minds of these children, thus left solely to its pernicious influence, with no one to care for their spiritual welfare in this world or the next? They are to be left entirely to the tender mercies of those who will try upon them this experiment of moral philosophy or philosophical morality. Morality, without sentiment. Benevolence towards man, without a sense of responsibility towards God. The duties of this life performed, without any reference to the life which is to come. This is Mr. Girard’s theory of useful education. * * *

“ I do not intend to leave this part of the cause, however, without a still more distinct statement of the objections to this scheme of instruction. This is due, I think, to the subject and to the occasion; and I trust I shall not be considered presumptuous, or as trenching upon the duties which properly belong to another profession. I deem it due to the cause of Christianity to take up the notions of this scheme of Mr. Girard, and to show how mistaken is the idea of calling it a charity. In the first place, then, I say, this scheme is derogatory to Christianity, because it rejects Christianity from the education of youth, by rejecting its teachers—by rejecting the ordinary agencies of instilling the Christian religion into the minds of the young. I do not say that, in order to make this a charity, there should be a

positive provision for the teaching of Christianity, although I take that to be the rule in an English court of equity. I need not, in this case, claim the whole benefit of that rule. But I say it is derogatory, because there is a positive rejection of Christianity—because it rejects the ordinary means and agencies of Christianity. He who rejects the ordinary means of accomplishing an end, means to defeat that end itself, or else he has no meaning. And it will not be supposed, I trust, that I am intruding on ground belonging to another profession, if I enlarge a little on that proposition. He who rejects the ordinary means of accomplishing an end, intends to defeat the end itself. And I say that this is true, although the means originally be means of human appointment, and not attaching to or resting on any higher authority. For example, if the New Testament had contained a set of principles of morality and religion, without reference to the means by which those principles were to be established, and yet, if in the course of time a system of means had sprung up, become identified with the history of the world, become general, sanctioned by continued use and custom, then he who rejects those means would design to reject, and would reject, that morality and religion themselves. This is strictly true, where the end rested on divine authority, and human agency devised and used the means. But if the means themselves be of divine authority also, then the rejection of them is direct rejection of that authority.

“ Now, I suppose there is nothing in the New Testament more clearly established by the Author of Christianity than the appointment of a Christian ministry. The world was to be evangelized, was to be brought out of darkness into light, by the influences of the Christian religion, spread and propagated by the instrumentality of man. A Christian ministry was therefore appointed by the Author of the Christian religion himself, and it stands on the same authority as any other part of his religion. When the lost sheep of the house of Israel were to be brought to the knowledge of Christianity, the disciples were commanded to go forth into all the cities, and to preach “ that the kingdom of Heaven is at hand.” It was added, that whosoever should not receive them, nor hear their words, it should be more tolerable for Sodom and Gomorrhah, than for them. And after his resurrection, in the appointment of the great mission to the whole human race, the author of Christianity commanded his disciples that they should “ go into all the world, and preach the gospel to every creature.” This was one of his last commands; and one of his last promises was the assurance, “ Lo, I am with with you alway, even to the end of

the world!" I say, therefore, there is nothing set forth more authentically in the New Testament than the appointment of a Christian ministry; and he who does not believe this, does not and cannot believe the rest. It is true that Christian ministers, in this age of the world, are selected, in different ways and different modes, by different sects and denominations. But there are, still, ministers of all sects and denominations. Why should we shut our eyes to the whole history of Christianity? Is it not the preaching of ministers of the gospel that has evangelized the more civilized part of the world? Why do we, at this day, enjoy the lights and benefits of Christianity ourselves? Do we not owe it to the instrumentality of the Christian ministry? The ministers of Christianity, departing from Asia Minor, traversing Asia, Africa, through Europe, to Iceland, Greenland, and the poles of the earth, suffering all things, enduring all things, hoping all things, raising men everywhere from the ignorance of idol worship to the knowledge of the true God, and everywhere bringing life and immortality to light, through the gospel, have only been acting in obedience to the Divine instruction; they were commanded to go forth, and they have gone forth, and they still go forth. They have sought, and they still seek, to be able to preach the gospel to every creature under the whole heaven. And where was Christianity ever received, where were its truths ever poured into the human heart, where did its waters, springing up into everlasting life, ever burst forth, except in the track of a Christian ministry? Did we ever hear of an instance, does history record an instance, of any part of the globe Christianized by lay preachers or "lay teachers?" And, descending from kingdoms and empires to cities and countries, to parishes and villages, do we not all know that wherever Christianity has been carried, and wherever it has been taught, by human agency, that agency was the agency of ministers of the gospel? It is all idle, and a mockery, to pretend that any man has respect for the Christian religion who yet derides, reproaches, and stigmatizes all its ministers and teachers. It is all idle, it is a mockery, and an insult to common sense, to maintain that a school for the instruction of youth, from which Christian instruction, by Christian teachers, is sedulously and rigorously shut out, is not deistical and infidel, both in its purpose and its tendency. I insist, therefore, that this plan of education is, in this respect, derogatory to Christianity, in opposition to it, and calculated either to subvert or to supersede it.

"In the next place, this scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the

Christian religion is not the only true foundation, or any necessary foundation, of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be ensured by habit, and that all the virtues may flourish, and be safely left to the chance of flourishing, without touching the waters of the living spring of religious responsibility. With him who drinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for with that Christian world, throughout its broadest extent, it has been, and is, held as a fundamental truth, that religion is the only solid basis of morals, and that moral instruction, not resting on this basis, is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts into the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere; never. Everywhere, and all times, it has been, and it is, regarded as essential. It is of the essence, the vitality, of useful instruction. From all this, Mr. Girard dissents. His plan denies the necessity and the propriety of religious instruction as a part of the education of youth. He dissents, not only from all the sentiments of Christian mankind, from all common conviction, and from the results of all experience, but he dissents, also, from still higher authority—the word of God itself. My learned friend has referred, with propriety, to one of the commands of the Decalogue; but there is another, a first commandment, and that is a precept of religion, and it is in subordination to this, that the moral precepts of the Decalogue are proclaimed. The first great commandment teaches man that there is one, and only one, great first cause—one, and only one, proper object of human worship. This is the great, the ever fresh, the overflowing fountain of all revealed truth. Without it, human life is a desert, of no known termination on any side, but shut in on all sides by a dark and impenetrable horizon. Without the light of this truth, man knows nothing of his origin, and nothing of his end. And when the Decalogue was delivered to the Jews, with this great announcement and command at its head, what said the inspired lawgiver? that it should be kept from children? that it should be reserved as a communication fit only for mature age? Far, far otherwise. “And these words, which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shall talk of them

when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.

“There is an authority still more imposing and awful. When little children were brought into the presence of the Son of God, his disciples proposed to send them away; but he said, “Suffer little children to come unto me”—unto *me*; he did not send them first for lessons in morals to the schools of the Pharisees or to the unbelieving Sadducees, nor to read the precepts and lessons *phylacteried* on the garments of the Jewish priesthood; he said nothing of different creeds or clashing doctrines; but he opened at once to the youthful mind the everlasting fountain of living waters, the only source of immortal truths; “Suffer little children to come unto *me*.” And that injunction is of perpetual obligation. It addresses itself to-day with the same earnestness and the same authority which attended its first utterance to the Christian world. It is of force every where, and at all times. It extends to the ends of the earth, it will reach to the end of time, always and every where sounding in the ears of men, with an emphasis which no repetition can weaken, and with an authority which nothing can supersede—‘*Suffer little children to come unto me.*’”

In our last number was given the seventh Annual Report of the Morrison Education Soc., and along with it the Rev. Mr. Brown's report of the school under his care. From these documents it will be seen, that the pupils of the senior class have been about *five* years under instruction, have had to acquire their own as well as the English language, that English composition has received only its due share of attention in the school, and that consequently the essays we subjoin are fair specimens of the acquisitions made by the pupils. We subjoin an entire set of the essays of the senior class, and not a selection, and we give them without any corrections in the style.

No. 1.

The life of man a building, and youth the foundation.

The morning of life is the time to lay the foundation of that house, which every one of us has to build; as the happiness of this world and the next, depends on the proper use of our time, we must try to do as much as we can while we enjoy this life. We know from experience, there is no house which may be said to be strong that stands upon a badly laid foundation. It is just as true that no man has a well cultivated mind, and habits which qualify him to discharge the serious duties of life, unless he has laid a good foun-

dition for all these things when he was a youth. On this foundation whether good or bad, we must build the superstructure in middle life and age, and when this subject comes to our minds in that light, it makes us feel very seriously, for in moral and material architecture no good edifice can be raised upon a faulty foundation. A parent who regards the welfare of his children will not spend his whole time in heaping up unnecessary wealth, but his aim will be to give them a good education. As a right education is the way in which we should lay our foundation for happiness and usefulness, being the most important concern of life, and rendering us interesting or agreeable members of society, we should exert our strength to the utmost to obtain it. Children are nothing but miniature men. It is said that Napoleon, when he was a little boy, used to get his schoolmates to march with him as soldiers, and he himself as general or leader. This incident shows a remarkable correspondence to his practice when he became a man. It is true that if parents are poor, they cannot give a good education to their children, and the foundation of life is badly laid, but it is equally true that if children have the opportunity, and do not try to avail themselves of it, it will slip through their fingers, and they will suffer for it through life. For if we suffer our time to flee away without noticing that it is the gift of God, and that we are responsible for it, it will weigh heavily upon us hereafter. Some persons put away their selfrespect and say this or that branch of study is not for them to learn, and they have no idea of becoming proficient in them. Such a person seems to me to be afraid of learning too much. But let me ask him, does not knowledge seldom pay less than it costs? I have heard many men say they were glad that they knew a thing, but never a man say he was glad that he knew nothing. Though a person acquires many things in his youth, which are never carried into practice, and he obtains no advantage from them in that way, yet they have been cultivating and disciplining his mind. He has taken a general view of the secrets of nature, and has penetrated the mysteries of the earth, and air, and the things above it, and that which he takes for his profession, he chooses with propriety. Every science and art has some relation to every other, and for that reason the man who has learned one, can learn any new one faster than the man that does not understand any. Besides this material advantage that knowledge commands, the glory of the Creator may be seen and admired better by the man of learning than any other, for every existence glorifies him, and the object of his works is his glory.

No. 2.

Chinese Government.

The injustice of the Chinese government. China cannot be said to have a good government, it is far different from that of Britain, or the United States of North America, or any other Christian lands. The Chinese authorities consist of thousands of men, among whom even from the highest to the lowest, it is believed that there are few who act honestly and faithfully in the discharge of the duties of their offices, and who take thought for the benefit of their people, and treat them justly.

The emperor who has absolute power takes little notice of the conduct of his officers in this respect, but he depends entirely on the controlling officers of every province and district, as the Grand Council, Six Supreme Boards of different names, and many other officers below them. These reside in Peking, besides there are a great many more in every province, of which there are governor-generals, lieutenant-governors, governors and directors of all descriptions, intendants of circuit, superintendents of customs, sub-prefects, magistrates, and many others under them. There are also all sorts of military officers, some of which are commander-in-chiefs, generals, captains and so on. The preceding names are not one hundredth part of them: but as it is unnecessary to mention the complete number, allow me to go on and say a few things about their actions.

Although there is such an enormous number, yet it seems strange and disgusting to foreigners that they are of so little use. If China had been governed by the English, half the number would have ruled the country better. It seems to me that this government is a medium one: for it is neither so tyrannical and cruel as some other countries are, nor it is powerful and virtuous; one of the greatest objections to it is its injustice in oppressing the people for the sake of gaining money. It is a common opinion that from the highest officer to the meanest all are extortioners, who squeeze every one whom they can take hold of, and scarce any one can contrive to slip out of their fingers without paying for it.

I have been told by some Chinese that the local officers of the southern provinces, and the provinces along the eastern coast make a profit of more than ten times their salaries, and others of the western provinces little less. Thus on an average their income is ten times as much as their salaries. I am not speaking of the military officers, but the civil, because the former have no power to gain one third as much as the latter. Civil officers often get their offices by

their literary attainments, while military officers can hardly obtain an office without a capital, and must dress themselves elegantly. There is a proverb among the Chinese, viz : 文窮武富 “he who seeks a civil office may be poor, but he who desires to obtain a military one must be rich.” It does not mean that all are so, but sometimes offices are bought, thirty thousand taels paid for the office of an intendent of circuit and thirty thousand dollars for that of the chief magistrate of a district for the term of three years. But the principle is that a military officer must be rich before he takes an office; while the civil officer depends entirely on his subtler possessions of mind, when examined. To be a civil officer is always far more profitable than to be a military one, for all things are in favour of the former. Of any two officers among the nine ranks, one being civil and the other military, of the same degree and the colour of buttons being precisely the same, the one is always more respected and powerful than the other: For instance, a colonel or protector of a district, who wears a button of the third rank, is always under the influence of its chief-magistrate who is of the fifth rank.

If one should ask me concerning the above facts saying, what is the reason that civil officers prosper so much? and in what way do they secure such riches and honour, while the military ones are disregarded and despised, I would tell him that there are a great many ways; some of which I shall speak of hereafter, and that all these things occur merely for the want of true virtue and the light of Christianity.

Indeed the hearts of the Chinese are comparatively dark and foolish; and most Chinese officers are vicious, cruel and selfish; the only object they pursue is wealth. It is a very fine thing to have wealth, but we ought to get it by fair dealings; but on the contrary they are out of the true way and use unjust means to get it.

1stly. They forcibly take money from the people.

2dly. When a man smuggles a great quantity of merchandize particularly opium, from the borders to the interior of the country and is seized by a mandarin on the way, he will set the man at liberty, if he is willing to pay a ransom for it, otherwise his act will be represented to his excellency the 按察司, commissioner for judicial trials, and punished according to law.

3rdly. They often request gifts from rich men, under the pretence of borrowing.

4thly. They stir up the deputed officers at custom-houses to exceed the duties of the Chinese tariff and contrive to make as much

money as they can. The tax on fields of the first quality is 1 mace 8 candareens per *mau*, second quality 1 mace 6 candareens, and third quality 1 mace 4 candareens. At the time of payment the people are allowed to take their choice either to pay in money or rice. Their custom is to collect the tax thrice a year, in the 5th, the 7th, and the 11th months. These being collected together and the annual account of duties reckon up, so as to enable them to compute the total amount for one year, and the public expenses, part of these last being overcharged, are deducted, and it is certain that they will convey only a part of the remainder to Peking with a false account.

5thly. They employ deputed officers and police without paying them a whit, leaving them to get their pay out of the people, but in their account of public expenses, they charge the pay of these inferiors and pocket it.

6thly. When a criminal is seized, at the moment of trial, no matter whether he is falsely accused or not they always force him to confess for the time being by beating him severely on his thighs and cheeks, immediately they send him to jail for a couple of days; during which time they send to inquire into the real truth of the case. If he is innocent they set him at liberty for a ransom paid secretly, but if he is guilty, they judge him the second time, and cast him into a cell till they have instructions from the judge. While the prisoner is in the cell, some relative of his must come and purchase the liberty of the jail for him, with a sum of money according to the greatness of his crime, and the amount of property.

This is an act done privately with the overseer of the prison; and when the prison is examined by the sub-magistrate, whose business it is to manage the affairs of prisons, and who every morning goes to see whether every prisoner is in his own cell, and under guard or not; the jailor then places him under guard and locks him up for a few minutes till the sub-magistrate has returned to his office.

The above gains are made by civil officers only, but not by military ones, because they have hardly any opportunity for getting money. The only way they get money is by their own salaries and that of the soldiers, because that a fixed amount is given out by the 布政司, the provincial treasurer, to procure a certain number of soldiers, they diminish the number, and pay them less than they ought; and when they receive information from some commissioners or great officers to be ready for duty, they have men to fill up their places and make a show of numbers.

Naval officers are not spoken of above; a few remarks will be made concerning their characters. There are also many opportunities for naval officers to get money. They receive bribes from smuggling junks, sometimes they force them to forfeit a certain sum of money. If they fail to do so and subject themselves to a disagreeable collision with them, they will confiscate the whole cargo on board of them. All arrangements must be made between the captains of junks and the officers; or else they will get themselves into a mess. All these things show that the Chinese government is a very weak and bad one, and every member of the government is cheating every other; and those of the highest rank are deceiving his majesty the emperor.

It is lamented that such things occur throughout the whole country. I regret very much that the Chinese officers are so ignorant of virtue and all other excellent attributes of government. I hope that they will soon become better, and that justice, liberty, and happiness may be promoted and diffused over the country; and every individual in the empire will exhibit his civilization so that our nation may deserve commendation of all others.

No. 3.

Labour.

With reference to the business of men, and the various employments to which they devote themselves, labour should be considered as one of the most important concerns of life. It is a matter particularly worthy of notice, and, it is of consequence not merely in a general point of view, but to each individual: in fact there is not a human being, to whom labour bodily or mental never has been, or may not be necessary. Further, it was designed by the Creator, that man should go forth to his work and labour until the evening, and that by the sweat of his brow he should eat bread. We possess hardly any thing, except so far as we obtain it by labour, consequently every thing we eat, drink, and wear, though properly it should be said that the Creator provides it for us, yet it is equally proper to say that it requires labour. Now since it is impossible that things spring up by chance, and multiply themselves, we know at once, when our attention is caught by beautiful cities or elegant buildings, that undoubtedly labour has been bestowed, else, they could not exist. It is demanded that each individual labour through the journey of life. Accordingly we find carpenters, masons, waggoners, merchants, farmers, and others, busily engaged in their labours: and in colleges, universities, and

other seminaries of learning, men aiming at the tree of knowledge, and others having gratified themselves with its fruit, going away philosophers, teachers, lawyers, and students of the laws of nature. The former class of labourers are indeed important, but the latter is not less so. In fact, it was designed by Providence, human beings must be supplied with food, clothing, and shelter, which they cannot be deprived of, nor have in insufficient quantities, else, they will inevitably diminish in strength and by degrees until they die. Consequently the carpenter and the mason are busy in building houses, the manufacturer makes cloth, and farmers cultivate their fields, all which form the national wealth, and specially supply each individual's daily subsistence. We see therefore it is impossible for us to neglect laborers of this kind. Now let us take a view of intellectual cultivation, and see how necessary it is, and how much additional enjoyment may be procured from it in the concerns of life. Knowledge is power in whatever sphere of life it be exerted. It is a source of happiness and enjoyment, it is the light which removes the cloud of ignorance of a nation: it commands honour, it promotes national wealth, and is after all the strongest defense of a nation, upon which the permanent foundation of national prosperity is reared. Were it removed from a nation, the citadel of that nation would be removed, and it would be in a miserable condition. Further, to illustrate it in a stronger light, by showing the disadvantages and miseries arising from the want of it, let us take an observation of the condition of savages. Their country is covered with forests and marshes: their cities are mere inclosures of wood, and they have not better houses than their wigwams. They have no farms, (for they have hardly any agriculture), they live chiefly by hunting, and cover themselves with the skins of animals. Every thing else seems beneath their attention. Can we find there fine buildings, or even simple houses built by men of ordinary talent? Can we find there ships, transporting articles from place to place? No, they have no commerce, and the knowledge of the art of navigation is hidden from them. Can we see among them a harvest, such as to gratify the spectator's eye and gladden the farmer's heart? Such a scene is no doubt very pleasing and delightful, but this is not to be seen except in civilized nations, where labour has been much bestowed, and where people are enlightened by knowledge. Every thing among them seems to lie in desolation; in fact, they have no idea of improving their condition. While we gather home wheat, barley, and corn, they in contrast bring home a deer. View the comforts and conveniences of civilized nations, where educated labour has been exerted, and com-

pare them with that of the former, and see how miserable and widely different they appear. All this arises from the want of intellectual cultivation. Now we see what power knowledge carries in its hand. It should therefore be held in high estimation. But while we are impressed with the fruits of intellectual cultivation, we must not suppose that it alone produces happiness and comfort. Were all men students, their labour could never be carried into practice, because others could make no use of their discoveries. On the contrary, if all men were bodily labourers, they would be in a condition similar to that of the savages. Hence those two forms of labour are mutually necessary to each other, and harmoniously cooperate for the happiness of men.

The effect of labour upon any thing is, to change its state or form, and consequently to increase its value. Thus ignorant men may by education become learned, and render themselves useful: a table though now worth but \$10, may by labour bring a price of \$50. From these considerations, labourers are often encouraged. Every man at his labour expects to benefit himself by it, and he is seldom disappointed. But this is not all. While we are labouring, we do not only maintain our present happiness and comfort, but every step we advance if well guided, raises us to a higher and happier life. We must remember that we sow before we can reap, and the fruits we gather will be proportioned to the labour we bestow, provided it be performed in the right way. We must not be dismayed by much labour, for things which cost much are worth much, the greater trouble it requires to get it, the greater will be the enjoyment when it is accomplished. When a man has to labour for an education, great will be his enjoyment when he accomplishes his object. Men then should not complain because they have to labour, but be gratified by the offices which the Author of their nature has assigned to them. God might have made men entirely free from labour, but what he has done, we must humbly submit to, for he is good and his wisdom is infinite. According to my own opinion, and with reference to what God has designed, I think it is necessary that we should work with our own hands, and secure happiness by our own labour: for we love and enjoy those things produced by our hands, great deal more than what is granted for nothing. We find some rich people having every thing that is necessary to life, and yet are counted as wretched beings. The reason is, every thing is provided for them. They have no necessity to labour. Consequently they suffer their body and mind to be unemployed, and thus lead an indolent life. In vain are their riches. They possess them but they do not enjoy them, and their happiness is therefore chased

away. Now had God provided for us, so that we should have no labour to perform, what would be the consequence? It is submitted to the judgement of the reader. From these considerations, we perceive that in order to secure our happiness, it is necessary that men should labour. It is the inevitable lot of men, but it is a blessing, which lays the foundation of future happiness as well as present. Now let us labour : labour not for riches : labour for good : labour for our fellow-men : labour for the glory of our Creator : and remember that our labour will not be in vain. The Lord will reward us in this world, and that which is to come.

No. 4.

An imaginary voyage.

On the 23th of September, 1824, I was called to leave the scenes of home and to go abroad to sea. On the same day accompanied by a gentleman for India, I went on board the ship *Bounty*. Accordingly taking advantage of the fair wind, we set sail from Macao at 8 o'clock that evening. After five days sailing we saw the island of Hainan, which is between Cochinchina and China in the gulf of Tonquin. There we lay because the wind was against us until the 2d of October, on which day we set sail with a monsoon. On the 15th we had passed through the Straits of Malacca, twenty-four days after we were in full expectation to see land, but the following day, a tempest blew, and obliged us to retreat from the land at some distance. The next day, the storm redoubled its fury and raised the seas mountain high. In this unfortunate time I was greatly in fear; for one wave of the sea might cover us in the depths of the ocean and sink us to rise no more. When morning appeared, I looked through the cabin window to state the weather with my eyes in full confidence of it, the wind gradually subsided. So we steered towards the largest of the Adaman islands, for repairing the vessel. Accordingly evening drew on when we just had time to step on shore. Not far from the beach, we fortunately found a mat house, situated on a commanding place. Here we remained till she was fit for sea again. During our leisure time we had the opportunity of writing our journal. On the 15th of Nov., we were summoned to embark again. At the time we were called the wind was blowing favorably; so we set sail in the forenoon and bid adieu to the island. Having sailed through the whole course of the said time, we were quite out of sight, for the wind had been blowing for three days. But not long after we were driven back a few miles from land, till

the 18th of November, we had the city in view. So we took a pilot in ascending the river and before we drew anchor we were examined. At 7 o'clock in the evening we all assembled to return our thanks to God for his good providence through the perils of the late passage. The next morning, after feasting our eyes for some time on the town, we went down to dress to go ashore, and to take our residence in Calcutta. Thus, this passage for India ended. Having spent many days in writing to our friends I was very desirous to see the city and to know the customs and affairs of the natives. This city, the residence of the British governor-general of India, is situated on the Hoogly, a branch of the Ganges, which begins its source near the foot of the Himalayas. In relating of its commerce, for which the city was built, great facilities have been derived from its situation. Such advancement in this circumstance was by no means by the natives, for in general they are indolent, superstitious and cruel. These three qualities combine to form their character.

These people are under the influence of the priests and under the yoke of their castes. The latter are however to be divided into four principal parts. The first Bramins or priests, the second, soldiers; third, merchants; fourth, laborers; and the Pereas are those who have lost their castes. These were forbidden to intermarry, or even to eat or drink from the same vessel with each other. In relation to their characters as I have mentioned, cruelty and superstition lead the people to exercise the most horrible acts. One of these is to have the women burnt on funeral piles after the death of their husbands. This is done in order to expiate their sins, but recently the English have abolished this practice. However in some parts of the country they keep up this inhuman custom. Worst of all, even the children are offered to the crocodiles by their mothers for the sake of pleasing their gods. With reference to their castes they have a peculiar mode of punishing those who join to some other religion than their own. If any one for instance, is converted to the Christian religion, he is obliged to leave his parents, relations, castes and forfeit his property. Such is the manner in which they guard the people from other religions. Although this country has been occupied by the English many years, yet as far as we know, there has little or no alteration been made in many circumstances of their mode of life. However in regard to their military affairs they have advanced in some degree. India is an extensive country, the most populous if we except China. It extends from the river Indus, from which the name India is derived, on the west,

to the Burman empire on the east; from the Himmalayas on the north to the Indian ocean on the south. So vast a country as that must of course have a varied surface. In the northern portion the greater part is a plain, watered by the spreading branches of the Ganges with the Indus. Between the sources of the two great rivers, lies an immense sandy desert the principles of which resemble those of Arabia and Africa. The climate of this country is within the Torrid Zone, but by nature, it has at the same time perpetual snow, lying in beds on the summits of the noble range which supplies the river with water. With regard to soil in many cases it is as various as the climate and temperature. The natives in planting the rice, gather two crops annually; still, many parts are left destitute of culture, but if we make an exception of this, India in all her looks is very delightful. So far as the scenery of this country has passed under my eyes. But considering myself too long in this country I designed to go to the U. States. On the evening of August 8th, 1826, we set sail. The weather was clear and the moon, was rising from the eastern horizon. The favorable monsoon was sweeping o'er the rolling waves, which reflected the light of the moon and the whole hemisphere was studded with bright sparks, while in the waters beneath fishes of various size were sporting. Such were the scenes around us and yet they were not seldom observed during this passage. When we approached near the Cape of Good Hope, the wind blew sidewise on the vessel, and two months had elapsed before we saw the United States. So our object was accomplished, and in the morning I stepped on a new land, at the city of N. York. This city has a commercial situation, and is built on the N. York island, formerly called Manhattan at the head of New York bay. The island on which it is situated is 15 miles long from north to south, and has an average breadth of a mile and a half. On the west side of this flourishing city, borders the river Hudson, which takes its source in the mountains west of lake Champlain and flows into the N. York bay. Near the junction of the river Mohawk commences the Erie canal, which extends from east to west, connecting the towns, Utica, Rochester, Buffalo, and others, so as to have constant intercourse with one another in trade. Consequently having both the river and canal, the state has greatly flourished in commerce. Its boundary in the north is a part of the southeastern corner of Canada. On the south, Pennsylvania, N. Jersey, and N. York bay. Lake Champlain, Vermont, Massachusetts, Connecticut on the east, and the N. western part, border the lakes Ontario

and Erie. So there is water on both the N. west and S. east sides. Such a state as this, must be rich in wealth, as well as extensive in commerce. Besides this, there are many more that are worth noticing. The whole of the U. States extends from the Atlantic ocean to the Rocky Mountains on the west. Its northern boundary is British America, on the south are Mexico and the gulf of Mexico, the Atlantic washes its coast on the east; and the Rocky Mountains are its western wall. But this country is not absolutely settled. In the western portion from the margin of the Mississippi and Missouri, wide forests are to be seen and those that live in them are savages and wild beasts, but in the opposite region, on the east of the rivers, the country is comfortably settled by a civilized nation. The Americans divide their country into states and govern themselves. The form of government which they hold is called the republican.

No. 5.

Scriptures.

The *Scriptures* is a term applied to the inspired writings, which are also called the Bible or the Book in distinction from all other books. The *Scriptures* are divided into two Testaments, one called the Old and the other the New Testament; because they were written in different periods, the former before Christ and the latter after Christ. The Old Testament was written mostly in the Hebrew language, and it was the sacred book of the Jewish church. It is divided into three parts, the Historical, the Poetical, and the Prophetical books. The Historical part contains seventeen books from Genesis to Esther. The Poetical part has five, from Job to Song of Solomon. The Prophetical books are seventeen from Isaiah to Malachi. The Old Testament began to be written about 1500 years before the New Testament. The *Scriptures* were written by forty-five writers, who had the inspiration of God. The numbers of books in the Old Testament is thirty-nine, and the New Testament has twenty-seven. They are united in one book called the *Scriptures*, because they formed a connected account of the Creation. The present *Scriptures*, which we have, were translated by command of James I, who appointed fifty learned men to do the service. This engagement was continued for three years. It was finished, and the *Scriptures* were printed in 1611. The *Scriptures* are most important, and interesting to those who read them attentively. They reveal to us the true account of the Creation, the true God, and all the duties of men. They are used in the Christian churches and

families, being the standard and are not altered. They are now printed by thousands and millions, and are scattered in almost every quarter of the globe. There are a great many missionaries sent out from Christian lands to the heathen to teach them the Holy Scriptures, and about Jesus Christ who came to the world to save sinners. If a person is ignorant of the Scriptures, he cannot find the true light which will guide him to the way of salvation. He will always be in the state of gloom, and not know what will become of his soul. We find that in the old times, after the Bible was published, very few persons were reformed according to the instruction of the Bible. In the present day Christians hold the Scriptures as the book of life. The Scriptures, which were translated by Dr. Morrison, and Dr. Milne, are scattered through many provinces of China. Though the books of China are so numerous, yet no one of them gives the true account of the creation, nor the way of salvation. There are many missionaries who have their residences in many parts of this country, for the purpose of doing good, and circulating the Holy Scriptures. No religion can be true without the instruction of the Scriptures. For the Scriptures, teach the way of salvation, and true religion will support us under the trials of this world, and prepare us for that which is to come. Many thousands of people mistake the profession of a belief in the Holy Scriptures, for the practice of them, and are not so much acquainted with real practice as they appearance to be. But the Scriptures say it is required of all men that they live "godly, righteously, soberly in this world." I hope that the Scriptures will be openly circulated among the Chinese, for hundreds of millions are going mad after their dumb idols. From these considerations we must rank the effect of the Holy Scriptures among the vital interests of mankind.

No. 6.

Notions of the Chinese in regard to a future state.

The Chinese imagine that there are two future worlds, one is above the earth and the other beneath. The former is called *tien*, which signifies heaven, and the latter *yin kien*, which means the place of shades. Each one has a king. The king of heaven is called Yuh-wáng or the Jen-king, who governs all the gods, and Yen-to the king of the shades govern the dead. There are several kings in the place of the dead, but they do not reign at the same time, but first one and then another. The people also believe that these were formerly men of this world. The following is a romantic tale about

one of them, whose name is Pau-wán-ching. He was born after the death of his mother. It is said, that when she had been buried several days in the grave, and was putrified, the child was born. So he was in the coffin, and fortunately some rats came in and gnawed into the coffin and nursed the child, and at length he was found by some one in consequence of his crying. Thus he was delivered out of the gloomy recess of the grave. When he was grown up he was sent to school, and he became a learned man, and finally became a great minister of state. It is said, that he was a monster, because his face was black, and he had the power to go up to heaven to hold intercourse with the gods, and down to the place of the dead to communicate with the devils, though he could not go bodily, but only spiritually. Having such power the people believe that he is a king of the lower world.

One of the principle notions of these people is that of the transmigration of souls. Those who die in infancy are soon born again, and sometimes as soon as a child dies its soul flies to another body and so is born immediately. But grown persons, or the aged who die, cannot transmigrate so soon as infants. They also think that the soul must be punished after death if men live in wickedness, but they do not think that they suffer the punishment of everlasting destruction. Moreover, they think that when they are cast into hell they can be delivered out of it by buying their souls. Therefore in rich families when the parents die, large sums of money are spent in making offerings to the king of the dead, for the purpose of saving them from punishment. Sometimes this foolish thing, which they do, lasts several days or a week. I do not mean that only the rich families do such things when their relatives die, but sometimes the poor also spend as much as they have, or as much as they can get. They suppose that the dead of this future state also need food and clothing just as the living do.

Every year in the fourteenth and fifteenth nights of the seventh month, they burn gilt paper as money, and paper as cloth and dyed in various colors about five inches square, and offer other things in the streets to the spirits of the departed, of whom they suppose that they who were poor in life, and now that they are dead are still poor, they therefore make these things for them. They also hope that these spirits will bless them with health and fortune. In that month, they not only do this for the dead, but much more. In the first month, they make things for the joys of the new-year, and also for their gods. The second day of the second month is the birth day of the gods,

which are made of stones and placed in the streets. They worship them with roast pigs and eatables. They make a feast for them. The third month is the time of worshipping the tombs. In the fourth month, there is the birth-day of shay-tseih, i. e. the gods of the land and of the grain; these are also worshiped by all the officers of government; and at the same time they worship the dead too. On the fifth day of the following month they worship the gods, and carry those of the temples to take a walk in the streets, or sometimes carry them from one village to another, and then put them back in their temples. At this time some of the people play at pulling boats about forty or fifty feet long and five feet wide, that are called "dragon boats." In the sixth month there is no worship, neither is there any in the tenth, except in the 15th night of the eighth month they worship the moon with fruits and cakes, which are called "moon-cakes." They worship it of course in the open air, where they can see it, or in their balconies, or on the tops of their houses, and after that they eat and drink there and some people perhaps play music also. All these they do yearly. Moreover, the Chinese say that the devils or evil spirits are often seen by them, but they cannot see their whole bodies, and that they are often crying along the streets or vallies. Sometimes even they hold intercourse with men. They say there is a way in which people really can hold intercourse with devils or with the dead. This they do by the sorceresses, of whom there are many here. If a family wants to restore the soul of any one to intercourse with themselves, they call a sorceress; and when they are going to do it, things are prepared on a table, such as incense, candles, or lamps, &c., and the witch sits on a chair with her head leaning forward on the table for a few minutes untill she is asleep, so that the spirit of the dead comes and leads the woman to tell the family all that he does in that world where he is gone. But when the evil spirit is gone out of her, she cannot tell any more, and then she wakes up. In this manner a great many women are deceived by it, but very few men believe it.

According to their notions, they expect that when they die, the lower world is the only place for them to live in; and there they also think there is happiness and misery; and if they were good people in this life, goodness will return to them in the next. For heaven, they imagine, is the world only for gods, genii or spiritual beings to live in.

However in ancient times, many people lived in solitude, with the hope of becoming genii, when they died, so that they might live in heaven. At the present time there are a great many people who hope to become genii, so they profess themselves to live in pure life, such as

the Buddhistic priests, and the nuns. These are unmarried in their whole life, and only serve their gods. The nuns do not eat any animal which has blood, but sometimes others do.

Though they spend their life in doing so, alas! they are hopeless, and woe to them surely. Because the benignant Creator has given us the precious Bible, which is likened to a guide-board, which shows to the traveler the way which is safe and that which is dangerous.

ART. II. *Notices of China, by padre Serra, communicated by J. F. Davis, esq., M. R. A. S. &c. Read before the Royal Asiatic Society, July 17th, 1830.*

[SOME of the facts contained in these notices have already appeared in our pages; they are worthy however of being preserved entire. P. Serra was a missionary of the college of San José de Macao, an assistant in the Imperial Observatory, and resided in Peking from 1804 till 1827, during which period some matters of great secrecy were imparted to him by one of the kings, his intimate friend.]

No. 1.

Nomination of the present emperor, Taukwáng, in 1821.

In China the imperial dignity is not the certain inheritance of the prince next in succession, but of him whom the deceased monarch may have left named in a note, which is deposited in a casket: the reigning prince having the power of preferring not only the younger sons to the eldest (though this should be the son of the empress and those the children of concubines), but also his grandsons. Women have but little influence on this nomination in the present dynasty, but in some of the former they have exercised it so far as to promote a concubine to the dignity of empress mother, obliging the latter to abdication, or imprisonment.

The present empress mother is not the parent of the reigning prince, though she has two sons who, at the death of their father, were more than twenty years of age. These are superior in personal appearance to the emperor, who is thin and toothless, and the youngest of them is tolerably well educated; but the eldest is a drunkard. The second is also extremely immoral and fond of plays, for which purpose he entertains a number of young companions. Though the emperor, their father, united in his own person all the vices of these his sons,

he preferred his present majesty for a successor, as being the most virtuous. Some, however, attribute this preference to the good conduct evinced by T'aukwáng in the rebellion of 1813, when with an arquebuse he slew two or three of the rebels and intimidated the remainder, who had already penetrated within the precincts of the palace, for which he obtained due eulogies from his father in the public decrees.

The former empress mother, whose son now fills the throne, having expired in a paroxysm of rage caused by the present empress mother, who was then a concubine; the latter, on her elevation, ill-treated the prince, so far as to make him remain two hours prostrate, on one occasion, when, according to custom, he went in the morning to do homage. These causes have, however, proved insufficient to prevent T'aukwáng, since he has ascended the throne, from continuing the customary ceremony, at first daily, and now every five days.

No 2.

Successive gradation of the princes of the blood, and their corresponding incomes.

The princes who are not exempt are required to frequent the schools, and when they are exempt they lose all title to the crown, and are made privileged reguli, or nobles of the first class, excepting the youngest, who is of the second. This gradation descends with all one degree each generation, till having descended five generations they are made simple princes of the house; calling themselves those of the *yellow-girdle*, which they are entitled to wear, as a distinction from the rest of the people, being privileged in all contentions therewith. From this degradation are excepted the eight families, and some others by especial favor, as it happened to a grandson of Kienlung, to whom he granted the first grade for ten lives.

A regulus of the first rank receives annually from the exchequer (besides his private establishment) 10,000 pieces, 10,000 sacks of rice, and 360 servants. These are taken from the three tribes or divisions of families who live within the district of the court, which is furnished with three parallel walls. They are paid by the exchequer, and sixty of them are graduated of the third order (there are nine ranks among the Chinese gentry) and one of these is steward of the household, appointed by the emperor, to whom he may prefer a complaint against the regulus. In all, the expense to the state of a regulus of the first rank is 60,000 or 70,000 pieces; of one of the second rank, half that sum; of one of the third rank, a third part of the same; and

so on, down to the simple princes of the blood, who from their fifteenth year are allowed three pieces a-month and two sacks of rice. They are also allowed 100 pieces when they marry, and 120 for a funeral; from which they take occasion to maltreat their wives, because when one dies they receive the allowance for her interment, and the dowry of the second wife, whom they take immediately.

The soldiery receive similar but less expensive aids, which are deducted from their pay. The *reguli* occasionally hold certain offices, as that of presidents of the Military Boards, but receive no other salary therefrom than what they extort by the sale of places, or inferior posts; by usurping the salaries of vacancies, especially in the militia, or dispensing with the soldiers' exercise. This remark is equally applicable to all the great officers (principally Tartars), who only receive salaries from the principal office which they fill; and when they are punished by stopping their salary, this is not understood to withhold all the pay of their principal office, if their deficiency have not occurred therein, but only such part of it as corresponds to the office in which they have been deficient. Besides the salaries, all officers receive certain aids, which about the court are moderate, but in the provinces far exceed the principal salary, and are never subject to fine. ["The pieces" above named are silver, each equal to \$1.33, nearly.]

No. 3.

Magistracy, and administration of the court and its district.

Chief magistracy of the court and the palace. This, like all the other tribunals of the court, is a board composed of a president and six assessors. It has jurisdiction over the whole district and superintendants of the court, and also governs the three tribes, of which we have already spoken; the eunuchs, who amount to about 5,000; the servants of the court, who are estimated at the same number; and ten departments in the palace, which are the following:—

First. The master of the horse and his assistants, who have charge of the imperial stables.

Second. The superintendant of the ornaments, who takes care of the boots, harness, and housings.

Third. The superintendant of woods and forests, who looks after the lakes, rivers, and woods of the imperial district.

Fourth. The keeper of the wardrobe, who has the care of the head-dresses and tassels.

Fifth. The criminal judge, who tries the causes within the imperial district.

Sixth. The chief butler.

Seventh. The high steward, who has charge of the imperial inheritances, with 360 bailiffs under him.

Eighth. The superintendent of the letting of crown lands.

Ninth. The high steward of the household, who distributes pay and provisions to the officers of the court.

Tenth. The intendant of the active presents of the emperor.

Eleventh. The guardian of the forty-eight deposits of passive presents, which office is filled by the principal eunuch, who is never above the fourth rank. This is an office confined within the precincts of the palace, because the last dynasty was displaced by the surrender of one, who was also intendant of police.

No. 4.

Concubines and servants of the palace.

Every third year the emperor takes a review of such of the daughters of Tartar officers and men of rank, as may have reached the age of twelve, (twenty years ago the daughters of all the Tartars living about the court were reviewed), and from among these, of all whose families he is reputed the common father, he chooses wives or concubines. Those who are not chosen at the third review, become exempt. The servants, who amount to about 5,000, are chosen from three tribes; the girls of fourteen present themselves at a review taken by the emperor annually, and those who, after the third review remain unchosen, are exempt. Those who have been selected are restored to liberty when they have reached the twenty-fifth year of their age, unless the emperor shall have had children by any of them, in which case he disposes of them as he pleases, making them illegal concubines; the legal, those acknowledged by the observatory, being only seven. Hence the late emperor, when congratulated by his father-in-law on the birth of a son (born of a servant), banished him with a nominal appointment. The present monarch refused to recall one of these servants who had been expelled with public disgrace when pregnant, through the jealousy of a favorite concubine, but at length, being apprized a second time by the magistrate that she had given birth to a son, he ordered her to be admitted into the palace with her child.

No. 5.

The customs and revenue.

The most lucrative offices, as those of the customs, are filled by persons selected from the three tribes within the court district, among which there are some families of extraordinary wealth. The Canton

custom-house, in particular, which is at the head of most of those in the country, is always governed by one of these. His duty is to pay into exchequer 1,470,000 taels, or ounces of silver, and to make three presents: one in the fifth moon, another on the birth-day of the emperor, and a third at the end of the year, which amount to 800,000 pieces in value; consisting, principally of European articles. This mode of fixing the tribute is somewhat singular, it being according to an estimate made by the judges. These and other tributes taken into the account, the revenue, according to the almanack, may be estimated at 150,000,000 of *cruzados* in specie and grain, of which latter 10,000 boat loads of 1,100 sacks in each are taken to Peking, and the rest is laid up in numerous granaries in the provinces, for the maintenance of the troops and succor of the people in the years of famine, which are very frequent in some parts of China. On such occasions the grain is distributed gratis, or sold at a small price; the emperor also does not exact the land-tax when the scarcity is great. As there are years in which some officers represent that they must lose by the year being bad or the revenue poor, the government takes the precaution of appointing, for such years, the persons who have served in the most productive. The officers of Chinese customs are far less rigorous than those of Europe, being content to receive an oral or written testimony as to the goods transported, without opening chests or bales, unless when there is cause for suspecting a contraband traffic, which, in the interior of China, is very rare. As to the taxes, they conform themselves strictly to the instructions of the exchequer at Peking, which are published with this view.

No. 6.

The emperor Kiaking, father of the reigning prince.

Daily, and without fail, he transacted the duties of this station; gave audience early in the morning—from which no emperor excuses himself, unless by reason of serious illness—and, having dispatched the business submitted to him, he retired to play on instruments and sing with his comedians; after which he drank to intoxication. In this state the remainder of the day was passed; and at night he proceeded with some of his players, masked, to the seraglio. And the fact is not unworthy of remark, that his two younger sons bear no resemblance to each other in face or person: the one being tall and thin, the other short and fat. Such was the emperor's attachment to players that, when he went to offer sacrifice in the temples of heaven, earth, and the sun, which he did in the evening, he took

them with him. This, and other circumstances, being noticed by the celebrated syndic and minister, Sungkiun, in a memorial, his majesty was highly incensed, and ordered the offender to be summoned before him. On being asked if he was the author of this admonition, he firmly acknowledged that he was. He was then asked what punishment he deserved? and he answered, "Quartering." They told him to choose some other; whereupon he said, "Let me be beheaded;" and on a third command, he chose to be strangled. After these three answers, he was told to retire; and on the following day they appointed him governor of I li (the country of the banished): thus acknowledging his rectitude, though unable to bear his censure. Having been recalled to court, and given fresh offense by his reproofs, he was degraded to the ranks of the watch; but was afterwards restored to his dignity by the present emperor.

No. 7.

Of the emperor Yungching, and of the Lama priests.

Though the succession to the throne depends on the arbitrary nomination of the reigning prince, that does not always prevent usurpations. An instance of this was seen in the succession of Yungching to his father, the great Kanghi. The prince nominated by him was the fourth; but this latter being in Tartary at the period of the emperor's somewhat sudden demise, Yungching, who was a privileged regulus, entered the palace and seized the billet of nomination. Before the figure which he there found, he set a sign of *ten*, and thus made it appear that he, the fourteenth prince, was the one nominated. He possessed himself of the sceptre, and ordered his brother to be arrested and imprisoned, in a place which is standing to this day, four leagues to the north of Peking, and in which it is said that he died. There are offices and posts held by this emperor, when regulus, which are said to descend to the three tribes and divisions within the district of the court. His palace has been converted into a pagoda, which is now inhabited by three hundred priests of Budha, who, within the capital, besides others, have three principal pagodas, into whose chiefs the Tartars believe that the soul of the great Lama of Tibet has passed. There are many pagodas of Budha to the north of Peking and throughout all Tartary, all built and maintained by the public exchequer. One of the above-named chiefs, who is generally son of a regulus, has further honors, and the revenue of a regulus of the first class; all the others are paid, according to their rank, from the exchequer. All this is done for them because they retain in subjection the Tartars

of the west, who consist of forty-eight principalities. Their respect for the priests is unaccountable, and thus it is that the latter, who go in June on a visitation to Tartary, on their return in October bring with them whatever the Tartars have of most value, especially cattle. It is said that the dynasty will pass to them; but the Chinese despise them exceedingly on account of their immorality, and of their being all, or nearly all, Tartars.

ART. III. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kíying. Death of Sue Aman, (徐亞滿 Sü Amán) a Chinese shot by an American in Canton.*

WE now resume the papers relative to the death of Sue Aman. In negotiating with the imperial commissioner, Mr. Cushing proceeded on the principle that, "all Americans in China are to be deemed subject only to the jurisdiction of their own government, both in criminal matters and in questions of civil right." The English and French treaties have been negotiated on the same principal. And it is a principle that must be, so long as China remains as it now is, watchfully guarded. It was upon this principle that the case now before us was argued by Mr. Cushing. We subjoin all the papers that we can find bearing on the subject, and leave them without remark.

No. 1.

"United States Legation, Macao, June 22, 1844

"Sir: I think it desirable, in view of the late events at Canton, that our countrymen there should understand distinctly the view I entertain of their legal relations to the government of China and that of the United States.

"The nations of Europe and America form a family of States, associated together by community of civilization and religion, by treaties, and by the law of nations.

"By the law of nations, as practised in Europe and America, every foreigner, who may happen to reside or sojourn in any country of Christendom, is subject to the municipal law of that country, and is amenable to the jurisdiction of its magistrates on any accusation of crime alleged to be committed by him within the limits of such country. Here the minister or consul cannot protect his countrymen. The laws of the place take their course.

"In the intercourse between Christian States on the one hand, and Ma-

hommedan on the other, a different principle is assumed, namely, the exemption of the Christian foreigner from the jurisdiction of the local authorities, and his subjection (as the necessary consequence) to the jurisdiction of the minister, or other authorities of his own government.

"One or the other of these two principles is to be applied to the citizens of the United States in China. There is no third alternative. Either they are to be surrendered up to the Chinese authorities, when accused of any breach of law, for trial, and punishment by the magistrates of China, or (if they are to have protection from their country) they come under the jurisdiction of the appointed American officer in China.

"In my opinion, the rule which obtains in favor of Europeans and Americans in the Mahommedan countries of Asia, is to be applied to China. Americans are entitled to the protection and subject to the jurisdiction of the officers of their government. The right to be protected by the officers of their country from the local law, and the jurisdiction of the officers of their country over them, are inseparable facts.

"Accordingly I shall refuse at once all applications for the surrender of the party who killed Sue Aman; which refusal involves the duty of instituting an examination of the facts by the agency of officers of the United States.

"Herewith I inclose [copies] of the letters of his excellency the imperial commissioner on the subject, and my reply.

"You are at liberty to show this letter and its inclosures to such of our countrymen at Canton as you see fit.

"Meanwhile, I beg you to enjoin upon all the Americans within your jurisdiction the observance of the greatest prudence and forbearance in regard to the Chinese. I am, very truly, your obedient servant,

"P. S. Forbes, esq. C. CUSHING."

"Consul United States, Canton."

No. 2.

"Consulate of the U. S. of America, Canton, July 11, 1844.

"The gentlemen selected by the American consul on behalf of the Americans resident in Canton, and with their consent, to render an opinion as to the justifiableness and necessity of the act by which, on the evening of the 16th of June, a Chinese was killed, on having heard the evidence pleaded before them, as to the circumstance under which it took place, are unanimously of the opinion that the killing was a justifiable act of self-defense.

S. B. RAWLE; S. WETMORE, JR.; ISAAC M. BULL; JAMES RYAN;
JNO. D. SWORD; GEO. BASIL DIXWELL."

No. 3.

Depositions taken before the American consul on 11th July, 1844.

"N. F. Bourne sworn: on the evening previous to the row in the American garden, I went into the British garden, somewhere about 4 o'clock in the afternoon. We were playing at skittles, when the door of the garden was violently pushed in by a crowd of Chinese. The gate-keeper attempted to put them out, but they drove him back; at last, their numbers increas-

ing, one gentleman went forward, and pushed them back. I went towards him, to prevent his being improperly handled. The mob retreated to the open space back of the garden, and, having collected stones, threw them even into the gardens, so that one could not walk treading on them. We were without ammunition, and therefore retreated in boats to the British consulate.

"The next evening a crowd collected again; but one of the gentlemen spoke to them, and they went away quietly. I was informed by Mr. Lay that the people who made the first attack were strolling players.

"Several gentlemen, in making their escape, fell into the water. They followed us into the gardens, tied brickbats to the skittles, and threw them into the water.

"After we had embarked, they ran round to the point they supposed we should land at, and threw more brickbats. The party that attacked us were stranger, and not inclined to noise; they merely wanted to look on; but, when opposed, they became very violent. On the next day at dark, in coming out of the gardens, I found a disturbance in the street, and the gate keepers cautioned me about going out. I then went to Mr. Grey's Hong to caution him from coming without arms, but found him coming back. I am an Englishman, and a voluntary witness. N. F. BOURNE."

"J. C. Anthon sworn: I was in the square in front, when some Chinese came in, and were put out by the foreigners present, and immediately after commenced throwing stones. They were about 25 in number. They were requested to go out quietly. They were near the flagstaff, and were put out quietly; after which, they commenced throwing bricks from the side, near Old China street. Afterwards, their numbers very much increased. I then went in, and did not come out again till dark. There was much noise and tumult. The brickbats continued to be thrown, while I was there, ten or fifteen minutes. The foreigners were not armed when they put them out of the square. After they were put out, they commenced throwing missiles at all standing near, hitting the doors of the factories. Their object seemed to be, to drive the foreigners into their factories. I was alone, and went in immediately. J. C. ANTHON."

"W. Groves sworn: the night of the 16th, had been to paint, and was afterwards walking in the garden, when a crowd of Chinese came in. They were requested to go out, but did not move quietly. They insulted us, and we then followed; some few of them were struck with sticks, and they then commenced throwing stones. I noticed one with mud and stones. He commenced throwing the mud and stones at me and the party with me. I was covered with mud, and retreated into the factory, the stones flying around me. When I came out again, the foreigners had armed themselves. The mob kept increasing—coming in from Hogleane and Old China street.

"On the evening of the 15th I was at the Chophouse, and saw the mob come down. They all had stones, and there was from 50 to a 100 of them. In the American garden at the beginning, I should think there was from 10

to 20. There was a good deal of noise; and I saw some Parsces hit with stones. Every foreigner was stoned that made his appearance.

“WILLIAM GROVES.”

“R. Fisher affirmed: I had written a letter detailing the circumstances of the row in the English garden, and in going out saw several Chinese in the square, and was satisfied that mischief was at hand. I was walking in the garden, when some Chinese came in; I did not like it. I thought better to drive them out at the beginning, in order to prevent riot; some were not disposed to go, but soon after went. There was a continuous line from the gate to the flagstaff; they were just beginning to enter. We took our canes and drove them away, keeping clear of the brickbats. I saw policemen, who, instead of acting, reasoned with them, and then they would pass him, he suffering them to go in. Brickbats were thrown at Mr. Wetmore's factory; I was very near being struck by one. The general idea was, that it was necessary to arm. I was decidedly of opinion that it was necessary to arm; my own actions proved it. I thought we had better get them out soon, and then got out ourselves. I never saw so many gather together on any previous occurrence of the kind, and they evidently came for evil purposes. I was apprehensive of a riot if they were allowed to proceed. I did not perceive any proper effort on the part of the Chinese police to prevent this riot; I think they were grossly careless. There were no arrests, as there should have been. Men with their arms full of bricks were allowed to come in, the police officers only talking reason, as they call it. There were continuous shouts, showers of bricks, and then yells. It was the general impression a serious riot was about to ensue, and the universal cry was arm, arm. It was unsafe for a foreigner to pass through the crowd; I saw two hit with stones. I was standing in front of the American consulate, and was very near being hit. I armed, as did all the others. The mob consisted of men of the very lowest order. I have lived in China between five and six years, at three different periods.

“RODNEY FISHER.”

“W. A. Lawrence sworn: my knowledge commences some time after Mr. Fisher left the garden. The noise brought me to the window, from the back of the factory, where I was reading. At that time there were few Chinese in front, but a disposition to gather at the sides. I saw them coming up and gathering together; the gate had been shut. At this time, one of these persons was directly in front of the factory I occupy, ahead of the rest, evidently leading. This man was apparently very much exasperated, and cursing and stoning all who passed. At that time, no one could have passed along without perilling his life—having his brains knocked out. Behind this man, there seemed others who were supplied with bricks from the rear; it was just before dark. As I stood at the window, I saw the gentlemen returning from the river, and made signs to them, to warn them from those people. One gentleman, I particularly recollect, did not observe what was taking place until he opened the gate of the garden, and came, out near this man. He then rushed for the gate of our Hong, in which he lives, but which had been

locked by the coolie without my knowledge. He then made another run, and got into Russell & Co.'s Hong. Stones were continually thrown at him, and I considered him in imminent danger. I thought it necessary to arm, and went down stairs to see in what condition we were for resistance. It was about this time, I should say, that I saw two foreigners struck with stones, and one of them apparently very much injured. A short time afterward, the mob retired from in front of the factories. I do not know what was the cause of their retiring. I saw a few foreigners issue out armed; supposed them to be some who had been stoned. A short time afterward, I heard a shot. I should have thought it imprudent to have ventured out, armed or unarmed. I have no doubt, that, had the mob not been checked, an attack on the factories would have ensued. I believe that the death of the Chinese, and the consequent curiosity among them on the subject, calling them away from immediately before the factories, to where the act occurred, prevented an immediate attack. I cannot say in what manner, whether by fire or otherwise. I was shortly after this relieved from apprehension, their attention appearing diverted; and it has hitherto always been the case that at night the mob has separated—or, rather, that, where a riot has not actually commenced, they have been in the habit of leaving the front of the factories after dark.

“W. A. LAWRENCE.”

“S. J. Hallam sworn: I was on the river on the evening of the 16th, and with the rest of the party was hastening in; the others were before me. When I got in front, the place was covered with brickbats, and I saw one man take up some of them, and throw them at the windows of the factory. I considered it necessary to arm, having been present during the rows of December 18, 1842, and having seen the same things going on, commencing in the same manner. I believe that prompt action alone saved the factories from burning. I considered it unsafe to pass without arms; arms were our only protection. I have experienced the effects of a brickbat in a previous row, and can testify to its dangerous qualities. S. J. HALLAM.”

“John Heard sworn: I was on the river the 16th of June. When I came in, I was told there was a quarrel in front, and on coming up saw 15 or 20 foreigners standing there, part of them with arms. It was necessary for me to go from the factories to French Hong, where I live; several accompanied me, for my protection, as I considered it unsafe to go alone. There was a crowd of some 70 or 80 at the entrance of French Hong, and I apprehended danger to the party who accompanied me, especially on their return, as the mob had the opportunity of seeing them go in, and thereby of becoming exasperated. It was about a quarter past seven when I went to my Hong.

“JOHN HEARD.”

“E. A. Low sworn: I was on the river the evening of the 16th, and returned about six or seven; it was quite dark. I went with Mr. Heard to French Hong, as an escort. I apprehended danger to any one proceeding alone; on that account and others accompanied him. The mob were silent as we went; returning, they showered brickbats at us; several struck my hat and clothes.

There were from 80 to 100 Chinese. I believe the use of fire arms prevented them following us, and endangering our lives. Had these stones struck, they could easily have killed. Stones were flying all about us in showers, all the mob apparently joining. I saw no respectable man amongst them. We were retreating home as fast as possible. We were opposite Mingqua's, and they were at French Hong, following. I did not see the man Sue Aman fall; he must have been in the front ranks to have been killed. They were actually pursuing us. The shot was fired after the stones were thrown.

"E. A. Low."

"Consulate United States of America, Canton, July 11, 1844.

"I, Paul S. Forbes, consul of the United States of America, residing at Canton, do hereby certify that the foregoing depositions were made and sworn to before me, at this consulate, on the day above written.

"In testimony whereof, I have hereunto set my hand and affixed the seal of office.
PAUL S. FORBES, *U. S. Consul.*"

No. 4.

"Macao, July 22, 1844.

"Sir: In conformity with the assurance which I gave to your excellency, in my communication of the 24th ultimo, I have caused a careful inquiry to be made into the circumstances attending the death of Sue Aman, the result of which I have now the honor to lay before your excellency.

"It appears by sundry depositions taken before the American consul, as well as by other information I have received, that the commencement of the affair was a wanton and unprovoked attack on the English, made by sundry Chinese, while the former were peaceably and quietly engaged within their own grounds, on the afternoon of the 15th of June.

"At this time the foreigners were not armed; and they were compelled, by the great number of brickbats and stones thrown at them, to flee from the garden, and take refuge in boats on the water, for the preservation of their lives. Emboldened, it would seem by their success on this occasion, the same or other Chinese, on the succeeding afternoon, entered the American garden, and proceeded to commit acts of wanton violence and in unprovoked insults on the Americans.

"If the affair had stopped here, I should have considered it my duty to call upon your excellency, not only to inflict exemplary chastisement on the Chinese who committed these outrages, but, above all, to punish with the utmost rigor of the law the local magistrate and police officers who suffered these outrages to take place, without effectually interfering to repress them, and who have, to this day, neglected to apprehend the offenders. It is the rule of reason and justice, in all cases of this kind, to begin at the beginning, and first to punish those who are the authors and originators of any riot, affray, or other breach of the public peace. For it is to be observed that the foreigners, on this occasion, were not going out of their way to give offense to the inhabitants, but were on their premises, when they were intruded upon and attacked by lawless and mischief-making Chinese. Unfortunately, however,

the affair did not stop here; for the Chinese continued to collect in great numbers, and to persist in acts of violence, while the police grossly neglected its duty and allowed the riot to go on, until the foreigners were placed in peril of their lives, individually, had every reason to suppose, from appearances, that a general attack of the factories, and a scene of plunder and conflagration, was meditated by the mob; and under these circumstances, while showers of brickbats and stones were pouring on the heads of the foreigners, one of them fired a shot which killed Sue Aman.

“In regard to Sue Aman, I do not know whether he was or was not one of the persons engaged in throwing brickbats and stones at the foreigners at this time; but I do know that no well disposed person will remain with a mob in such circumstances; and if any person, for the gratification of idle curiosity, or for whatever cause, remains with a mob, aiding them by his countenance, or at the least swelling their number, and adding to the disorder by his presence, he becomes justly subject to all the consequences which may ensue. His death was the result of his own folly, if not of his own guilt; and I consider it, therefore, a secondary matter, of very little consequence, as to what may have been the objects and intentions of Sue Aman on that occasion; for the true question is a much broader one than the individual merits of Sue Aman, and it is this. A subject of China was shot by a foreigner. Was that foreigner, on this occasion, guilty of a criminal act, either in a moral or legal sense? If he was guilty of a criminal act, he should be punished, but not otherwise. This is the point which I desired to have investigated, and concerning which I have anxiously sought for information.

“Allow me to premise, that, by the laws of the United States, homicide is divided into two classes, justifiable and unjustifiable. The public executioner, who takes away the life of a criminal in the course of law, the soldier who kills an enemy in battle—each of these commits a homicide, but it is a justifiable homicide. So, also, it is justifiable homicide to kill a robber who is breaking into my house; and it is, by the laws of the U. States, justifiable homicide to kill a man who attacks me with weapons or with missiles endangering life, and under circumstances in which the homicide is on my part a necessary act of self-defense. The assessors called in by the American consul, to aid him in ascertaining the facts, have found that the killing of Sue Aman was (according to the principles above detailed) a justifiable act of self-defense.

“I have carefully considered the evidence in the case, as reported to me by the consul, and I find myself compelled, by the force of the evidence submitted, to say to your excellency, that I adopt and approve the judging of the gentlemen who officiated on the occasion; for I am constrained to repeat to your excellency, that the mob who wantonly attacked the foreigners, and the police who culpably neglected their duty in the matter, are the parties really to blame, and who ought to be punished, not only for the assault committed on the foreigners, but for the death of Sue Aman. For that death, the mob and the police deserve to be held responsible, in the eyes of God and of man.

"It seems to be supposed, by the lower classes of the Chinese people, that they may insult the foreigners with offensive language; that they may throw brickbats and stones at the foreigners to the peril of life, and that the foreigners are bound to peacefully submit to these injuries. This supposition is a very erroneous one. As to the Americans, they prefer to throw themselves for protection on the Chinese government; they have perfect confidence in the magnanimity of the emperor; but if the local police neglects its duty, and crowds of bad men of the populace attack them, they feel it to be their right and their duty to themselves and the honor of their country to defend themselves by force, and to repel assaults by such means as they possess, even to the taking of life.

"In the frankness and sincerity which has pervaded our correspondence thus far, I have considered myself bound to present these considerations to your excellency, in the utmost plainness, and stripped of all disguise. Happily, there is no cause to apprehend a repetition of incidents of this description. My countrymen rely in the firmness, good faith, and justice of your excellency. They remember how wisely and how well the power of imperial commissioner was exercised by you at a former period. They are now enjoying the benefit of the efficient police established by you for the temporary security of the foreign factories, and they will rejoice when they learn that such excellent regulations have been adopted for the permanent security of the factories, and for preventing all collisions between the Chinese people and the foreigners residing at Canton.

"I pray that your excellency may long continue in the tranquil and honorable discharge of your high functions; and I am, with the greatest consideration, your obedient servant.

C. CUSHING.

"To his excellency Tsiyeng, &c.

No. 5.

"Tsiyeng, member of the imperial house, connected with the commissariat of the army, governor-general, &c., &c.

"On a former occasion I received the honorable envoy's communication relative to the case of Sue Aman, a citizen of China, who was shot by a merchant of the United States; all of which I have read, and fully understand. In this case the merchant of the United States was not acquainted with Sue Aman; I have also ascertained that there was no enmity between them, nor was there any design, originally, of causing his death; but, having taken up arms with the intent to kill a man, he is rightly considered guilty. And if, after all, we pass this subject by without deliberation, it will be difficult to avoid insubordination on the part of the citizens of China, and their secretly seeking revenge, when further difficulties will arise. Now, whereas Hwang, the provincial treasurer, has transmitted a communication from your honorable nation's consul, (Forbes,) in which he states, respecting Sue Aman, that it was one "Daniel," who, in taking up arms to attack the bandits, by accident caused a wound of his body, of which he (Aman) died; and that he has taken the offender "Daniel," and delivered him over to the honorable

envoy, to be returned to his country, to be dealt with according to its laws; and that he (Hwang) has examined and ascertained that this is in accordance with the treaty; and, besides, by the provincial judge (Hwang) replying to the said consul that he examine accordingly, as behooveth me, I also reply to the honorable envoy, and request to trouble him to examine accordingly, and pray that he will favor me with an answer, in order to dispose of the case. With compliments, &c.

“The foregoing communication is to Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

“Taukwáng, 24th year, 6th month, 25th day—(8th August, 1844.)

“PETER PARKER, *Joint Chinese secretary &c.*”

No. 6.

“United States Legation, Macao, June 25, 1844.

“Sir; I have the honor to address your excellency on one other of the subjects of question between the two countries, which, as you are already informed, I omitted to embrace in the *projet* of treaty.

In the month of May, 1841, the ship Morrison, belonging to Olyphant & Co., was lying at Whampoa. The owners were citizens of the United States, peaceably pursuing their commerce, without violation of the laws of China. On the morning of the 22d, as a boat's crew were proceeding from Canton to her, they were fired upon, without cause or provocation; one of the persons on board, a citizen of the United States, of the name of Sherry, was killed; others were wounded, and thrown into prison, and treated with extreme indignity and cruelty by the authorities of the province of Canton.

“I am not aware that the persons who committed the wanton murder of Sherry, and the others who wounded, imprisoned, and insulted his countrymen on the same occasion, have ever been punished, or that, in any other way, the wrong thus done to the citizens of the United States, and through them to their government has ever been redressed.

“I submit these facts to the consideration of your excellency, in the hope and belief that you will order the whole matter to be carefully investigated, and, if the murderers of Sherry can be discovered, cause them to be punished according to the provisions for such cases made by the laws of the empire.

“I have the honor to be, with the highest respect,

“To his excellency Tsiyeng, &c.

C. CUSHING.”

No. 7.

“*Tsiyeng high imperial commissioner, &c., hereby communicates in reply:*

“I have received your excellency's communication of the 25th instant, which I have opened, and find as follows: “In the 21st year of the reign of Taukwáng, in the 4th month, a boat, belonging to my nation, running from Canton to Whampoa, was unexpectedly fired upon, and one of my countrymen, named Sherry, was killed, and the others wounded and seized and imprisoned; and request is made to have the murderer sought after and tried, and the criminals punished according to the laws of China,” &c.

“Now, in the 21st year, I had not yet arrived in Kwangtung, and, at

present being in Macao on official business, I have not brought the records of my office, and have no means of examining into the matter and replying. It appears, however, that, in the 4th month of that year, China and England were at war, and that in all the region near Whampoa soldiers and officers were placed to guard and reconnoitre, and that by these your countrymen were mistaken for Englishmen, and killed and imprisoned. But to ascertain definitively by whom at that time the death was committed, and when the imprisoned men were liberated, will be difficult.

"It will be proper to wait till I return to Canton, when I will thoroughly examine the original records, and again adjudicate the whole in an equitable manner, which, as at first, is the reply now made.

"Wishing every happiness and daily exultation, this important communication is sent to his excellency C. Cushing, &c.

"Taukwang 24th year, 5th month, 14th day—(June 29, 1844.)

"Translated by S. W. WILLIAMS."

No. 8.

"Tsiyeng, of the imperial house, governor-general of the two Kwang provinces, honorary member of the Board of Imperial Advisers, ex officio member of the Board of General Inspection, a director of the Board of War, a vice guardian of the heir apparent, and minister and commissioner extraordinary of the Ta Tsing empire, makes this clear investigation and reply to the affair of a boat belonging to a United States merchant vessel being fired upon by cannon accidentally at Whampoa, causing the death of one Shayle, (Sherry,) and also the seizing and imprisoning of others, all of which is on record.

"I, the Minister, when at Macao, received a communication from the honorable envoy, and in my first reply agreed to wait my return to the provincial city, when I would clearly examine the original records and again attend to the subject in all its details. I have now made an investigation of all the records relating thereto, and find, first, that, on the 4th month of the 21st year of Taukwang, (May, 1841,) at the commencement of war between China and England, some American merchants (Morss and his associates) took a boat, and were pulling to Whampoa, when the officers and soldiers on the lookout, erroneously supposing them to be Englishmen, attacked them, and opened upon them their thundering artillery, and seized the white men, Taylor, Miller, and Coolidge, and others, ten in all, and also a trunk and a bundle of bedding. Among these persons, three received severe wounds, and were conveyed to the rebel-quelling (Tartar) general, (Yih Shún,) who sent them to the court of the criminal judge, to be tried, clearly to ascertain whether they were truly Americans, and if, upon trial, it appeared they were not Englishmen, to set them at liberty, and to return the original trunk and other articles seized, and deliver them over to the Kwangchau fu, who should order the hong merchants to receive and return them to their owners.

"Afterwards, upon the 7th or 8th month of the same year, it appears that Mr. Morss petitioned several times respecting his account books, which he

had not been so fortunate as to recover. Upon which, Ki, the governor-general issued his edict commanding the hong merchants, Howqua and others, in his behalf, to make search and find them, and also directed the district magistrate to urge a diligent search.

"Upon the 5th month of the 22d year of Taukwáng, it appears that commodore Kearney, of the United States, made a communication, in which he stated that "Mr. Morss had lost his account books, treasure, and other articles; also, that the ten men in the boat, by the consul Delano, had been made known to the cohong, who sufficiently indemnified them for the loss of money, which indemnity had been divided and distributed among them, &c."

"Again: on the 6th month of the same year, it appears that Mr. Morss petitioned, stating "that the Chinese officers and soldiers, at the time of seizing the boat, killed a young man, a countryman of his, named Sherry; and, also, that they speared and wounded Taylor, Miller, and several others who, as then, had not received the bestowment of favor, &c." Again: governor Ki issued his edict to the hong merchants to treat them with increased liberality. Furthermore, (he observed,) the 4th month of that year was a time when the soldiers in arms were involved in great confusion, and Chinese soldiers and people were wounded and slain, the former without number, and how could they have leisure to secure and protect the people and merchants of all nations? It is only fit that each acquiesce in heaven's decree. Transmit this proclamation to Mr. Morss, for his full information."

"Shortly after, upon the 10th of the 7th month, it appears that the consul Delano sent up a communication translated into Chinese, in which he set forth that "he had received commodore Kearney's instructions to acquaint the hong merchants with this affair, and to deliberate upon and settle the indemnity for the money and account books; and that they had managed the business properly, reckoning that the hong merchants should indemnify him to the amount of \$7,800, which they had delivered over to Mr. Morss, and had received his receipt." For Tayler and Miller, who were wounded, and Sherry, who was killed, they have not received reparation; but, as his excellency the governor remarked, in his reply, "it was a time of war and confusion, when Chinese soldiers and people were wounded and slain, the former innumerable, and it is only fit that each acquiesce in the decree of heaven;" and commodore Kearney, seeing this reply was most reasonable, could not force men to make indemnity money. Now, \$7,800 have paid in full indemnity for every thing, and all having been properly and clearly disposed of, there can be no further discussion thereof. This deliberation and winding up of the subject are on record.

"I, the minister, have again examined the original petitions of Mr. Morss, which are on record, and in which he states that "Sherry received his mortal wound at Whampoa." In the statement of the honorable minister, the man who was killed was named Shayle, but that he is the same person whose case is on record, there can be no doubt: the sound of the characters being nearly the same, this discrepancy must arise from a slight mistake in the

translation. But in the time of the commencement of war, compared with a time of general peace, when there is no trouble, the affair is widely different. The Whampoa officers and soldiers who were on the lookout, and who took these Americans, apprehended them to be Englishmen, and by mistake seized, wounded, and injured them, and not on account of a clandestine quarrel. When the Chinese high officers had clearly tried them according to evidence, it was right they should set them at liberty, and they did so immediately: it was also incumbent they should make indemnity, and, accordingly to justice, they made restitution. As to Sherry, he being dead, there was, consequently, no means of making restitution.

“That which governor Ki, on a former occasion, clearly and distinctly communicated to your honorable nation’s commodore Kearney, respecting this subject, is exceedingly reasonable, that there can be no further discussion of this business, which has been deliberated upon and settled. Now, after the lapse of several years, all the Whampoa officers and soldiers having early dispersed and returned to their ranks, still more are we without the means of ascertaining truly who are the real persons who erroneously wounded Shayle, (Sherry,) causing his death; and it is right still, according to the original records, to consider the matter settled.

“If in time of general peace, when there is no trouble, the citizens of the two countries mutually beat and kill each other, still it will be right to make investigations, and according to the treaty now settled, each agreeably to the laws of his own country, to be judged clearly, and forfeit his life; and we cannot make a rule of the case now on record.

“As is reasonable, I have made a clear investigation and reply. Taking opportunity to present my compliments, and wishing you all tranquillity, as requisite, I make this communication.

“The above communication is to Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

“PETER PARKER, *Joint Chinese secretary.*”

“Taukwang, 24th year, 6th month, 13th day—(July 27th, 1844.)”

No. 9.

“United States Legation, Macao, August 20, 1844.

“The undersigned, plenipotentiary of the United States, has the honor to acknowledge the receipt of the communication addressed to him by your excellency on the 20th ult., making inquiry as to the result of the investigation in regard to the circumstances attending the death of the Chinese Sue Aman; as to which, it needs only refer your excellency to the letter of the undersigned of the 23d ultimo, which was then on its way to Canton.

“The undersigned has the honor to acknowledge further the receipt of your excellency’s communication of the 8th instant, in reply to the last named letter; and also that of the 27th ultimo, on the subject of the death of the American, Sherry.

“He takes the liberty to observe, in the first place, that the analogy, in certain points, between these two cases, did not escape the attention of your excellency.

"Sherry, it is true, was killed by Chinese soldiers in time of war; but it was not time of war with the United States. Neither my government nor its citizens had done any thing to provoke hostilities between them and the Chinese; and it was, in fact, as far as regards the rights and interests of the Americans, a condition of complete peace. Nay, they were at that time, as the records of the provincial government will show, peacefully pursuing their affairs, under specific assurances of protection and of particular good will, on the part of the Chinese.

"But, as your excellency suggests, while China was engaged in war with England, it was a period of confusion, which is to have its weight in estimating the degree of culpability to be attributed to those soldiers who killed Sherry. This may well be admitted; but it is equally true that, when the factories at Canton are attacked by rioters, and the lives of the foreign residents endangered thereby, a condition of quasi hostilities exists, and consequent confusion, which requires to be taken into account, in forming a true judgment of the act of killing Sue Aman.

"Inasmuch as Sherry was unquestionably a person wholly innocent, and the consideration that the parties who killed this innocent man did so through misapprehension, is to be held a sufficient excuse for them, then, upon your excellency's own view of the law of homicide, the rule of life for life does not apply to the case of firing at and killing the wrong person by mistake; which, upon the facts alleged by your excellency, is as truly the case of Sue Aman as that of Sherry.

"Your excellency adduces certain acts of Mr. Mors and of commodore Kearney, having relation to the general transaction of which the death of Sherry was a part; but the undersigned is instructed that neither Mr. Mors nor commodore Kearney did or could adjust this particular matter of the killing of Sherry.

"Your excellency further suggests, that two or three years have now elapsed since this affair, while that of Sue Aman is of recent occurrence. As to which it need only be observed, that no lapse of time suffices, either in China or in the West, to withdraw a case of unpunished crime from the animadversion of the officers of government. Both cases occurred prior to the signature of the treaty of Wanghiá. If that treaty is to have a retroactive effect, and its provisions be applied to the case of Sherry, so ought they to be applied to the case of Sue Aman. But the undersigned had flattered himself that, with the conclusion of that treaty, all past grievances on either side would be swept away into oblivion; without which, it would be the duty of the American government to call up anew the fact of the injury done to its honor and sovereignty, by the imprisonment of the consul and other citizens of the United States, under the orders of the imperial commissioner Lin.

"Your excellency's communication of the 8th instant brings into view another class of considerations, which demands the notice of the undersigned.

"That communication assumes, notwithstanding the documents, and the conclusions thereon, which the undersigned had the honor to submit on the

23d ultimo, that the person who killed Sue Aman had committed a crime, for which he is to be punished by his government.

"The undersigned feels called upon to repeat, therefore, that, upon a full investigation of this case, it has been represented to him as one of justifiable homicide, and not murder.

"And the further prosecution of this question on the part of the Chinese government will, of necessity, force that of the United States to recur to the causes of complaint set forth in the letter of the undersigned to your excellency of the 22d of June last: and it will become requisite for the American government to make a formal demand on that of China, for the punishment of the rioters who attacked the flagstaff of the United States at Canton, in May last, as well as of the rioters who forced themselves into the factory grounds and attacked the foreign residents in this very affair of June. It would also be requisite to enter into discussion of the fact of the neglect of the local authorities, at and before those occurrences, to establish a proper police in the neighborhood, to restrain, detect, and punish evil-disposed persons of the populace. Nothing could be more disagreeable to the undersigned, or to his government, than to be constrained to call for satisfaction on these points. And it could not fail to be unwelcome and inconvenient to your excellency. You have had occasion, in more than one communication, to allude to the uneasy spirit and to the *exigence* of the people of Canton. And yet so high and so firm are the principles of justice, by which your excellency is guided, that if the question were pressed, you could not refuse to inflict exemplary punishment on the rioters and the local authorities, before expecting or demanding any punishment of foreigners who had become involved in difficulty in the act of defending their lives against this permitted violence of the subjects of China. All which must inevitably tend to aggravate, rather than to allay or dissipate, the dissatisfaction at present existing among the people, and of course to add to the embarrassments which this untoward affair already occasions to your excellency.

"As to the communication of the consul, (Mr. Forbes,) quoted by your excellency, there must be some misapprehension; for the undersigned is informed that Mr. Forbes merely intended to state, (and this he did at the instance and request of deputed officers of your excellency,) that the affair, *not the person*, had been committed to the undersigned, it being under discussion between the commissioners of the two governments. For, upon the information at present possessed by the undersigned, no crime has been committed, and of course no criminal has been delivered up to him; whether of the name of Daniel, or what other, of which the undersigned has no exact knowledge.

"Considering the cordial understanding of your excellency and himself on all other points, and the readiness with which so many other questions of much greater moment have been adjusted, the undersigned regrets that there is ground for future discussion between us of the case, either of Sherry or of Sue Aman. In each case, satisfaction is asked for a human life taken. In regard to this, your excellency has the advantage of being able at any time, after a

short interval, to learn the pleasure of the emperor, while it requires much greater time to consult the president of the United States; and, by the laws of the United States, no question involving the life of a citizen under those laws can be determined ultimately, without reference to the president. The undersigned hopes soon to have it in his power to report to his government the result of his mission. And, in order that these two similar and associated questions, of Sue Aman and of Sherry, may be disposed of (as between your excellency and himself) in the same spirit of harmony and regard which has happily attended all other questions between us, the undersigned reserves the final decision of this matter until he can learn the pleasure of the president of the United States in relation thereto; confident that, in this way, the fullest justice will, sooner or later, be done to the rights and reasonable expectations of both governments.

"The undersigned renews to your excellency the assurance of his most distinguished consideration.

C. CUSHING.

"To his excellency Tsiyeng, &c.

ART. IV. *Toleration of Roman Catholicism, by a special letter from their excellencies, Kiyng governor-general of Kwángtung and Kwángsí, and Wáng Ngantung governor of Kwángtung.*

DURING this month we have received two communications from Shánghái, one from the Rt. Rev. bishop Boone, and the other from the Rev. Dr. Medhurst, both having reference to public documents touching the subject of toleration. The former is dated on the first instant: the bishop says, "A few days since a paper came into my hands which defines the religion of the Lord of heaven, to be the religion of those *who worship God, and who venerate and make offerings to the cross, pictures and images*; and these are the persons, and *these only*, Kiyng now says, are the ones tolerated by the former decree. Consequently Protestants are excluded." On good authority we have heard it declared, as coming directly from his excellency the French commissioner, M. de Lagrené, that the decree for toleration was designed to be universal, at least so far as to include Protestants as well as Roman Catholics. The authenticity of the decree having been denied, the editor of the Chinese Repository addressed a note to H. E. M. de Lagrené, on the eve of his departure for the north, requesting that it might be made public by the proper authorities. To that note no answer has as yet been received. The request was made on the supposition that the tolera

tion was universal, including both Catholics and Protestants. At whose instance "the public letter from Kiyng" was obtained, we know not, nor have we seen the original, the Chinese text, of the intendant's proclamation. Had we it, we would gladly publish the words we have marked by italics. We did believe, and we will still suppose,—until we know to the contrary,—that the French commissioner intended the act of toleration should be universal, so as to include Christians of every name.

Dr. Medhurst's letter, under date of Nov. 12th, 1845, and addressed to the editor of the Chinese Repository, here follows.

Dear Sir,—The subjoined proclamation has been posted up on the walls of Shánghái; I have thought proper, therefore, to translate it for your pages. The former proclamation of the imperial commissioner Kiyng has not, it appears, been thought sufficiently explicit by the Roman Catholics, and they have obtained this further public letter, explanatory of their religion, and defining the same. I need hardly observe that the description, here given, of the religion of the Lord of heaven necessarily excludes Protestants, as they do not venerate the visible cross with pictures and images, and therefore are not included in the benefits of the proclamation issued by the imperial commissioner. As the English nation which first obtained a treaty with the Chinese, and the American people who concluded the second contract with this government, are both of them numerically and essentially Protestant, it would appear that their rulers and representatives should see to it, that the subjects of their respective states be not excluded from advantages which the representatives of a Roman Catholic nation have obtained for their fellow countrymen. All we want is fair play, and no favor, with equal privileges and universal toleration; and the interests of truth may then be safely left to its own force and efficacy. Humbly hoping that the publication of the subjoined paper may lead to the equal toleration of all professing Christian in their efforts to spread divine truth among the Chinese. I remain,

{ Shánghái, Yours respectfully, W. H. MEDHURST, SEN.
 { Nov. 12th, 1845.

Kung Múyun, intendant of circuit for Súchau, Sungkiáng, and Táichau, makes this further proclamation.

Whereas he has received from Pihcháng, governor-general of Kiángnán, and from Wán, lieut.-governor of Kiángsú, an official communication, dated the 29th day of the 8th month, acknowledging the receipt of a public letter from Kiyng, imperial commis-

sioner, and governor-general of the Two Kwáng, in conjunction with Hwáng, lieut.-governor of Canton, respecting the exemption from punishment of those subjects of the empire who profess the religion of the Lord of heaven, and practice virtue—

Therefore, he extracts the following paragraph. “ ‘ Already have I, the imperial commissioner memorialized the throne and received the vermilion reply, acceding to my request; on the receipt of which I, the imperial commissioner, respectfully recorded it, and communicated the information to the various officers under my control, that they might all reverently comply, as is on record. Now it appears to me that the religion of the Lord of heaven mainly consists in exhorting to virtue and departing from vice, and thus those who profess this religion should make this their main concern; but on the former occasion we have not been sufficiently explicit, and it is to be feared that obstructions would arise in the management of the affair throughout the various provinces, and therefore we now explain, that the religion of the Lord of heaven consists in periodically assembling for unitedly worshiping the Lord of heaven, in respecting and venerating the cross, with pictures and images, as well as in reading aloud the works of the said religion; these are customs of the said religion in question, and practices not in accordance with these cannot be considered as the religion of the Lord of heaven. Since now it has been granted to exempt the adherents of this religion from punishment, all those who assemble for unitedly worshiping the Lord of heaven, for respecting and venerating the cross, with pictures and images, for reciting the books of the said religion, and for explaining their doctrines and exhorting to virtue, these are professing the said religion and practicing virtue, and must not be prohibited or hindered; and wherever people set up places for venerating and honoring the Lord of heaven, for uniting in worship, and for exhorting to goodness, they may in this respect follow their own convenience. But it is not allowable for them to collect together people from distant villages, thus forming themselves into bands, and inciting each other to evil, all which practices are in contravention of the established laws of China. Should, therefore, any lawless fellows, borrow pretexts from the profession of religion and from cabals for the purpose of practicing evil; or should the adherents of other religions, taking advantage of the religion of heaven's Lord being recently exempted from punishment, by a gracious decree of the emperor, think of treading in their former muddy footsteps, and speculate upon escaping with impunity, they will all be brought

under the category of borrowing pretexts from religious scruples with the view of practicing wickedness, and be punished for their offenses according to the originally existing laws. Besides therefore that we, the imperial commissioner, and lieutenant-governor, prepare a memorial and report to this effect, we make known to all the civil and military officers under our control, that they universally examine, in order that they may arrange matters accordingly, and bring things to one common standard.' This public letter coming before us the governor and lieutenant-governor, we have decided upon issuing this announcement, and hereby enjoin upon all our subordinates, that they thoroughly examine and act accordingly; do not disobey."

I the intendant, receiving the above communication, now issue this proclamation, to which obedience is enjoined.

Taukwáng, the 25th year, the 10th month, and 3d day. (Nov. 2.)

ART. V. *Letter to the Emperor of China from the president of the United States of America, written at Washington, 12th July, 1843.*

I, JOHN TYLER, president of the United States of America—which states are : Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, Ohio, Louisiana, Indiana, Mississippi, Illinois, Alabama, Missouri, Arkansas, and Michigan—send you this letter of peace and friendship, signed by my own hand.

I hope your health is good. China is a great empire, extending over a great part of the world. The Chinese are numerous. You have millions and millions of subjects. The twenty-six United States are as large as China, though our people are not so numerous. The rising sun looks upon the great mountains and great rivers of China. When he sets, he looks upon rivers and mountains equally large in the United States. Our territories extend from one great ocean to the other; and on the west we are divided from your dominions only by the sea. Leaving the mouth of one of our great rivers, and going constantly towards the setting sun, we sail to Japan and to the Yellow sea.

Now, my words are, that the governments of two such great countries should be at peace. It is proper, and according to the will of heaven, that they should respect each other, and act wisely. I therefore send to your court Caleb Cushing, one of the wise and learned men of this country. On his first arrival in China, he will inquire for your health. He has strict orders to go to your great city of Peking, and there to deliver this letter. He will have with him secretaries and interpreters.

The Chinese love to trade with our people, and to sell them tea and silk, for which our people pay silver, and sometimes other articles. But if the Chinese and the Americans will trade, there shall be rules, so that they shall not break your laws or our laws.—Our minister, Caleb Cushing, is authorized to make a treaty to regulate trade. Let it be just. Let there be no unfair advantage on either side. Let the people trade not only at Canton, but also at Amoy, Ningpo, Shánghái, Fuchau, and all such other places as may offer profitable exchanges both to China and the United States, provided they do not break your laws nor our laws. We shall not take the part of evil-doers. We shall not uphold

them that break your laws. Therefore, we doubt not that you will be pleased that our messenger of peace, with this letter in his hand, shall come to Peking, and there deliver it; and that your great officers will, by your order, make a treaty with him to regulate affairs of trade—so that nothing may happen to disturb the peace between China and America. Let the treaty be signed by your own imperial hand. It shall be signed by mine, by the authority of our great council, the Senate.

And so may your health be good, and may peace reign.

Written at Washington, this twelfth day of July, in the year of our Lord one thousand eight hundred and forty-three. Your good friend.

ART. VI. *Journal of Occurrences: religious processions; stipulations of the treaties with China proclaimed; Lin's cyclopaedia of geography; military fêtes at Peking; commissioner Everett returned to the U. S. A.; K'ying's visit to Hongkong; missionary intelligence; increase of Indian opium.*

On the 14th inst. public honors were paid to *Tien hau niang niang*, her ladyship the queen of heaven. At an early hour the procession formed in front of her temple, near the imperial landing place. Handbills had been circulated some days previously, naming the streets—one hundred in number—through which it was to pass: Along these the idle vulgar of the whole city congregated, covering all the houses overlooking the way. The pageant consisted chiefly of young men. Several horses were in the train. On some were blooming lads; and on the others were infamous females. Bands of musicians and all the paraphernalia of the goddess formed parts of this religious parade. Festivities closed the day, not un-mixed with debaucheries and drunkenness.

Proclamations, embodying the principal stipulations of the treaties with England, the United States of America, and France, dated Oct. 30th, and stamped with the seals of the prefect of Canton, have appeared during the month; and thus far have been with scarcely an exception, either torn down or defaced by the populace. This does not look well. However, the tone of popular feeling towards foreigners is gradually improving.

A copy of Lin's cyclopaedia of geography has just come into our hands, and we will give some account of it next month. It is a novel work, comprised in twenty volumes.

The gracious military examinations in Peking have closed, and sixty-six competitors have been raised to the rank of *kujin*, "promoted men." Three of these only are from the province of Canton. A rumor was current here some days ago of a serious affray between the military cadets of *Shángtung* and *Kwángtung*, in which, as the story went, more than twenty of the *Shángtung* men were killed.

The hon. Mr. Everett, it is said, has returned to his country without having doubled the Cape of Good Hope. The time, 18 months, specified for the exchange of treaties, terminates January 3d, 1846. Commodore Biddle, it is said, will bring on the treaty.

His excellency *K'ying* left Canton early on the morning of the 20th to visit the new colony of Hongkong.

The Rev. Dr. Legge and family embarked on the 20th in the Duke of Portland for England from Hongkong. The Rev. Messrs. Smith and Hines, with their families, from the the Sandwich Islands; the Rev. Mr. J. T. Jones and family, from Siam; and the Rev. Mr. Doty and Dr. Hepburn from Amoy; with several children; are now in our neighborhood seeking opportunity to return to their native land.

Increase of Indian opium. The following brief notice supplies, in part, a deficiency in our pages of information regarding the product of increase of Indian opium. We learn that the moral bearings of this subject are likely to be agitated again soon in England.

Opium. A friend, a correspondent in Malwa, has requested us to assist his statistical researches by a memorandum of the quantity and value of opium exported from Calcutta during the last twelve years. We annex the statement, and would ask him to evince his gratitude for our exertions by putting us in possession of the facts which he may elicit during the inquiry, and thus enable us to comprehend more fully than we do, at present the bearings of the opium question. He must be aware that the opium trade is in some measure in a state of transition. An additional duty of 100 Rs. a chest has been already imposed on the Malwa opium exported through Bombay, and there is no reason to conclude that the addition is final. If the western article will bear a greater pressure, there are no considerations to prevent its imposition. The appeal to the Court of Directors against the tax will fail, as a matter of course. Such representations have never been remarkably welcome in Leadenhall Street; and arriving as this will do so soon after the recent act by which additional duties to the extent of thirteen lacks of rupees have laid on the import of British goods into India, it is not difficult to anticipate its fate. Our Malwa correspondent must, therefore, bear in view the two facts, that on the one hand the Malwa opium is likely to be saddled with fresh duties at no distant period; and, on the other, that the manufacture of opium at this presidency is to be increased it is said in the present season to about 1500 chests; and that the out-turn of the year will probably not fall short of 23,000 chests. If opium should fetch the same price next year which it has done in '45, the addition to the public revenue from increased production here, and increased duty in Malwa, will be about thirty-four lacks of rupees. But, if the process of a double increase should be carried forward, and if the result should be, the exportation of 30,000 chests of Behar and Benares opium from hence, and a corresponding reduction in the quantity exported from Bombay, the consequences will be seriously felt in Malwa; and it is chiefly in reference to the interests which may be affected by this mutation that we ask the explanation of the friend to whom we give the following schedule:

	<i>Chests.</i>	<i>Value.</i>
1833-34,	12,006,	1,24,03,820.
1834-35,	10,995,	1,07,95,492.
1835-36,	14,851,	1,83,34,822.
1836-37,	12,606,	1,80,15,422.
1837-38,	19,600,	2,12,92,386.
1838-39,	18,212,	1,44,90,478.
1839-40,	18,965,	79,73,980.
1840-41,	17,356,	1,13,90,313.
1841-42,	19,172,	1,40,01,281.
1842-43,	16,670,	1,72,77,532.
1843-44,	17,774,	2,33,83,054.
1844-45,	18,792,	2,43,94,392.

This account is drawn up from the Commercial Annual; and does not come down lower than the close of the official year. The entire exports from Bengal of the season of 1844-45 has been 21,526 chests. *Friend of India, September 25th, 1845.*

CHINESE REPOSITORY.

VOL. XIV.—DECEMBER 1845.—No. 12.

ART. I. *Second war with China: causes that may lead to such an event; with remarks on the ways and means requisite to avoid hostile collision.*

WAR with China was long predicted. To those most intimately acquainted with the structure and disposition of the imperial government, hostile collision long seemed inevitable. Few, however, were willing to hold the opinion, that it was necessary, or that it could be justified. It was an event which all, both Chinese and foreigners, equally dreaded and deprecated. War however came—it came indeed without the usual formality of declaration, but not unattended with its accustomed horrors. Solemn lessons were given, were written in blood, and they will be by some long remembered. Yet still it remains to be seen,—or at least, it requires more penetration than we possess—to determine, whether or not the evils which led to it have been so far removed or modified as to preclude the expectation of its recurrence at no very distant period. On the 31st of this month the last money payment is to be made, and Chusan forthwith evacuated. Will both these stipulations be kept? We think they will. The Chinese are known to be anxious to complete the payment of the twenty-one millions; and the only reason, we know of, for retaining Chusan is the exclusion of foreigners from the city of Canton. In closing the gates of this city as they do the Chinese are acting contrary to the spirit of all their late treaties. This conduct is unreasonable, foolish, childish, reprehensible, a sufficient cause for remonstrance, but not, we think, for retaining Chusan.

Regarding the continued occupation of that island much has been said, and a good deal written of late. We quote from the papers of the day enough to show the bearing of public, popular opinion. And our first quotation shall be from the *Friend of India*, for September 18th, 1845. The editor says :

“Perhaps some of our readers may remember that several weeks ago we pointed out the conveniences which Chusan presented, from the salubrity of its climate, its safe and capacious harbor and above all its geographical position, in the immediate neighborhood of the most wealthy and populous provinces of the Chinese empire, for the establishment of a British colony. We ventured to predict that under our auspices, it would soon become one of the largest commercial marts in the world, while at the same time it would enable us to hold the empire of China in check, and materially subserve the interests of peace. Soon after, we found it mentioned in the *Hongkong Gazette* that Mr. Montgomery Martin, the treasurer of the colony, was about to proceed to England by way of Bombay, and we suggested that his voyage might have reference to the Chusan question. We now find that the same opinion has been entertained by the *Courier*, since the arrival of Mr. Martin at Bombay. Our contemporary states that “the object of his journey is to induce H. M. government to give up Hongkong again to the Chinese, and to take in lieu the island of Chusan, which it is now found is much better adapted for the purposes of trade, more healthy, and unquestionably more productive. While Hongkong is a barren rock, Chusan is quite the reverse, and would produce rice enough to support a very large population.” He also confirms our assertions regarding the views of the French. “We have heard it hinted that on our evacuating Chusan, the French are ready and determined to take possession of the island, *vi et armis*, if there should be occasion for the display of force. Any such measure, however, we think would be sure to create a dispute between the British and French governments, and we are inclined to think the latter would not risk that measure: they might nevertheless possess themselves of this fine island by purchase or negotiation, and thus quietly take that prominent position in China for which we have fought, and which we must be prepared to maintain if any good is to come of the War in China.”

“Thus, it appears, that the question of acquiring Chusan, by negotiation or purchase, and, if necessary, to exchange for it the island of Hongkong is to be brought immediately under the consideration of the ministry. It is possible, that after the sums which have been ex-

pended at Hongkong, they may be unwilling to relinquish it; but, even as a matter of economy, it would in the long run be found judicious to sacrifice the money which has been sunk upon it, if there be no other means of obtaining possession of the other island which is in every respect so much more eligible. It would even be cheap to indemnify the merchants for the sums which they have laid out in warehouses, in order to secure the removal of our commercial establishments to a spot where they will enjoy such pre-eminent advantages. But if we could obtain the island of Chusan without the cession of Hongkong, it would be more advisable to keep both, and to make the former our head-quarters. We hope the arguments which Mr. Montgomery Martin may urge in favor of the measure will find favor with Lord Stanley, and that Sir John Davis will be instructed to use every effort in his power to obtain it."

Our second quotation, from "the *Friend of China and Hongkong Gazette* for October 18th, 1845, is as follows:

"There are many rumors as to the object of Kíying's intended visit to Hongkong. We cannot flatter ourselves that it is a mere visit of ceremony to Sir John Davis, or that it is from a desire to witness the improvement of Hongkong since he last saw it as the guest of his friend Sir Henry Pottinger. The most probable conjecture is that Kíying comes to negotiate, there being many important matters yet to settle between Great Britain and China.

"It is evident that on the part of the Chinese the treaties formed with Sir Henry Pottinger have not been kept, nor do we believe there is any intention to abide by them except on compulsion. The British government (and in fact all foreign powers trading to China) have three specific grievances to complain of, each of which will justify strong measures, and we have reason to believe that, acting under positive instructions from home, Sir John Davis has addressed himself to the government of China in terms which demand immediate attention, and hence most probably the visit of Kíying, who comes to treat with the "barbarians" in their own colony.

"The first ground of complaint is restrictions put upon foreigners at Canton, which are quite as great as they were before the war. The Chinese, under the plea that they cannot restrain their people from insulting foreigners, keep them confined in small badly aired factories, injurious to health, and entailing upon them a great degree of personal discomfort. This is a mere continuance of the policy of the government, which from the first intercourse with western nations, has endeavored to degrade the strangers in the eyes of their own

people. It is a breach of the treaty which merits every attention. We do not place the slightest belief in the assertion that the government of China cannot protect strangers from the aggressions of its subjects. A government strong enough to hold together a dominion so extensive as China, with a population of three hundred millions, cannot with truth assert their inability to protect inoffensive foreigners resident at five of their ports. The extract from Mr. Alcock's dispatch shows that, when the Chinese authorities have a will, they have their people under complete control and foreigners need dread no public outrage being committed upon them. The remonstrance to the authorities of Fuchau fú drew forth three proclamations which were extensively circulated in the city and suburbs, and foreigners ceased to be insulted—similar documents would have a similar effect in Canton.

“The second ground of complaint is the obstacles thrown in the way of trade at Fuchau fú. From this port much was expected, and the extension of its commerce is so intimately connected with the prosperity of Hongkong that it becomes a matter of much local importance. Situated in one of the first tea growing districts in China, with a large population either within the walls of the provincial city, or resident in that rich district which is intersected by the numerous tributaries of the Min, Fuchau fú offers natural advantages for foreign commerce only exceeded by those of Canton and Shánghái. It has been the policy of the Chinese to throw obstacles in the way of trade, and until very recently the port may have been closed for any advantages commerce derived from it. A late remonstrance has had some influence upon the authorities and suddenly vessels that for weeks could not sell a piece of goods were enabled to dispose of a quantity, which shews that if unrestrained the populace of Fuchau fú will bargain with foreigners. In addition to the desire to restrict foreign intercourse to as few ports as possible, and at these ports to circumscribe the locomotive propensities of strangers, there are two causes which lead to the desire of checking a direct trade with Fuchau fú. First, were tea brought forward and sold at the new port the government would lose the duties on inland transit; and second, the tea merchants in Canton will use all their influence to turn commerce from the new channel. These are not slight difficulties, but they may be overcome. As refers to Hongkong it is evident that trade with Fuchau fú will be direct with this colony. The river Min has not sufficient water for ships sufficiently large for a foreign voyage—at least near the city—and trade will probably be in

coasting vessels which receive their cargoes from the stores here and return with produce for transhipment.

“The third ground of complaint is the unfair interpretation which has been put on those clauses of the supplementary treaty which refer to the suppression of piracy. Sir Henry Pottinger, believing that the Chinese would act in perfect good faith, and anxious to suppress the numerous piracies committed by native vessels, agreed to two clauses of the supplementary treaty, by which no native vessel was to be admitted to this harbor without a special clearance from one of the five ports with permission to come to Hongkong; he further agreed that all vessels should be boarded by a British official, and vessels not having the pass, should be handed over to the Kaulung authorities, where their fate would be certain. This part of the treaty was widely promulgated, and in consequence few native vessels enter without the chop, as the custom-house officers of the five ports take care that they do not get one. *We believe that in no one instance has a pass been granted to trading vessels wishing to visit Hongkong*—they pass through our harbor on their passage to and from Canton or Macao, keeping well on the other shore, but they dare not anchor. The colonial government, aware of the bad faith of the Chinese on this point, have lately permitted vessels to come without the pass, and some weeks ago about a dozen junks from Canton to Formosa and other places made this an intermediate port to receive cargoes purchased in Canton. This circumstance gave cause to some incorrect statements as to our local trade which we regret to see transferred to a paper of such a standing as the *Friend of India*. The truth is sufficiently well known here—the vessels had not port clearances for Hongkong, nor as we before stated, do we believe that a single instance is on record of a Chinese trading vessel's having arrived with such a document.

“These are the grievances to be redressed, and against them the Chinese can solely charge us with a breach of faith in not keeping a man of war at each of the ports as agreed to; but by this we are the sufferers. In every other particular our consuls have invariably shown a desire to protect Chinese interests, even at times to the injury of their countrymen. In demanding redress, we presume that Sir John Davis has been instructed to declare that failing a compliance, Chusan will be declared forfeit, and permanently retained as a British possession. Considering the value put on the Island, we apprehend that such a threat will not be unavailing, We would insist upon foreigners having access to the city of Canton, and also to the country

in the vicinity, holding the government responsible for the actions of their servants, and Chusan the forfeiture if they insulted or mal-treated any foreigners. The same with reference to Fuchau fú, also the removal of all restriction upon commerce, and a perfect freedom to be given the merchants to trade with strangers. As regards Hong-kong the restrictive clauses of the supplementary treaty require to be cancelled, and an edict issued *in good faith*, declaring that native boats from all parts of China have permission to visit the Colony.

“In these demands there is nothing unreasonable, and fortunately we can force a compliance with them. It may be necessary to retain Chusan for six or twelve months, or until it is made evident that China is keeping the treaty in perfect faith. We are by no means blind to the importance of Chusan, and its value to a great naval and commercial country; but we trust such considerations will never induce Great Britain to retain it in violation of the treaty. It is true that the Chinese have violated that treaty, but this is not an excuse for a permanent possession, though it affords good ground for holding it as a temporary pledge. We do not think that China would cede the island for a pecuniary consideration; but she may possibly be induced to open it to foreign trade, and this the more especially that it draws foreigners from Ningpo. This may also be a matter for arrangement between the two envoys.”

Our next and final quotation we make from the “China Mail” for the 27th of November, and we leave our readers to form their own opinions respecting the views and sentiments set forth in each of the three respective extracts. The editor of the China Mail thus proceeds:

“An article lately appeared in the Friend of India, which, though occupying five columns of that paper, affords no very satisfactory answer to the question with which it starts “What is to be done about Chusan?” We can hardly believe that it is from the pen of the editor himself, and are inclined to suspect, from its loose assumptions and the inconclusive reasoning by which they are attempted to be supported, with the high coloring which pervades the whole article, that it has been suggested, if not written by a gentleman better known as an author than an authority. At all events it is remarkable that this and other articles echoing his sentiments on the subject of Chusan, should have found their way into the newspapers of India just about the time he was himself there on his way home from China. We are told by a Bombay paper, quoted in a subsequent number of the Friend of India, that the ‘object of Mr. Mont. Martin’s journey

is to induce Her Majesty's government to give up Hongkong again to the Chinese, and to take in lieu the Island of Chusan, which it is now found is much better adapted for the purposes of trade, more healthy, and unquestionably more productive. While this is a barren rock, Chusan is quite the reverse, and would produce rice enough to support a large population.' This is about the coolest mode of expressing a cool proposal that we remember to have met with, and one is puzzled whether most to admire the effrontery of the person who first suggested it, or the ignorance of those who coincide with him. But though the ex-treasurer's opinions as to the superiority of the one island to the other are pretty notorious, we cannot believe that as a practised writer and man of the world, he would put them in this shape. Besides he must know the Chinese too well to suppose they would be deluded into the arrangement, and he is too honorable-minded a man to encourage the idea that we ought to compel them to make such a bargain, even were it for the mutual benefit of both parties, which we utterly deny. The large sums which have been expended on Hongkong, have not greatly increased its value for Chinese successors; and in a commercial point of view it is at best doubtful, as we shall immediately shew, that Chusan presents any special advantages for us; while as a military station it could only be maintained at an expense which parliament would not be inclined to pay.

"But were the place El Dorado in resources, as well as Montpellier in salubrity, there are higher considerations, which ought to actuate us in our amicable relations with a great but jealous people in the beginning of their intercourse with the civilised world; and we sincerely trust that whatever might be the advantages of possessing Chusan, or however plausible may be the arguments upon which a claim to its retention could be asserted, they will not be deemed sufficient to compensate the certain and deserved imputation of bad faith. It may be no easy matter to restore a good understanding should it once be broken up; while it will be time enough to consider in what way we can fairly amend our position with the Chinese, when they again afford us just cause of quarrel. And in the meanwhile we have no earthly fear of the bugbear held out in the Indian papers, that the tri-colored flag or the star-spangled banner will float upon the walls of T'inghái as soon as the ensign of England is removed.

"But the fact is, the Chinese have exhibited no desire to infringe the stipulations of the treaties they have made with England, and so far as they are concerned, it would be difficult to point to any compact between European nations that has been observed in the

same integrity. The slight impediments we have occasionally met with at the northern ports are not so great as might reasonably have been anticipated upon foreigners coming into personal contact with an exclusive people, who have been taught to regard other nations with greater contempt than the Romans did those whom they also styled barbarians. The blame, too, such as it is, must lie with the rabble, because the Chinese authorities on all occasions when well grounded complaints have been brought under their notice, have adopted prompt measures to remedy them. For proof of this we would refer especially to the documents which have from time to time appeared in our columns relative to Amoy and Fúchau fú; and if at the more important mart of Shánghái our commerce has been unnecessarily shackled, this, if we are rightly informed, is attributable to the pragmatical restrictions of our own authorities, and not to any measures originating with the Chinese, who seem really desirous of cultivating a good understanding with foreigners. As for Canton, we have recently endeavored to shew that if the facilities we enjoy there are not so great as our position at the close of the war entitled us to claim, they are all that were stipulated for by treaty; and if greater are necessary for our trade, the blame for not securing them rests with ourselves.

“From all the information we have been able to obtain, we are convinced that the commercial facilities of Chusan have of late been as greatly overrated as its character for salubrity was at one time decried. Immediately after the war, and previous to the opening of the northern ports, a considerable business was done at Chusan; but subsequently the trade dwindled away by degrees, until now Opium is almost the only article that finds a market. But indeed there cannot be said to be any market for consumption at Chusan,—the local wants are of the most trifling kind, and the bulk of the goods hitherto sold there have been conveyed clandestinely in native craft to other places on the coast and upon the rivers. Certain it is that at Ningpo, where the only attempt to establish a commercial house has been unsuccessful, goods bought at Chusan have been again offered by the native dealers. The opportunities for smuggling have hitherto given Chusan, as a station for foreign trade, any importance, however small, it can boast of; but were our continued access to it guaranteed, and the same mode of levying duties as at the other open ports established, there would be no inducement to purchasers to go there for goods, which they could buy on the same terms at Ningpo or Shánghái. Chusan with all its admitted fertility, salubrious climate, and external

beauty, produces nothing suited to European markets. Alum and camphor are its chief exports, and these are not indigenous, for the latter is brought from Japan and Formosa, and may more readily be procured—that of Japan at Shánghái, and that of Formosa at Chinchew and other places on the coast. The alum is brought principally from the provinces of Fukien and Chekiáng, and is obtainable at Chusan on better terms than at the open ports, only because, being a smuggled article there, it is subjected to neither export nor import duty. It is as a smuggling station, in short, that Chusan would be likely ever to become of importance, whether it were formally ceded to us, or we were allowed to trade at it by sufferance; and it is not improbable that its advantages in this point of view being known, the opium clippers, aided by the Chinese dealers, and winked at by the Chinese authorities, will still contrive to carry on considerable traffic.

“ In one respect the trade of Chusan has decreased since we took possession of it. Previous to the war it was the granary of the north, and our troops on entering the city found a large quantity of grain stored at Tinghái; but this branch of commerce has since been comparatively insignificant. Should the former order of things be restored, however, it may be presumed that it will revive; and were we suffered openly to visit the port, it is probable the grain junks would take off a quantity of our manufactures, in preference to going elsewhere to procure them. Already there are symptoms of improvement, for we learn that during the last six months, possibly as much from the immediate prospect of our evacuation, as from a growing confidence in our rule, the number of grain-junks at Tinghai exceeds that of any similar period since the island came into our temporary possession.

“ But is the trade of a fleet of grain junks—or the dreams of enthusiasts—or unworthy schemes of territorial aggrandizement, to weigh with us in a matter affecting the national honor, which is our best guaranty for the continued enjoyment of the privileges we now enjoy? It is the reputation as encroachers we have earned in India which has been one main cause of these being so long denied, and so reluctantly conceded. If Britain see them gradually and peaceably extended, she will scrupulously keep faith with Chinese; and therefore we believe the only answer that can fairly be given to the question “What is to be done with Chusan?” is “Give it up!” for though now represented as a paradise by those who would seek excuses for its inglorious retention, the fruits we should there gather would probably turn out nothing but apples of Sodom, fair outside, but rotten within.

We now proceed to specify some of the causes that may lead to a second war with China. The stipulations — for an indemnity of twenty-one millions of dollars to be paid to the British government, and for the evacuation of Chusan, both provided for in the treaty of Nanking, will doubtless be kept. Possibly it may be otherwise. And should the last instalment be withheld, or the island of Chusan retained, long beyond the specified time, the 31st of this month, either of these may lead to hostilities. We wait with some anxiety, therefore, to see how these matters — the closing scenes of the first war with China—will be wound up. We see no reason for entertaining the opinion that Great Britain will seek opportunity to retain Chusan; nor do we believe the Chinese government will, on their own part, purposely allow any ground on which to raise a claim for its retention.

Possibly, also, the opium question may be again agitated. In England it most surely will be, in its *moral*, if not in its political bearings. In China, after Liu's signal discomfiture, few will be found to raise their voices, where they are sure public opinion will be so strong against them. The "oozing out of fine silver," a most grievous matter to the imperial government, may yet revive Hiu Naitz's scheme for legalization, and the drug, as of old, become a legitimate source of revenue.

Rising of the populace, much dreaded by the Chinese government, is not to be unheeded by foreigners. Their demolition of a part of the foreign factories, and their armed hosts on the heights in the rear of the city, in 1842, are specimens of what may again occur. This government is strong, and yet weak,—strong when backed by popular sentiment, but almost powerless when it has to act against the *vox populi*. Large masses of the people thrown into commotion, and once turned unrestrained upon foreigners, the destruction of life and property would be dreadful. And indemnity being refused, on the part of the Chinese people, the treaties of perpetual peace would scarcely be sufficient to preclude the presence of armed expeditions to secure redress from the constituted authorities.

Ignorance on the part of Chinese statesmen — their want of correct information regarding the policy of all foreign countries — is more to be dreaded than popular tumults. In the cabinet and councils at Peking, it has been said, his imperial majesty, "Reason Glory," has not a single man that is willing to cast in his lot with Kiyung. A strong, an irresistible tide of circumstances has demanded innovations; Kiyung has dared to propose them; and the good old

emperor has added his sanction. Thus a great experiment is being made; and all the empire, nay all the world, is watching its progress and awaiting its issue.

Touching the ways and means requisite to avoid hostile collision between this government and those of other countries, we have space now only to specify two things—the peaceful subordination of the people, and the enlightenment of his majesty's ministers. On these points a volume would scarcely be sufficient to exhibit the subject in all the bearings and force which its high importance demands.

ART. II. *Treaty between the United States of America and the Chinese Tà Tsing Empire, concluded and signed at Wánghíá, July third in the year of our Lord one thousand eight hundred and forty-four, by their excellencies Caleb Cushing and Kíying, in Chinese and English.*

We have much pleasure in now laying before our readers the treaty of Wánghíá, in both the Chinese and English languages, as approved by the emperor on the one part, and by the president and the senate of the United States on the other. As a preface to it, we subjoin Mr. Cushing's own remarks, made when transmitting it to Washington. His note is addressed to the hon. John Nelson, &c., secretary of State, and is dated Macao, July 5th, 1844.

“SIR: I have the honor to enclose you a copy of the treaty of Wánghia, as signed on the 3d instant.

“On examining this document, you will find, in the first place, that, in the description of the contracting parties, the language of the stipulations, and the mode of execution, the style of perfect equality between the United States and China has been sedulously observed; and I may add, that this has been carefully attended to in the Chinese as well as in the English duplicate of the treaty. You will perceive, in the second place, that this treaty contains many provisions which are not embraced either in the English treaty of Nanking, or in the treaty supplementary thereto, which comprehends the tariff and the commercial regulations.

“*First.* The tariff is amended, by the reduction of the duties on some articles of American production, and by fixing, with greater precision, what goods are contraband, or subjects of monopoly. There is nothing in the English treaties to limit the power of the emperor in the exclusion of articles of import or export. Thus he might render all commercial privileges nugatory, by prohibiting the exportation of tea and silk, and the importation of cotton or cotton fabrics; or he might obstruct the commerce in these or any other articles, by making them the subjects of close monopoly, as is now the case with salt. This is guarded against in the treaty of Wánghia, by making the objects of contraband and monopoly a matter of stipulation between the governments. And no modifications of the tariff are to be made without the consent of the United States.

"*Second.* By the English treaties, the consul is security for the payment of duties, and is bound to prosecute for all infractions of the revenue laws of China. This is to transfer to the British government the office and responsibility of paying duties, which involves much of regulation and of form in the prosecution of trade, which experience has already shown to be inconvenient to the subjects as well as the government of Great Britain. All this is avoided in the treaty of Wánghia, by making the duties payable in cash, which is perfectly acceptable to the merchant, and in accordance with the course of business in China.

"*Third.* New provision is made in the amplest manner for the trade, from port to port, in China. A ship which, having touched at Canton, has there paid tonnage duties, and discharged a part of her cargo, may proceed with the residue to any other port in China, without being subject to the payment of tonnage duty a second time; and goods which have been landed, and paid duty at one of the ports of China, may, at any time, be re-exported to any other port of China, without being subject to any further duty. This latter provision is equivalent to a warehousing system for all the coast of China.

"*Fourth.* Due provision is made for the recognition and personal dignity and security of consuls or any other officers whom the government of the United States may see fit to appoint for the superintendence of our trade in China.

"*Fifth.* In regard to the payment of duties, various provisions are inserted, for the convenience of our commerce, with respect to the mode of payment, and, among others, that merchandise may be landed from time to time, as may be convenient, duty being paid on the articles only when they are landed, and that vessels may, within a limited time, depart, if they please, without breaking bulk.

"*Sixth.* Citizens of the United States are to have all accommodation at each of the five ports, not only as heretofore in the construction of dwelling houses and magazines, but also of churches, cemeteries, and hospitals.

"*Seventh.* Provision is made for the employment, by Americans, of persons to teach the languages of the empire; and the purchase of books is legalized; it having been the custom heretofore for the Chinese government to persecute and oppress such of its subjects as either gave instruction or sold books to foreigners in China: which circumstance has been a great obstacle to the study of the languages of China, and the acquisition of the means of satisfactory intercourse with its government.

"*Eighth.* All Americans in China are to be deemed subject only to the jurisdiction of their own government, both in criminal matters and in questions of civil right. I shall have occasion hereafter to enter into these subjects somewhat in detail, and to suggest to the President the expediency of recommending to congress the enactment of laws in this relation, applicable not only to Americans in China, but in Turkey and elsewhere in Asia, where Americans (in common with Europeans) are in like manner exempt from the jurisdiction of the local government.

"*Ninth.* Citizens of the United States in China, and every thing appertaining to them, are placed under the special protection of the Chinese government, which engages to defend them from all insult or injury. If the Chinese authorities neglect their duty in this respect, they of course become responsible for all consequences, on complaint being made to the government of the United States. In part execution of this, and other corresponding provisions of the treaty, particular arrangements are in train, for the further security of citizens of the United States residing in Canton, of which a report will be made to you in due time.

"*Tenth.* The vessels of the United States are to come and go freely between the ports of China, and those of any other country with which China may happen to be at war, in full security, not only for the ship, but for all description of merchandise—the neutrality of our flag, and every thing it covers, being especially guaranteed.

"*Eleventh.* Provision is made for the protection and relief of vessels stranded on the coast of China or driven by any sort of *vis major* into what-

ever port of China; and also for the restitution of property taken by pirates in the seas of China.

"*Twelfth.* Equality in correspondence between civil or military and naval officers of the United States and those of China is stipulated, as also the observance of all courtesy and respect in the correspondence between individual citizens of the United States and officers of the Chinese government.

"*Thirteenth.* No presents are to be demanded of either government by the other. The usage among Asiatic States of giving and receiving presents has been the source of great inconvenience to the United States in those cases even where it has been a mere matter of courtesy. But as the receipt of presents by the Chinese government has always hitherto been assumed by the latter as an act of tribute on the part of the government making such presents, it seemed to be still more desirable to abolish the practice at once by a provision of the treaty.

"*Fourteenth.* Ships of war of the United States and their commanders are at all times to be courteously received in the ports of China. It seemed to me that such a provision would secure to our ships of war all such access to the ports of China as may be needful, either for their own relief or for the protection of the merchant ships and citizens of the United States; while it would be inconvenient to go so far as the English have done, and engage to keep a ship of war at all times in each of the five ports of China.

"*Fifteenth.* Heretofore, no government (except Russia) has held direct communication with the court of China. At the present time, even the British government does not hold correspondence with the court of Peking. I insisted upon and obtained a provision for communication between the two governments. The article of the treaty does not specify to whom communications from the United States shall be addressed, it being left to the direction of the American government to elect whom it will address, not excepting the emperor. Upon this point I shall make to you a separate communication, with reference as well to its importance as for the purpose of indicating the parties at court whom it will be most convenient for the secretary of state to address, when occasion shall arise.

"*Sixteenth.* In regard to opium, which is not directly mentioned in the English treaties, it is provided by the treaty of Wanghia, that citizens of the United States engaged in this or any other contraband trade shall receive no protection from the American government, nor shall the flag of the United States be abusively employed by other nations, as a cover for the violation of the laws of China. Upon this point, also, I shall have occasion to address to you a separate dispatch.

"I have thus, in a brief manner, "says the hon. Mr. Cushing," indicated some of the peculiar provisions of this treaty. Many of them are new and important. Some of the English newspapers have commented rather boastfully upon the fact that the English arms had opened the ports of China to other nations, and at the same time have, with flippant ignorance, ridiculed the idea of a mission from the United States, to do that which (it was said) had been already wholly done by England. I ascribe all possible honor to the ability displayed by Sir Henry Pottinger in China, and to the success which attended his negotiations; and I recognise the debt of gratitude which the United States and all other nations owe to England, for what she has accomplished in China. From all this much benefit has accrued to the United States. But, in return, the treaty of Wanghia, in the new provisions it makes, confers a great benefit on the commerce of the British empire; for the supplementary English treaty stipulates that any new privileges conceded by China to other nations shall be enjoyed also by England, and there is a similar provision in the treaty of Wanghia, and thus, whatever progress either government makes in opening this vast empire to the influence of foreign commerce, is for the common good of each other and of all Christendom. The details of the tariff are not yet completed, and some incidental questions remain to be arranged. I shall dispose of these matters as soon as possible, in order to transmit the treaty, and all the correspondence, and various other particulars of the negotiation, in season, if possible, to be laid before the Senate at the opening of the next session of congress."

欽差 大吏 奉 便 宜 行 事 之	大 伯 理 璽 天 德 持 派	大 合 眾 國	事 務 宗 室 耆	理 五 口 通 商 善 後 事 宜 辦 理 外 國	欽 差 大 臣 太 子 少 保 兩 廣 總 督 部 堂 總	大 皇 帝 特 派	大 清	程 以 為 兩 國 日 後 遵 守 成 規 是 以	睦 之 條 約 及 太 平 和 好 貿 易 之 章	大 合 眾 國 欲 堅 定 兩 國 誠 實 永 遠 友	大 清 國 亞 美 理 駕 洲	茲 中 華
各 將 所												

The United States of America and the Tá Tsing empire, desiring to establish firm, lasting and sincere friendship between the two nations, have resolved to fix, in a manner clear and positive, by means of a Treaty or general convention of peace, amity and commerce, the rules which shall in future be mutually observed in the intercourse of their respective countries: for which most desirable object, the president of the United States has conferred full powers on their commissioner Caleb Cushing, envoy extraordinary and minister plenipotentiary of the United States to China, and the august sovereign of the Tá Tsing Empire, on his minister and commissioner extraordinary Kiyíng, of the Imperial House, a vice-guardian of the heir apparent, governor-general of the Two Kwáng, and superintendent general of the trade and foreign intercourse at the five ports. And the said commissioners, after having exchanged their said full powers, and duly considered the premises, have agreed to the following articles.

後	需	規	現	納	一	保	方	大	大	一	明	上
欲	索	費	定	出	合	萬	均	合	清	嗣	各	論
將	中	全	例	口	衆	萬	應	衆	與	後	條	公
稅	國	行	冊	入	國	年	互	及			欸	同
例	照	革	不	口	來	太	相	兩			臚	較
更	例	除	得	貨	中	平	友	國			列	閱
變	治	如	多	物	國	無	愛	民			於	照
湏	罪	有	於	之	貿	事	真	人			左	驗
與	倘	海	各	稅	易		誠	無				俱
合	中	關	國	餉	之		和	論				屬
衆	國	胥	一	俱	民		好	在				善
國	日	役	切	照	人		共	何				當
					所			地				因
												將
												議

ART. I. There shall be a perfect, permanent and universal peace, and a sincere and cordial amity between the United States of America on the one part, and the Tá Tsing Empire, on the other part, and between their people respectively without exception of persons or places.

ART. II. Citizens of the United States resorting to China, for the purposes of commerce will pay the duties of import and export prescribed in the Tariff which is fixed by and made a part of this Treaty. They shall in no case be subject to other or higher duties than are or shall be required of the people of any other nation whatever. Fees and charges of every sort are wholly abolished, and officers of the revenue who may be guilty of exaction shall be punished according to the laws of China. If the Chinese government desire to modify in any respect the said Tariff, such modifications shall be made only in consultation with consuls or other functionaries thereto duly authorized in behalf of the United States, and with consent thereof. And if additional

一	易	合	例	違	得	一	俱	口	海	家	嗣	沾	於	領
一	應	衆	將	犯	與	船	聽	之	共	眷	後	用	各	專
一	須	國	此	沿	船	駛	其	船	五	赴	合	昭	國	等
一	各	民	條	海	入	便	便	隻	港	廣	衆	平	衆	官
一	設	人	禁	奸	別	但	裝	載	口	州	國	允	國	議
一	領	既	令	民	港	五	貨	物	居	福	民	人	民	允
一	事	准	者	私	擅	港	互	相	住	州	人	俱	人	如
一	等	赴	應	相	自	口	物	交	貿	厦	准	其	應	另
一	官	五	按	交	遊	外	互	易	其	門	挈	一	一	有
一	管	港	現	易	奕	不	相	其	五	寧	帶	體	體	利
一	理	口	定	如	又	得	往	五	港	波	均	均	均	益
一	本	貿	條	有	不	有	來	港	上					及

advantages or privileges of whatever description be conceded hereafter by China to any other nation, the United States and the citizens thereof shall be entitled thereupon to a complete, equal and impartial participation in the same.

ART. III. The citizens of the United States are permitted to frequent the five ports of Kwángchau, Amoy, Fúchau, Ningpo and Shánghái, and to reside with their families, and trade there, and to proceed at pleasure, with their vessels and merchandise to or from any foreign port, and from either of the said five ports to any other of them. But said vessels shall not unlawfully enter the other ports of China, nor carry on a clandestine and fraudulent trade along the coasts thereof. And any vessel, belonging to a citizen of the United States, which violates this provision shall with her cargo be subject to confiscation to the Chinese government.

ART. IV. For the superintendence and regulation of the concerns of citizens of the United States doing business at the said five ports, the government of the United States may appoint consuls, or other officers at the same,

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定條例納餉不得另有別項規
 費凡合眾國船隻赴五港口貿易
 者均由領事等官查驗船牌報
 明海關按所載噸數輪納船鈔
 計所載貨物在一百五十噸以
 上者每噸納銀五錢不及一
 百五十噸者每噸納銀一錢
 所有以前丈量及各項規費全
 行裁革或有船隻進口已在本
 港海關納完鈔銀因貨未全銷
 復載往別口轉售者領事等官
 報明海關於該船出口時將鈔
 已納完之處在紅牌內註明並

on, which are prescribed by the Tariff hereinbefore established, and no other charges whatsoever.

ART. VI. Whenever any merchant vessel belonging to the United States shall enter either of the said five ports for trade, her papers shall be lodged with the consul, or person charged with affairs, who will report the same to the commissioner of customs, and tonnage duty shall be paid on said vessel at the rate of five mace per ton, if she be over one hundred and fifty tons burden, and one mace per ton, if she be of the burden of one hundred and fifty tons, or under, according to the amount of her tonnage as specified in the register; said payment to be in full of the former charges of measurement and other fees, which are wholly abolished. And if any vessel, which having anchored at one of the said ports, and there paid tonnage duty, shall have occasion to go to any other of the said ports to complete the disposal of her cargo, the consul or person charged with affairs, will report the same to the commissioner of customs, who, on the departure of the said vessel shall note

一	明	准	凡	鈔	若	百	外	物	李	國	凡	免	別	行
	帶	其	合	之	雇	五	若	者	書	三	合	重	口	文
	進	自	衆	例	用	十	載	其	信	板	衆	徵	時	別
	俟	雇	國		內	噸	有	船	及	等	國		止	口
	稅	引	民		地	之	貨	隻	例	船	民		納	海
	鈔	水	人		艇	數	物	均	不	附	在		貨	關
	全	赴	貿		隻	每	即	不	納	搭	各		稅	查
	完	關	易		在	噸	應	須	稅	客	港		不	照
	仍	隘	船		按	納	按	輪	之	商	口		輸	俟
	令	處	隻		噸	銀	不	納	零	運	以		船	該
	引	所	進		納	一	及	船	星	帶	本		鈔	船
	水	報	口		納	錢	一	鈔	食	行			以	進

in the port clearance that the tonnage duties have been paid, and report the same to the other custom-houses: in which case, on entering another port, the said vessel shall only pay duty there on her cargo, but shall not be subject to the payment of tonnage duty a second time.

ART. VII. No tonnage duty shall be required on boats belonging to citizens of the United States, employed in the conveyance of passengers, baggage, letters, and articles of provision or others not subject to duty, to or from any of the five ports. All cargo boats, however, conveying merchandise subject to duty, shall pay the regular tonnage duty of one mace per ton, provided they belong to citizens of the United States, but not if hired by them from subjects of China.

ART. VIII. Citizens of the United States for their vessels bound in, shall be allowed to engage pilots who will report said vessels at the passes, and take them into port; and when the lawful duties have all been paid, they

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隨時帶出其雇覓跟隨買辦及
 延請通事書手雇內地艇隻
 搬運貨物附載客商或漆雇工
 匠斲役水手人等均屬事所必
 需例所不禁應各聽其便所有
 工價若干由該商民等自行定
 議或請各領事官酌辦中國地
 方官勿庸經理
 合眾國貿易船隻到口一經引
 水帶進卽由海關酌派妥役隨
 船管押該役或搭坐船或自
 雇艇隻隨同行走均聽其便其
 所需食用由海關按日給銀不
 得需索商船絲毫規費違者計

may engage pilots to leave port. It shall be lawful for them to hire at pleasure servants, compradores, linguists and writers, and passage or cargo boats, and to employ laborers, seamen and persons for whatever necessary service, for a reasonable compensation to be agreed on by the parties, or settled by application to the consular officer of their own government without interference on the part of the local officers of the Chinese government.

ART. IX. Whenever merchant vessels belonging to the United States shall have entered port, the superintendent of customs will, if he see fit, appoint custom-house officers to guard said vessels, who may live on board the ship or their own boats at their convenience; but provisions for the subsistence of said officers shall be made by the superintendent of customs, and they shall not be entitled to any allowance from the vessel or owner thereof and they shall be subject to suitable punishment for any exaction practised by them in violation of this regulation

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別納貨入將起起照名等船主合賊
 口稅物官擅貨貨會及官牌或衆科
 售餉者或有行者倘海所存貨代國罪
 賈未接其商卸卽罰未方噸該領事呈遞本國領事
 倘起其所船進一止概歸中
 有之貨起進口一止概歸中
 進均分起一止概歸中
 口准之貨起一止概歸中
 並其載貨起一止概歸中
 未開往輪分
 倉往輪分

ART. X. Whenever a merchant vessel belonging to the United States shall cast anchor in either of the said ports, the supercargo, master or consignee will, within forty-eight hours, deposit the ship papers in the hands of the consul, or person charged with affairs of the United States, who will cause to be communicated to the superintendent of customs a true report of the name and tonnage of such vessel, the names of her men, and of the cargo on board, which being done, the superintendent will give a permit for the discharge of her cargo. And the master, supercargo, or consignee, if he proceed to discharge the cargo without such permit, shall incur a fine of five hundred dollars, and the goods so discharged without permit shall be subject to forfeiture to the Chinese government. But if the master of any vessel in port desire to discharge a part only of the cargo, it shall be lawful for him to do so, paying duty on such part only, and to proceed with the remainder to any other ports. Or if the master so desire, he may within

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卽欲他往者限二日之內卽行
 出口不得停留亦不征收餉
 船鈔均俟到別口發售再行
 例輸納倘進口貨船已逾二
 之限卽須輸納船鈔仍由海關
 填發紅牌知照別口以免重徵
 合眾國商船販貨進口出口均
 將起貨下貨日期呈報領事等
 官由領事等官轉報海關屆期
 派委官役等同該船主貨主或
 代辦商人等秉公將貨物驗明
 以便按例徵稅若內有估價定
 稅之貨或因議價高下不等除
 皮多寡不齊致有辨論不能了

forty-eight hours after the arrival of the vessel, but not later, decide to depart without breaking bulk; in which case he will not be subject to pay tonnage or other duties or charges, until, on his arrival at another port, he shall proceed to discharge cargo, when he will pay the duties on vessel and cargo according to law. And the tonnage duties shall be held due after the expiration of said forty-eight hours.

ART. XI. The superintendent of customs in order to the collection of the proper duties, will, on application made to him through the consul appoint suitable officers, who shall proceed, in the presence of the captain, supercargo or consignee, to make a just and fair examination of all goods in the act of being discharged for importation, or laden for exportation, on board any merchant vessel of the United States. And if dispute occur in regard to the value of goods subject to ad valorem duty, or in regard to the amount

海	於	貨	貨	一	免	部	卽	以	國	一	若	事	結
關	下	物	時	合	參	頒	照	備	海	合	稟	官	者
發	貨	於	應	眾	差	之	粵	丈	關	眾	報	俾	限
給	時	起	卽	國	滋	式	海	量	發	國	稽	得	該
紅	完	貨	將	商	弊	蓋	關	長	給	各	遲	通	商
單	稅	時	船	船		戳		短	丈	口	卽	知	於
由	統	完	鈔	進		鑄		權	尺	領	不	海	卽
領	俟	稅	交	口		字		衡	秤	事	為	關	日
事	稅	出	清	後		五		輕	碼	官	准	會	內
官	鈔	口	其	於		口		重	各	處	理	商	稟
驗	全	貨	進	領		一		之	一	應		酌	報
明	完	物	口	牌		律		用	副	由		奪	領

of tare, and the same cannot be satisfactorily arranged by the parties; the question may within twenty-four hours, and not afterwards, be referred to the said consul to adjust with the superintendent of customs.

ART. XII. Sets of standard balances and also weights and measures duly prepared, stamped and sealed according to the standard of the custom-house of Canton, shall be delivered by the superintendent of customs to the consuls of each of the five ports, to secure uniformity and prevent confusion in the measure and weight of merchandise.

ART. XIII. The tonnage duty on vessels belonging to citizens of the United States shall be paid on their being admitted to entry. Duties of import shall be paid on the discharge of the goods, and duties of export on the lading of the same. When all such duties shall have been paid, and not before, the superintendent of customs shall give a port clearance, and the consul shall

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呈	國	誣	欠	官	告	自	債	中	把	任	口	裁	行
請	人	騙	倘	照	到	向	項	國	特	便	出	撤	經
着	不	之	欠	會	官	討	或	商	之	交	口	所	理
賠	得	犯	債	卽	中	取	誣	人	弊	易	均	有	現
若	執	實	之	應	國	不	騙	遇		不	准	合	經
合	洋	己	人	秉	地	能	財	有		加	其	衆	議
衆	行	逃	實	公	方	官	物	拖		限	自	國	定
國	代	匿	已	查	官	爲	聽	欠		制	與	民	將
人	賠	無	身	明	接	保	合	衆		以	中	人	洋
有	之	踪	亡	催	到	償	衆	國		杜	國	販	行
拖	舊	合	產	追	領	若	國	國		包	商	貨	名
欠	例	衆	絕	還	事	控	人	人		攪	民	進	目

certain persons appointed at Canton by the government, and commonly called hong merchants, having been abolished, citizens of the United States, engaged in the purchase or sale of goods of import or export, are permitted to trade with any and all subjects of China without distinction, they shall not be subject to any new limitations nor impeded in their business by monopolies or other injurious restrictions.

ART. XVI. The Chinese government will not hold itself responsible for any debts which may happen to be due from subjects of China to citizens of the United States, or for frauds committed by them; but citizens of the United States may seek redress in law; and on suitable representation being made to the Chinese local authorities through the consul, they will cause due examination in the premises, and take all proper steps to compel satisfaction. But in case the debtor be dead or without property, or have absconded the creditor cannot be indemnified according to the old system of the cohong so called. And if citizens of the United States be indebted to subjects of

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誑騙華商之事仿照此例辦理
 領事官亦不保償
 合眾國民人在五港口貿易或
 久居或暫住均准其租賃民房
 或租地自行建樓並設立醫館
 禮拜堂及殯葬之處必須由中
 國地方官會同領事等官體察
 民情擇定地基聽合眾國民人
 內民公議定租息內民不得
 擅價措勒遠人勿許強租硬占
 務須各出情願以昭公允倘墳
 墓或被中國人毀掘中國地
 方官嚴拿照例治罪其合眾
 人泊船寄居處所商民永手人

China, the latter may seek redress in the same way through the consul, but without any responsibility for the debt on the part of the United States.

ART. XVII. Citizens of the United States residing or sojourning at any of the ports open to foreign commerce shall enjoy all proper accommodation in obtaining houses and places of business or in hiring sites from the inhabitants on which to construct houses and places of business and also hospitals, churches and cemeteries. The local authorities of the two governments shall select in concert the sites for the foregoing objects, having due regard to the feelings of the people in the location thereof; and parties interested will fix the rent by mutual agreement, the proprietors on the one hand, not demanding any exorbitant price, nor the merchants on the other unreasonably insisting on particular spots, but each conducting with justice and moderation. And any desecration of said cemeteries by subjects of China shall be severely punished according to law. At the places of anchorage of the United States, the citizens of the United States, merchants, seamen or others sojourning there, may pass and repass in the immediate neighborhood, but they shall

一	一	等	止	准	在	近	地	行	走	不	准	遠	赴	赴
內	地	鄉	村	任	意	閒	遊	尤	不	得	赴	赴	赴	赴
市	鎮	私	行	貿	易	應	由	五	港	口	地	地	地	地
方	官	各	就	民	情	地	勢	與	領	事	官	官	官	官
議	定	界	址	不	許	逾	越	以	期	永	久	久	久	久
彼	此	相	安	安	安	安	安	安	安	安	安	安	安	安
准	合	眾	國	官	民	延	請	中	國	各	方	方	方	方
士	民	人	等	教	習	各	方	語	音	並	幫	幫	幫	幫
辦	文	墨	事	件	不	論	所	延	請	者	係	係	係	係
何	等	樣	人	中	國	地	方	官	民	等	均	均	均	均
不	得	稍	有	阻	撓	陷	害	等	情	并	准	准	准	准
其	採	買	中	國	各	項	書	籍	情	并	准	准	准	准
嗣	後	合	眾	國	民	人	在	中	國	安	分	分	分	分
貿	易	與	中	國	民	人	互	相	友	愛	地	地	地	地

not at their pleasure make excursions into the country among the villages at large, nor shall they repair to public marts for the purpose of disposing of goods unlawfully, and in fraud of the revenue. And in order to the preservation of the public peace, the local officers of government, at each of the five ports shall in concert with the consuls, define the limits beyond which it shall not be lawful for citizens of the United States to go.

ART. XVIII. It shall be lawful for the officers or citizens of the United States to employ scholars and people of any port of China without distinction of persons to teach any of the languages of the empire, and to assist in literary labors; and the persons so employed shall not for that cause be subject to any injury on the part either of the government or of individuals, and it shall in like manner be lawful for citizens of the United States to purchase all manner of books in China.

ART. XIX. All citizens of the United States in China peaceably attending to their affairs being placed on a common footing of amity and good will with sub-

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已動員報往清合辦壓速火擾全方
 完抽驗海別稅眾查即焚倘安官
 稅換明關口餉國擊報燒有並自
 若情實檢售倘民並明洋內地查必
 干槩係查賣有入將焚地方掠不匪時
 之處將原包稅底明領事官派撥財物徒不得加
 填入貨若千擔拆委轉運已卸之貨經納
 牌照發

jects of China, shall receive and enjoy for themselves, and every thing apper-
 taining to them, the special protection of the local authorities of government,
 who shall defend them from all insult or injury of any sort on the part of the
 Chinese. If their dwellings or property be threatened or attacked by mobs, in-
 cendiaries or other violent and lawless persons, the local officers on requisition
 of the consul will immediately dispatch a military force to disperse the riot-
 ers, and will apprehend the guilty individuals and punish them to the utmost
 rigor of the law.

ART. XX. Citizens of the United States who may have imported mer-
 chandise into any of the free ports of China, and paid the duty thereon, if they
 desire to re-export the same in part or in whole to any other of the said ports,
 shall be entitled to make application through their consul, to the superinten-
 dent of customs, who, in order to prevent fraud, on the revenue, shall cause
 examination to be made by suitable officers to see that the duties paid on such
 goods as are entered on the custom-house books, correspond with the repre-
 sentation made, and that the goods remain with their original marks unchang-
 ed, and shall then make a memorandum in the port clearance of the goods and
 the amount of duties paid on the same and deliver the same to the merchant,

處	一	得	罪	事	中	人	有	嗣	罰	有	准	查	該
港	合	各	但	等	國	由	爭	後	貨	影	開	照	商
口	衆	存	須	官	例	中	鬪	中	入	射	槍	俟	收
聽	國	偏	兩	捉	治	國	詞	國	官	夾	出	該	執
其	現	護	得	拿	罪	地	訟	民		帶	售	船	一
船	與	致	其	審	合	方	交	人		情	免	進	面
隻	中	啟	平	訊	衆	官	涉	與		事	其	口	行
往	國	爭	秉	照	國	捉	事	合		經	重	查	文
來	訂	端	公	本	民	拿	件	衆		海	納	驗	別
貿	明		斷	國	人	審	中	國		關	稅	符	口
易	和		結	例	由	訊	國	民		查	餉	合	海
倘	五		不	治	領	照	民	人		出	若	卽	關

and shall also certify the facts to the officers of customs of the other ports; all which being done, on the arrival in port of the vessel in which the goods are laden, and every thing being found on examination there to correspond, she shall be permitted to break bulk and land the said goods, without being subject to the payment of any additional duty thereon. But if on such examination, the superintendent of customs shall detect any fraud on the revenue in the case, then the goods shall be subject to forfeiture and confiscation to the Chinese government.

ART. XXI. Subjects of China who may be guilty of any criminal act towards citizens of the United States shall be arrested and punished by the Chinese authorities according to the laws of China. And citizens of the United States who may commit any crime in China, shall be subject to be tried and punished only by the consul or other public functionary of the United States thereto authorized according to the laws of the United States. And in order to the prevention of all controversy and disaffection, justice shall be equitably and impartially administered on both sides.

ART. XXII. Relations of peace and amity between the United States and China being established by this treaty, and the vessels of the United States being admitted to trade, freely to and from the five ports of China open to fo-

日 後 另 有 別 國 與 中 國 不 和 來
 國 止 應 禁 阻 不 和 之 國 不 准 來
 五 口 交 易 其 合 眾 國 人 自 往 別
 國 貿 易 或 販 運 其 國 之 貨 物 前
 來 五 口 中 國 應 認 明 合 眾 國 旗
 號 便 准 入 港 惟 合 眾 國 商 船 不
 得 私 帶 別 國 一 兵 進 口 及 聽 受
 別 國 商 人 賄 囑 換 給 旗 號 代 為
 運 貨 入 口 貿 易 倘 有 犯 此 禁 令
 聽 中 國 查 出 拏 辦 有 犯 此 禁 令
 每 屆 中 國 年 終 分 駐 五 港 口 各
 領 事 官 應 將 合 眾 國 一 年 出 入
 口 船 隻 貨 物 數 目 及 估 定 價 值
 詳 細 開 報 各 本 省 總 督 轉 咨

reign comine.ce, it is further agreed, that in case at any time hereafter China should be at war with any foreign nation whatever, and should for that cause exclude such nation from entering her ports, still the vessels of the United States shall not the less continue to pursue their commerce in freedom and security, and to transport goods to and from the ports of the belligerent ports, full respect being paid to the neutrality of the flag of the United States: provided that the said flag shall not protect vessels engaged in the transportation of officers or soldiers in the enemy's service, nor shall said flag be fraudulently used to enable the enemy's ships with their cargoes to enter the ports of China: but all such vessels so offending shall be subject to forfeiture and confiscation to the Chinese government.

ART. XXIII. The consuls of the United States at each of the five ports open to foreign trade, shall make annually to the respective governors-general thereof, a detailed report of the number of vessels belonging to the United States which have entered and left said ports during the year, and of the amount and value of goods imported or exported in said vessels, for transmission to and inspection of the Board of Revenue.

一	因財產涉訟由本國領事等官	合眾國民人在中國各港口自	明公議察奪	和平調處者即須兩國官員查	與合眾國人因事相爭不能以	領事等官查辦倘遇有中國人	句明順事在情理者即為轉行	訴先稟明地方官查明稟內字	商民因為轉行地方官查辦	者即為轉行地方官查辦	查明稟內字句明順事在情理	地方官辨訴先稟明領事等官	一	戶部以憑查驗
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ART. XXIV. If citizens of the United States have special occasion to address any communication to the Chinese local officers of government, they shall submit the same to their consul or other officer to determine if the language be proper and respectful, and the matter just and right, in which event, he shall transmit the same to the appropriate authorities for their consideration and action in the premises. In like manner, if subjects of China have special occasion to address the consul of the United States, they shall submit the communication to local authorities of their own government, to determine if the language be respectful and proper, and the matter just and right: in which case the said authorities will transmit the same to the consul or other officer for his consideration and action in the premises. And if controversies arise between citizens of the United States and subjects of China, which cannot be amicably settled otherwise, the same shall be examined and decided conformably to justice and equity by the public officers of the two nations acting in conjunction.

ART. XXV. All questions in regard to rights whether of property or person, arising between citizens of the United States in China shall be subject

訊明辦理若合衆國民人在中
 國與別國貿易之人因事論
 者應聽兩造查照各本國所立
 條約辦理中國官員均不得過
 問合衆國貿易船隻進中國五
 口灣泊仍歸各領事等官督同
 船主人等經管中國無從統轄
 倘遇有外洋別國凌害合衆國
 貿易民人中國不能代爲報復
 若合衆國商船在中國所轄內
 洋被盜搶劫者中國地方文武
 官一經聞報卽須嚴拿強盜照
 例治罪起獲原贓無論多少均

to the jurisdiction and regulated by the authorities of their own government. And all controversies occurring in China between citizens of the United States and the subjects of any other government shall be regulated by the treaties existing between the United States and such governments respectively without interference on the part of China.

ART. XXVI. Merchant vessels of the United States being in the waters of the five ports of China open to foreign commerce, will be under the jurisdiction of the officers of their own government, who with the masters and owners thereof will manage the same without control on the part of China. For injuries done to the citizens or the commerce of the United States by any foreign power, the Chinese government will not hold itself bound to make reparation. But if the merchant vessels of the United States while within the waters over which the Chinese government exercises jurisdiction, be plundered by robbers or pirates, then the Chinese local authorities civil and military, on receiving information thereof will arrest the said robbers or pirates, and punish them according to law, and will cause all the property which can be recovered, to be placed in the hands of the nearest consul, or

一

安	方	在	水	口	拯	壞	面	合	能	不	不	回	交
爲	者	外	均	修	救	沿	遭	衆	賠	全	能	但	近
辦	經	洋	不	整	着	海	風	國	還	中	緝	中	地
理	官	損	得	一	加	地	觸	貿	贓	國	獲	國	領
	查	壞	稍	切	撫	方	礁	易	物	地	或	地	事
	明	漂	爲	探	卹	官	擱	船		方	有	廣	等
	亦	至	禁	買	俾	查	淺	隻		官	盜	人	官
	應	中	阻	米	得	知	遇	若		例	無	稠	全
	一	國	如	糧	駛	即	盜	在		有	賍	萬	付
	體	沿	該	汲	至	應	致	中		處	及	一	本
	撫	海	商	取	本	設	有	國		分	起	正	人
	卹	地	船	淡	港	法	損	洋		不	賍	盜	收

other officer of the United States to be by him restored to the true owner. But if by reason of the extent of territory and numerous population of China, it shall in any case happen that the robbers cannot be apprehended, and the property only in part recovered, then the law will take its course in regard to the local authorities, but the Chinese government will not make indemnity for the goods lost.

ART. XXVII. If any vessel of the United States shall be wrecked or stranded on the coast of China, and be subjected to plunder or other damage the proper officers of government, on receiving information of the fact, will immediately adopt measures for their relief and security. and the persons on board shall receive friendly treatment, and be enabled to repair at once to the most convenient of the five ports and enjoy all facilities for obtaining supplies of provisions and water. And if a vessel shall be forced in whatever way to take refuge in any port other than one of the five ports, then in like manner the persons on board shall receive friendly treatment, and the means of safety and security.

東	等	有	領	匿	逃	等	中	本	合	聽	強	中	一
倘	均	庇	事	者	至	官	國	分	眾	其	取	國	合
兩	歸	匿	領	中	合	治	地	離	國	安	威	五	眾
國	領	至	事	國	眾	罪	方	船	民	生	協	港	民
人	事	合	等	地	國	若	官	逃	人	貿	如	口	人
有	官	眾	官	方	人	有	即	走	間	易	封	者	貿
倚	隨	國	送	官	寓	中	派	至	有	免	船	地	易
強	時	商	回	查	館	國	役	內	在	致	公	方	船
滋	稽	民	均	出	及	犯	拿	地	船	苦	用	官	隻
事	查	水	不	即	商	法	送	避	上	累	等	均	財
輕	手	手	得	行	及	民	領	匿	不	事	事	不	物
用	人	人	稍	文	潛	人	事	者	安	應	得	在	在

ART. XXVIII. Citizens of the United States, their vessels and property shall not be subject to any embargo; nor shall they be seized or forcibly detained for any pretence of the public service, but they shall be suffered to prosecute their commerce in quiet, and without molestation or embarrassment.

ART. XXIX. The local authorities of the Chinese government will cause to be apprehended all mutineers or deserters from on board the vessels of the United States in China, and will deliver them up to the consuls or other officers for punishment. And if criminals, subjects of China, take refuge in the houses or on board the vessels of citizens of the United States, they shall not be harbored or concealed, but shall be delivered up to justice, on due requisition by the Chinese local officers, addressed to those of the United States. The merchants, seamen and other citizens of the United States shall be under the superintendence of the appropriate officers of their government. If individuals of either nation commit acts of violence and disorder, use arms

朝 廷 者 應 由 中 國 辦 理 外 國 事 務	國 合 衆 國 日 後 若 有 國 書 遞 達 中	不 得 互 相 徵 索 禮 物	欺 藐 不 恭 有 傷 公 誼 至 兩 國 均	報 官 憲 仍 用 稟 呈 字 樣 均 不 得	報 大 憲 用 申 陳 字 樣 若 平 民 稟	官 公 文 往 來 亦 用 照 會 字 樣 申	會 字 樣 領 事 等 官 與 中 國 地 方	公 文 往 來 應 照 平 行 之 禮 用 照	嗣 後 中 國 大 臣 與 合 衆 國 大 臣	偏 狗 致 令 衆 心 不 服	官 員 均 應 執 法 嚴 辦 不 得 稍 有	火 器 傷 人 致 釀 闕 殺 重 案 兩 國
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to the injury of others, or create disturbances, endangering life, the officers of the two governments will exert themselves to enforce order, and to maintain the public peace by doing impartial justice in the premises.

ART. XXX. The superior authorities of the United States and of China, in corresponding together shall do so on terms of equality, and in the form of mutual communication (*chau huwei*). The consuls and the local officers, civil and military in corresponding together, shall likewise employ the style and form of mutual communication (*chau huwei*); when inferior officers of the one government address superior officers of the other, they shall do so in the style and form of memorial (*shin chin*). Private individuals in addressing superior officers shall employ the style of petition (*pin ching*). In no case shall any terms or style be suffered which shall be offensive or disrespectful to either party. And it is agreed that no presents under any pretext or form whatever shall ever be demanded of the United States by China, or of China by the United States.

ART. XXXI. Communications from the government of the United States to the court of China shall be transmitted through the medium of the imperial

批 准 後	衆 國 中 各 國 均 不 得 遣 員 到 來	既 經	後 兩 國 派 員 公 平 酌 辦 又 和 約	無 稍 有 變 通 之 虛 應 俟 十 二 年	一 所 有 貿 易 及 海 面 各 款 恐 不	不 得 輕 有 更 改 至 各 口 情 形 不	一 和 約 一 經 議 定 兩 國 各 宜 遵 守	合 衆 國 自 應 設 法 禁 止	冒 合 衆 國 旗 號 做 不 法 貿 易 者	均 不 得 稍 有 祖 襲 若 別 國 船 隻	官 自 行 辦 理 治 罪 合 衆 國 官 民	禁 貨 物 至 中 國 者 聽 中 國 地 方	私 漏 稅 或 攜 帶 鴉 片 及 別 項 違
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chandise, shall be subject to be dealt with by the Chinese government, without being entitled to any countenance or protection from that of the United States; and the United States will take measures to prevent their flag from being abused by the subjects of other nations as a cover for the violation of the laws of the empire.

ART. XXXIV. When the present convention shall have been definitively concluded it shall be obligatory on both powers, and its provisions shall not be altered without grave cause; but, inasmuch as the circumstances of the several ports of China open to foreign commerce are different, experience may shew that inconsiderable modifications are requisite in those parts which relate to commerce and navigation; in which case the two government will at the expiration of twelve years from the date of the said convention treat

欽 差 大 臣 太 子 少 保 兩 廣 總 督 部 堂	大 清 國	君 上 批 准 之 條 約 互 換 若 能 早 互 換	尤 為 善 美 茲 將 現 定 條 約 先 由	以 十 八 個 月 即 將 兩 國	長 公 會 大 臣 議 定 允 肯 批 准 限	大 伯 理 璽 天 德 既 得 各 國 選 舉 國 會	大 皇 帝 批 准	大 合 衆 國	大 清	各 款 條 約 應 俟 各 大 臣 奏 明	以 上 關 涉 太 平 和 好 貿 易 海 面	另 有 異 議
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amicably concerning the same, by the means of suitable persons appointed to conduct such negotiation. And when ratified, this treaty shall be faithfully observed in all its parts by the United States and China, and by every citizen and subject of each. And no individual state of the United States can appoint or send a minister to China to call in question the provisions of the same.

The present treaty of peace, amity and commerce shall be ratified and approved by the president of the United States by and with the advice and consent of the senate thereof, and by the august sovereign of the Tâ Tsing Empire, and the ratifications shall be exchanged within eighteen months from the date of the signature thereof, or sooner if possible.

外國事務宗室者

大合眾國

欽差全權大臣駐中華願聖 鈐蓋

關防印信書名畫押以昭信據
須至和約者

道光二十四年五月十八日
即我主耶穌基理師督降生後紀
年之一千八百四十四年七月
初三日在望夏鈐蓋關防

In faith whereof we the respective plenipotentiaries of the United States of America, and of the Tá Tsing Empire as aforesaid have signed and sealed these presents. Done at Wanghiá this third day of July in the year of our Lord Jesus Christ one thousand eight hundred and forty-four, and of Táu-kwáng the twenty fourth year, fifth month and eighteenth day.

ART. III. *An excursion to the city of Súcáu, made in the autumn of 1845 by Isidore Hedde commercial delagate, attached to the French Legation.* Communicated for the Repository.

[Besides the subjoined, kindly communicated for our pages, we have been able to learn some other particulars regarding Mr. Hedde's visit. We understand that he visited the dyeing houses, where he inspected the processes of forming some of their choicest colors, and the substances from which they are obtained,—among others the 紅花, *hung huá*, *Hibicus rosa sinensis*, which comes, we are told, from the province of Sz'chuen. It is noticed in Medhurst's dictionary as a 'wild saffron;' perhaps the plant referred to may be the 江南菊花, *Kiánguín kuh huá*, the *Chrysanthemum*, or *China aster*. Our best thanks are offered to the friend who has so obligingly furnished us with these notices, and we hope Mr. Hedde will not fail to give the world a full account of all he saw while in the "terrestrial paradise."]

SÚCHAU is situated in lat. 31° 23' 25" N.; long, 4° 0' 25" E. of Peking. It has been compared by the French missionaries to Venice, with this difference, that Súcáu is two days distant from the sea, being accessible only by small inland water, communications. It is the second city of the province of Kiángsú, and residence of a governor who acts by himself, subordinate only to the governor resident at Nánking. Its situation in the midst of large channels of water is beautiful; the country all around is very pleasant; its climate is delightful, and it is said by many to be the most populous city of the empire. From Shánghái the way to it is through a continual range of villages and cities. Not an inch of ground is left uncultivated, and crops succeed each other the year round.

The adjacent country is flat, and except some few hills of a blue lime-stone, the soil is of a rich alluvial character. Cotton, silk, rice, wheat, rye barley and vegetables, are common productions. The intercommunication is carried on by means of rivers, canals and ponds surrounded by the most flourishing vegetation. There may be seen the large mulberry with notched leaf, the red leaved tallow tree, the long black bamboo and green willow intermingled with the large lobated leaf, of the paper tree, the dark green tall cypress, the pine, and the wide spreading banian tree. At short intervals may be seen, for purposes of irrigation, machines moved by men or buffaloes; granite sluices are also sometimes observed constructed for the same purpose. All the channels are full of small boats, lighters, junks, &c., coming up and down, some of them full of fruits and flowers and various other products.

Súchau is like Hángchau not only a town of large commerce and great silk manufactures, but a place of diversion and pleasure. "Above," say the Chinese, "is paradise, below are SÚ and HÁNG." They add, "To be happy on earth, one must be born in Súchau, live in Canton, and die in Liáuchau."* In fact, Súchau has a high reputation throughout China, for the magnificence of its ancient and new marble buildings, the elegance of its tombs, the multitude of its granite bridges and artificial canals, the picturesque scenery of its waters, streets, gardens and quays, the politeness of its inhabitants, and especially for the beauty of the female sex.

It is said that the city contains a "million of inhabitants," and that there are other millions in its vicinity. Indeed there are several towns included in one, comprising what is called Súchau. First the city proper, inclosed with high walls which are about ten miles in circumference. Second, the suburbs, which are four distinct towns, especially one in the west part, which is about ten miles in length and nearly the same in breadth, and is separated from the city proper by the great imperial canal. Third, the population residing on the water which is very numerous.

This interesting city has never yet been fully described. Several missionaries have visited it, but have said little about it. Lord Macartney passed through it, but only gave a few notices of its elegant bridges, the culture and manufacture of silk, the manners and costume of the people. Many, and among them the courageous Mr. Fortune, have attempted to enter the city, but without success. Mr. Isidore Hedde, an attaché of the French mission, who has been sent out to make researches regarding mulberries, silkworms and the manufacture of silks, has been more fortunate. He went to Súchau in a Chinese dress and traversed the city and suburbs in various directions without being recognised or troubled. He visited several monuments, the mint where Sycee is stamped, the great hall for examination of the literati, a cloister where young girls are educated in reading, singing and dressing, for the pleasure of the higher classes, and two large establishments for the weaving of imperial cloths. Having entered by the eastern gate, he passed out through the famous western gate, and visited there the most interesting part of Súchau, the focus of Chinese industry. Here are innumerable fabrics of iron, ivory, gold, silver, wood, bone,

* Those born in Súchau are remarkable for personal beauty; those who live in Canton enjoy the richest luxuries of life; and those who die in Liáuchau (Kiángsi) easily obtain superior coffins, from the excellent forest-trees which are there abundant.

horn, glass, earth, paper, *ma* cotton and silk. He saw here silk looms of all descriptions, in cloth, ribbons, tapestry, and embroidery, some even in boats. He saw a singularly woven figured silk, peculiar to Súcchau, which is called *k'ch sz'* 刻絲, in forming which, are the several processes of weaving, painting, embroidery and sewing, exhibiting figures of men, flowers, gardens, &c.

Some Englishmen have surnamed Súcchau the London of eastern China, but on account of its industry in the silk manufacture, it would better be named by Frenchmen, the Lyons of China.

Mr. Hedde proceeded till he came to the *Tiger Nose hill* and ascended the pagoda, whence he had a general view of the town, the fortifications, the great imperial canal, the rivers, streams and pools which intersect the city, the numerous temples and government offices, the innumerable streets, the intermingled terraces and parterres, and the confused blending of fields and gardens. At the foot of the hill are the most beautiful shops of every description.

From Súcchau Mr. Hedde passed along the imperial canal, saw elegant boats conducted by young girls richly dressed and having their heads decked with gold and flowers. He often met large junks loaded with the imperial revenues. He passed through the Wúkiáng district, one of the richest in silk, bordering on the famous silk department of Kiášing and the greatly celebrated Húchau. He saw the fields of mulberry trees, observed the mode of cultivation and made inquiries respecting the seeding, planting and grafting of those interesting trees. He stopped at different establishments, remarked the ingenious apparatus for avoiding double cocoons, the simple process for reeling the fine white silk named *ts'ih lí*, 七里, and the seven cocoon thread, well known all over the world. He noticed the difference between it and the coarse kind *tá tsán*, 大蠶, large worm silk, and especially the imperfectly known kind *yuen hwá*, 園花, or the garden flower silk.

Mr. Hedde has brought silk worm seeds, mulberry tree, *ma* plants,* drawings and pictures, apparatus and looms, from his laborious though short excursion, and will make them known in his own country. He intends, if permitted, to publish a full account of his different excursions in Shuntí, a Canton silk district, in Chángchau a department of Fukien, noted for its silk manufactures, and in other

* *Má* 麻, improperly named grasscloth, is a web of fibres of *Urtica nivea*, different from the Canton *má*, which is usually made of the *Cannabis sativa*, and from the Tientsin *má*, which is, according to Dr. Abel, the *Sida tibia folia*.

regions, and to give translations of different Chinese works on mulberry trees, the rearing of silkworms and the weaving of silk. He will make known the generous concurrence he met with, especially from the Italian and American missionaries, in his various enterprises, where religion and industry seem to have joined for mutual aid, here amongst the assemblies of native Christians, there in the official residence; every where amongst the crowded, noisy and talkative people of China. Mr. Hedde's relation will be of course very interesting to every foreigner and a sure guide to future travelers.

L. B. O.

ART. IV. A communication from the imperial commissioner Kíying, addressed to Mr. Forbes, the U. S. A. consul, giving full toleration to the religion of the Lord of heaven, or Christianity as made known by the missionaries of the Roman catholic church.

THE accompanying Chinese document, it will be seen, has been elicited by the French minister, H. E. Lagrené,—to whom belongs the honor of securing for Christianity the late act of toleration. In China Christianity has never been prohibited under any other form than that in which it has been taught by the missionaries of the Roman Catholic church, who have designated it *Tien Chú Kiáu*, "the Religion of heaven's Lord." The French minister has acted a noble and generous part. We wish, however, and many others will wish, that he had been more explicit, and in addition to the phrase "Religion of heaven's Lord," designated Christianity, as all protestant Christians in China will do, 耶穌教 *Yésú Kiáu*, the "Religion of Jesus." Kíying in soliciting an expression of the imperial will, and the emperor in granting this act of toleration, have both, we doubt not, wished to place all nations and all religions on a perfect equality; and this too we are sure the French minister both wished and intended. It will be seen, however, by a careful perusal of the paper given on page 196, and the two subsequent documents, (one in our last on page 532 and the one which follows,) that the act of toleration is, after all, restricted to what is designated the *Tien Chú Kiáu*. With this many will be dissatisfied.. We shall be glad to learn the opinions of any of our readers on this subject.

KIYING of the imperial house, governor-general of Kwángtung and Kwángsí, a director of the Board of War, a vice high chancellor vice guardian of the heir apparent, minister and commissioner extraordinary of the Tá Tsing Empire, makes this communication.

A dispatch has been received from the French commissioner Lagrené, in which the following appears: "Formerly, in requesting that a memorial might be laid before the throne for removing the prohibitions against the religion of the Lord of heaven, it was my original design that all persons, professing this religion and acting well should alike share the imperial favor, and that the great western nations should all as one be held blameless in the practice thereof. The religious customs referred to, on a previous occasion, were those of my own nation; yet if persons of other nations did not entirely conform to these, still there was to be no distinction, no obstruction,—thus showing great magnanimity."

Now I find that, in the first place, when the regulations for free trade were agreed upon, there was an article allowing the erection of churches at the five ports. This same privilege was to extend to all nations; there were to be no distinctions.

Subsequently the commissioner Lagrené requested that the Chinese, who acting well practiced this religion, should equally be held blameless. Accordingly I made a representation of the case to the throne, by memorial, and received the imperial consent thereto.

After this, however, local magistrates having made improper seizures, taking and destroying crosses, pictures, and images, further deliberations were held, and it was agreed that these [crosses, &c.,] might be revered. Originally I did not know that there were, among the nations, these differences in their religious practices.

Now with regard to the religion of the Lord of heaven—no matter whether the crosses, pictures, and images be revered or be not revered, all, who acting well, practice it, ought to be held blameless.

All the great western nations being placed on an equal footing, only let them acting well practice their religion, and China will in no way prohibit or impede their so doing. Whether their customs be alike or unlike, certainly it is right that there should be no distinction and no obstruction.

As it behoves me, I make this communication. On its reaching the said consul, he will easily comprehend it.

The foregoing communication is addressed to Mr. Forbes, consul of the United States of America. [Canton,] December 22d, 1845.

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道光二十五年十一月二十二日

ART. V. *Journal of Occurrences: U. S. A. Squadron, commodore Biddle; exchange of treaties; stipulations of the Nanking treaty not completed; reference to Peking; French mission; Commissioner Lin; Mr. Fortune; Castle Huntley; a junk run down; Horsburgh light-house; health of Hongkong; close of the year.*

COMMODORE James Biddle arrived with his suite in Canton on Saturday the 28th instant, having left the Columbus at anchor below Chuenpi. He was the bearer of the ratified copy of the Treaty of Wanghiá, having been charged with it by the hon. Mr. Everett, who by ill health was compelled to return after having reached South America. The commodore, will act as commissioner in place of Mr. Everett, till he can learn the pleasure of his government. The Vincennes is daily expected.

List of the officers in the U. S. S. Columbus. James Biddle, *commodore*; Thomas W. Wyman, *captain*; Thomas O. Selfridge, *commander*; Stephen Johnston, Percival Drayton, Henry French, and James H. Strong, *lieutenants*; Madison Rush, *acting master*; Benajah Ticknor, *flect surgeon*; C. F. B. Guillou, *passed assistant surgeon*; D. L. Bryan, and J. D. Wall, *assistant surgeons*; Rev. J. W. Newton, *chaplain*; Edward T. Dunn, *purser*; H. B. Tyler, *captain of marines*; N. S. Waldron, *first lieutenant of marines*; John C. Cash, *second lieutenant of marines*; E. St. Clair Clarke, *commodore's sec.*; Mordecai Yarnell, *professor of mathematics*; J. M. Wainwright, D. M. Fairfax, and A. J. Drake, *passed midshipmen*; William D. Whiting, Geo. M. Dibble, N. H. Van Zandt, Stephen B. Luce, Gustavus Harrison, H. A. Colborne, E. W. Henry, E. A. Selden, J. B. Stewart, D. A. McDermot, Byrd W. Stevenson, Jonathan Young, Charles K. Graham, and W. W. Low, *midshipmen*; Robert Harris, *captain's clerk*; J. L. Keffer, *commander's clerk*; William H. Needles, *purser's clerk*; V. R. Hall, *boatswain*; — Rodinan, *sail-maker*; Jonas Dibble, *carpenter*.

To-day, Wednesday, December 31st, ratified copies of the Treaty concluded at Wanghiá, July 3d, 1844, by their excellencies Caleb Cushing and Kiyng, were exchanged at Pwántáng, *Púntong*, a country seat of Pwán Sz'shing. The exchange took place at 3 o'clock P. M. There were present on the part of the Chinese, their excellencies Kiyng, Hwáng Ngantung, Chau Chángling and Pwán Sz'shing—the same persons who took part in negotiating the treaty—with Liú Tsin, the chifi, prefect or mayor of the city of Canton, and a large retinue of inferior officers; on the part of the U. S. A. were present, commodore Biddle, officers from the Columbus, the U. S. A. consul P. S. Forbes esq., the Rev. Drs. Parker and Bridgman—the former being secretary and Chinese interpreter to the Legation—with several other gentlemen residents at Canton. After the parties had passed the compliments usual when meeting on such occasions, the two copies of the treaty which had been ratified—one by the emperor at Peking and the other at Washington by the president and the senate—were brought forward, and the Chinese carefully compared one with the other, and being found to agree, they were exchanged in due form, commodore Biddle, acting commissioner, presenting

that from Washington to Kiying, who in his turn delivered that from Peking, the whole party standing. Four copies of a certificate of the exchange, previously prepared in Chinese and English, were then signed and sealed by the commissioners, and two retained by the one, and two by the other. This closed the business of the day.

Kiying, who for some days past had been suffering from ill health, now requested Dr. Parker, who had prescribed for his excellency several days previously, to examine his pulse and his lungs, the latter was done by the stethoscope. His excellency was evidently far from being well; but as on all former occasions, when we have seen him, his bearing was remarkably dignified and easy. Of the two, it is not easy to say which is the ablest and most accomplished, Kiying or Hwang. Neither would suffer by comparison with the highest statesmen that can be found in any of the western courts or cabinets.

At about 5 o'clock the party sat down to dinner—one of those rich entertainments that have been so often described by visitors. It was in good style, every way well suited to the occasion.

The stipulations of the treaty of Nanking, it is now evident, will not be fulfilled—in two particulars at least: the last installment, \$2,000,000, will not be paid on the 31st of December 1845, and consequently Chusan will not (for the present) be given back to the Chinese. How long matters will remain in this state, time will show.

Reference to Peking, we hear, has recently been made by Kiying, and, we suppose, with special reference to these matters, and the non-opening of the gates of Canton. It is said that large numbers of gentry were recently assembled in Canton, and the question of opening the gates discussed by them, then in communication with the imperial commissioner; and that all arguments and all remonstrances notwithstanding, they would not consent to having the gates opened, but on the contrary declared they would allow the populace to maltreat *any and all foreigners* who might presume to enter the provincial city. We pray that there may be no rash acts committed by either party, and that every cause of war may be early and carefully avoided. If need be, let embassies go to Peking, and ministers plenipotentiary reside there, for the preservation of perpetual peace.

The French mission, having secured the objects for which it came to China, is about to return to France. It is said that his excellency M. T. Lagrené and lady will proceed by the way of India and Egypt. Rear-admiral Cecille remains in China.

Commissioner Lin, it will be seen, by the following extract, is still alive, and ere this probably on his way to Peking, from his place of banishment in Hli.

十一月初一日史部公文到省奉上諭前任
兩廣總督大人林則徐因開墾地方有效着
以四品京堂起用欽此。

From a recent number of the Hongkong Register we make the following extract. We should like to see many persons like Mr Fortune in China. They have here a rich field for research.

"*Botanists and Lovers* of natural history, both here and at home will be happy to hear that our enterprising countryman Robert Fortune, esq., has completed his researches in China, and that he has been eminently successful. We believe that during the last two years and a half he has sent to the Horticultural Society of London about seventy glazed cases full of living plants, besides a large collection of dried specimens both of plants and animals. The north of China has been the most productive field as regards new and valuable plants; and Mr. Fortune hopes that many of them will be hardy enough to bear the rigour of our English winters out of doors. He has had the gratification, before leaving China, to learn that a good many of the cases have arrived safely and that comparatively few plants have perished on the long voyage. The Horticultural Society with their usual liberality are already distributing Mr. Fortune's first importations all over the country. He now takes home with him, in the *John Cooper*, 18 cases of live plants, and judging from some drawings taken from them when in flower they will form a most valuable acquisition to our Florists at home, more particularly in the species of *Moutans*, *New Roses*, and *Azaleas*.

"*Mr. Fortune* expresses much gratitude to his countrymen in China from whom he has experienced uniform kindness and encouragement in his pursuits. We are happy to inform his friends at a distance that, though his health was slightly shaken during this last summer he leaves this in renewed vigour. We have no fear but that his reception at home will be most cordial, and that the Society in whose employment he has undergone so much labour and exposure will mark their approbation of his exertions. An account of his personal adventures and observations among the natives in districts which few if any Europeans have penetrated will be most interesting and we hope will soon be supplied to the world."

The Castle Huntley was lost on the *Paracels* Oct. 27th; captain McIntyre with his officers and a part of the crew reached Hainán on the 29th; and, on the 12th instant, they arrived in Canton, having been well treated by the Chinese. The "*Pluto*" was dispatched from Hongkong on the 22d to look for the remainder of the crew.

A *Chinese junk* was run down by a foreign vessel, off *Chiyeupí*, on the night of the 25th ult. So reports the *China Mail*, but does not give us the particulars nor even the name of the vessel!

Our attention has been called to the *Horsburgh Monument*, by a letter from Singapore of the 8th instant, just received. We shall return to this subject in a future number.

Hongkong, we are happy to hear, is now coming to be regarded as possessing a healthy climate. We rejoice at this, and wish all prosperity to the colony,

As the year 1845 closes, the prospects of China are on the whole fair. September 4th the emperor was pleased to issue a decree, remitting all debts due to government from the people, contracted on or before the 20th year of his reign. This was done in consequence of his mother's having reached her *seventieth* year, and such a gracious act it was well judged would "gladden the hearts of all people. Peace, so far as we know, reigns throughout all the dominions of his imperial majesty.

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