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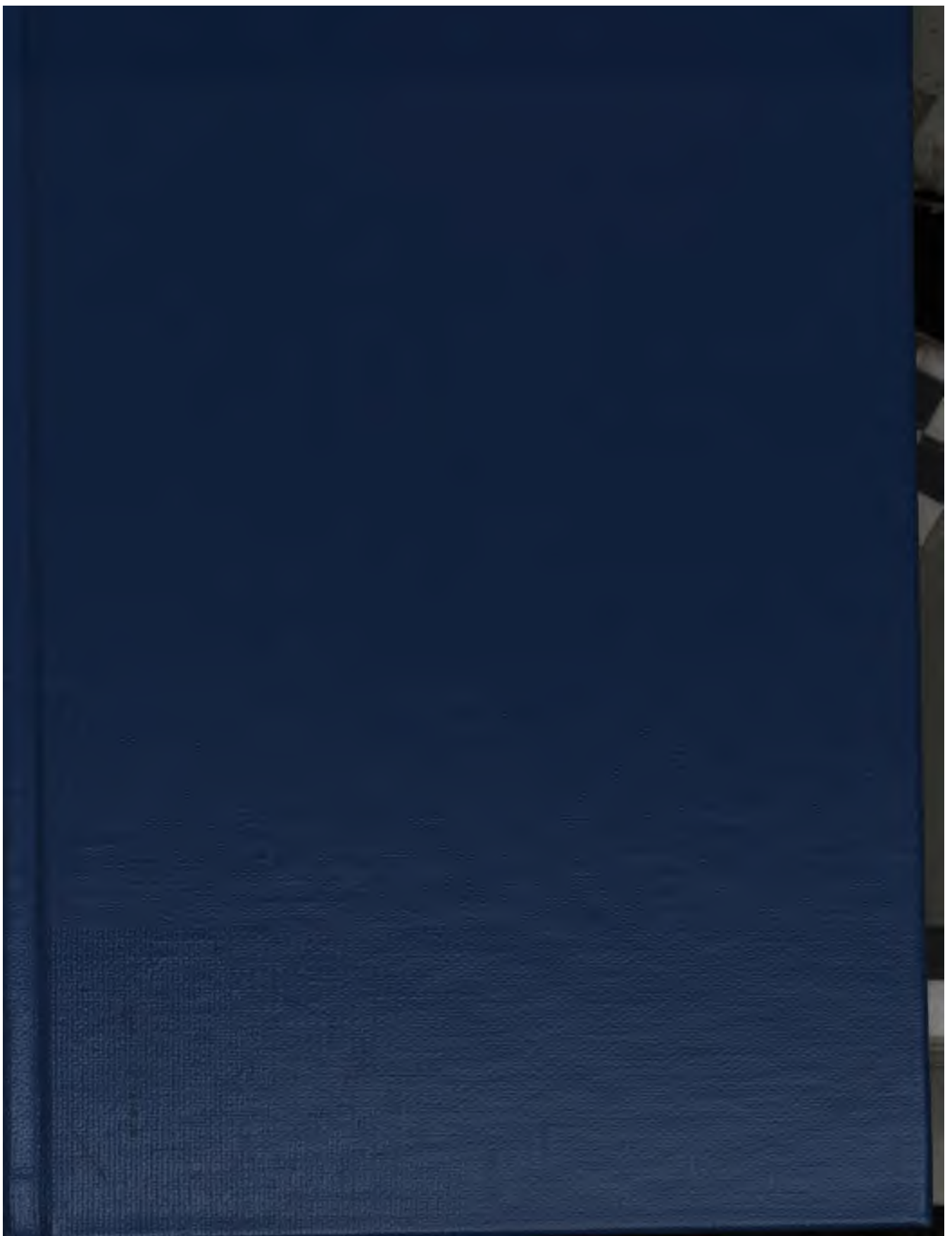
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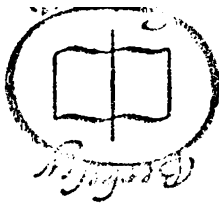
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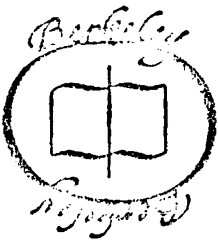




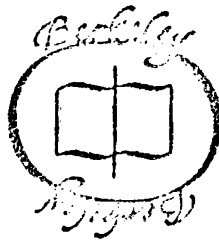
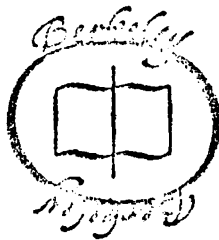
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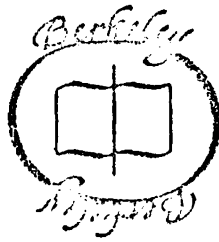
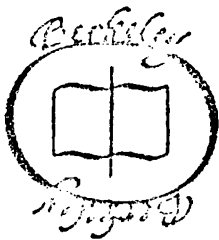
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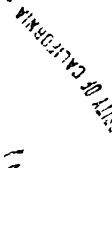
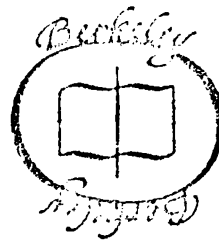
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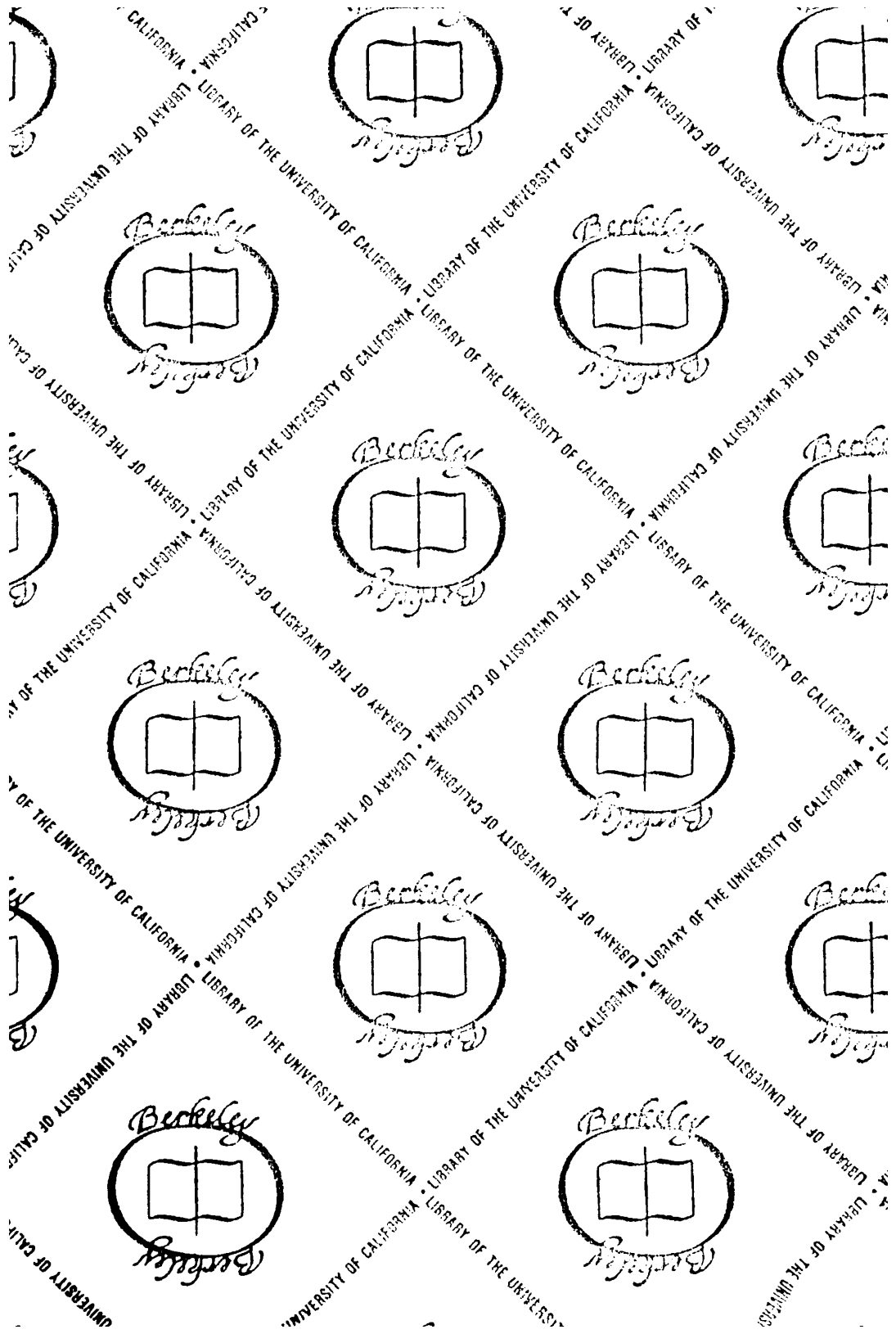


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THE

CHINESE REPOSITO

.....  
VOL. XVI.  
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FROM JANUARY TO DECEMBER,

.....  
CANTON, CHINA:  
PRINTED FOR THE PROPRIETORS

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1847.



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THE  
**ROBERT S. STEUBBS**  
**CHINESE REPOSITORY.**

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VOL. XVI.—JANUARY, 1847.—No. 1.

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**ART. I** *The new year; a comparative English and Chinese Calendar; list of the foreign residents at the five ports, &c.; government of Hongkong; foreign legations; and consular establishments in China.*

CANTON JANUARY 1st, 1847. Once more we wish our readers and friends, whether near or remote, a happy and prosperous new year. We are anxious, more than ever before, to draw their attention to the people of this empire—the widest field in the world, under one government, for arduous enterprise. Important changes are in progress among the Chinese; and though these may be scarcely perceptible at a distance, and even here pass unnoticed and unheeded by the careless observer, still they are moving steadily on, and in their course will sweep away some of the most ancient and firmly established institutions of this strangely named “celestial empire.” The changes that have occurred, during the fifteen years elapsed since our monthly journal was commenced, are doubtless the precursors of others far greater and far more beneficial. Evils, springing up from error, ignorance, falsehood, superstition, cruelty, wrong, and outrage,—abound in all parts of the land; and dreadful must be their results, unless timely reformations come in to afford alleviation to the suffering multitudes. The events of the past year have indicated a feverish state in the body politic, that makes us exceedingly anxious that efficient remedies should be speedily applied. Truth should be proclaimed; and in China, as everywhere else, it will prove, in the providence of God, a most powerful engine in removing the existing evils and in hastening forward the desired amelioration.

Thanking our friends for what they have already contributed, we renew our request that they will continue to aid us in placing on the pages of the *Chinese Repository* a faithful record of passing events, accurate descriptions of men and things and existing opinions, with such suggestions as may serve to hasten happier years and more prosperous times to all people.



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

## LIST OF FOREIGN RESIDENTS IN CHINA.

*N. B. It has been found impossible to note, with perfect accuracy, the place of residence of all the foreigners in China; in the following list care has been taken to include the names of all except those connected with the British army and navy; if any have been omitted, it has been unintentional.*

Abdalah David Sassoon,	c	Bellamy, John	c
Abercrombie, H. H.	h	Bird, Alexander	h
Adnams, J.	h	Birdseye, T. J.	s
Aga Mirza Boozrug,	c	Birley, F. B.,	c
Aga Mirza Boozrug,	c	Bland, James	s
Aga Mohamed.	c	Blass, Ferdinand	c
Agabeg, C.	c	Blenkin, William	c
Agassiz, Arthur	c	Bomanjee Eduljee.	c
Alcock, R. and family	s	Bomanjee Muncherjee.	c
Alexander, W.	h	Bonney, S. W.	c
Almeida, Braz de	m	Boone, Bp. and family	s
Anderson, J. A.	s	Botelho, Arnaldo	c
Anderson, D.,	h	Bourne, H. F.	c
Ardaseer Rustomjee,	c	Boustead, Edward	c
Ardaseer Furdonjee.	c	Bovet, Louis	c
Aspandarjee Tannoojee,	c	Bovet, Fritz	c
Aspinall, jr. Richard	c	Bowden, William	h
Aspinall, William G.	s	Bowman, Abram	c
Augier, F. J.	h	Bowman, James	h
Azevedo, Luiz M. de	h	Bowman, John	s
Backhouse, J.	o	Bowman, A.	s
Badenoch, P.,	h	Bowring, J. C.	h
Balfour, A. H.	h	Bowra, C. W.	h
Balkwell, Henry	c	Bowra, W. A.	h
Ball, Rev. D. and family	c	Brabner, S. K.	h
Balcker, James A	c	Braga, João	c
Baptista, João Severo	s	Braga, Manoel	h
Barnmore, George	h	Braine, Charles J.	h
Barnard, D.	h	Bridgman, Rev. E. C. and fam.	c
Barnes, D. J.	h	Bridgman, Rev. James G.	c
Barnet, George,	c	Brimelow, James W.	h
Barnet, William	c	Brinley, C. H.	c
Barradas, Angelo	h	Britto, Joze de	h
Barradas, Francisco	h	Brooks, Robertson	s
Barradas, Vicente	h	Brooksbank, John	h
Barretto, João	h	Brown, William Ward	c
Barretto, A. V.	c	Brown, W.	h
Barretto, J. A.	h	Brown, Rev. S. R. and family	ab.
Barros, Francisco A.	h	Brown, W. W.	s
Barston, George K.	h	Brown, Rev. H. A.	s
Barstson, Charles E.	c	Bruce, George C.	h
Baylis, N.	s	Bruce, Murdock	h
Beale, Thomas Chay	s	Buchanan, J. C.	h
Beaumont, Joseph	s	Buckton, Charles,	h
Benjamin Sitah.	c	Bucton, C.,	w
Bevan, William F.	h	Bugnon, Alexis	c

Bulsing, T. D.	c	Cowasjee Framjee.	c
Bull, Isaac M.	c	Cowasjee Saporjee Lungrana.	c
Burd, John	h	Cramer, Edmund	c
Burg, jr., D. Vander	c	Crampson, James	s
Burgess, E. N.	h	Crawford, Ninian	h
Burjorjee Hormojee,	c	Croix, George de St.	c
Burjorjee Sorabjee.	c	Croix, N. de St.	w
Burjorjee Pestonjee,	s	Crooke, James	c
Burn, H. P.	h	Croom, Alexander F.	h
Bush, F. T. and family	h	Crockanthorp, R. H.	h
Burton, Edward	s	Cruz, Felix F. de	m
Butt, John	c	Culbertson, Rev. M. S. and fam.	n
Buxton, T.	h	Culvert, R. R.	c
Byramjee, Rustomjee	c	Cumming, W. H.,	a
Caesar, C. A.,	c	Cunningham, E.	s
Caine, Hon. Major	h	Currie, John	h
Cairns, John	h	Cursetjee Pestonjee Cama.	c
Calder, Alexander	s	Cursetjee Hosenjee,	c
Caldas, Joaquim P.	h	Cuvillier, John Y.	c
Caldwell, D. R.	h	D'Aguiar, Hon. G.	h
Camajee, P. H.	c	Dadabhoy Byramjee.	c
Camajee, D. H.	c	Dadabhoy Hosungjee.	e
Camajee, R. H.	c	Dadabhoy Burjorjee.	c
Campbell, Archibald	absent.	Dadabhoy Eduljee.	c
Campbell, A.	h	Dadabhoy Jemsetjee.	c
Campbell, A. E. H.	c	Dale, T.	c
Campbell, Hon. C. B.	h	Dale, W. W.	c
Campos, Joaquim de	h	Dalziel, W.	h
Cannan, John H.	h	Dallas, A. Grant	s
Carlowitz, Richard	c	Dana, R. P.	c
Carr, John	h	Davis, Sir J. F.	h
Carter, Augustus	c	Davidson, Walter	h
Carvalho, Antonio H.	h	David Scrymgeour,	h
Carvalho, Joze H.	h	Dawood Moses.	c
Castro, L. d'Almada e	h	Dean, Rev. W.	h
Castro, J. d'Almada e	h	Delano, Edward	h
Cay, R. D.	h	Dent, Wilkinson	h
Chalmers, Patrick	c	Dent, John	c
Chapman, A.	h	Dent, George	e
Chomley, Francis C.	h	Dellevie, S.	h
Clark, C. G.	h	Devan, Rev. T. T.	h
Cleerly, Capt. and family	s	Dickinson, Henry	h
Cleerly, C. St. G.	h	Dixson, Andrew	h
Clinton, Rev. S. G. and fam.	c	Dixson, Andrew	h
Cohen, E.	h	Dinshaw, Pestonjee	c
Cohen, S. H.	s	Dixwell, George B.	c
Cole, Richard and family	n	Dhunjeebhoy Byramjee.	c
Collins, James, and family	h	Dhunjeebhoy Ruttonjee,	e
Comelate, J. G.	h	Dhunjeebhoy Dadabhoy.	e
Compton, J. B.	h	Dhunjeebhoy Hormusjee,	c
Compton, Charles S.	c	Dhunjeebhoy Rustomjee,	h
Compton, S.	s	Dorabjee Nesserwanjee Camaje,	c
Comstock, W. O.,	c	Dossabhoy Hormusjee,	s
Conner, William	h	Douglass, R. H.	c
Cooper, Frederick	h	Dryer, William	c
Cooper, James	s	Drinker, W.	h
Cooverjee Bomanjee.	c	Dudgeon, Patrick	e
Cortella, Antonio M.	h	Duddell, G.	h
Cowasjee Pestonjee.	c	Dundas, H.	h
Cowasjee Palunjee	c	Dunlop, Archibald	c

Dunjeebhoy Framjee Cama.	h	Gillespie, Rev. W.	h
Duping, C.	h	Gingell, W. R.	c
Durran, jr., J. A.	m	Gittins, Thomas	c
Durran, Adhemar	m	Glew, Joseph Thomas	h
Durrell, Timothy J.	c	Goddard, W. H.,	h
Duus, N.	h	Goddard, John A.	h
Duval, F.	c	Gonsolves, Antonio	h
Edger, J. F. and family	c	Graham, Rev. R. and family	s
Eduljee Cursetjee,	c	Grant, James	h
Edwards, R.	m	Grandpré, Francisco	h
Eldridge, Oliver	c	Grandpré, Alexandre	h
Eliaoo David Sassoon.	c	Graves, P.	s
Ellice, Robert	h	Gray, Samuel	c
Ellis, W.	c	Gray, H. M. M.	s
Emery, W.	h	Gray, A.	c
Empson, C.	s	Griswold, John N. Alsoop,	c
Encarnação, Antonio L.	h	Gutierrez, Candido	h
Everard, Thomas	c	Gutierrez, J.	h
Everett, n. z. A. H. and family	m	Gutzlaff, Rev. C. and family	h
Farncomb, E.	h	Hance, H. J.	h
Farquhar, W. C.	s	Hanison, G. E.	h
Fearon, S.	absent	Hagne, P.	n
Fearon, C. A.	s	Hallam, S. J.	c
Fergusson, John	h	Hale, F. H.	s
Fessenden, Henry	h	Hardie, H. R.	h
Fincham, Alfred	c	Harker, Henry Robert	c
Findlay, George	h	Harkort, Bernhard	c
Fischer, Maximilian and family	c	Happer, Rev. A. P.	m
Fittock, W. H.	h	Harrison, G. E.	h
Fletcher, Angus	absent	Hart, C. H.,	m
Fletcher, Duncan A	h	Harvey, F. E.	s
Fonseca, Antonio de	h	Hasting, William	c
Forbes, Paul S. and family	c	Heard, John	c
Forbes, Duncan	s	Heerjeebhoy Hormusjee,	c
Ford, Martin	c	Hertslet, F. L.	a
Fogg, H.	s	Hesherington, John	s
Framjee, Nesserwanjee	c	Heskesh, Hy.	s
Framjee Hormusjee,	s	Hey, William	s
Framjee Sapoorjee Lungrana.	c	Heyl, W. S.	h
Framjee Hormurjee,	c	Hilikes, H.	h
Franklyn, W. H.	h	Hill, Samuel	c
Fraser, G.	h	Hillier, C. B. and family	h
Freemantle, E.	w	Hodgson, J.	c
French, Rev. John B.	c	Hogg, W.	h
Fryer, A. H.	h	Holdforth, C. G.	h
Funch, F.	h	Holgate, H.	w
Garçon, João	h	Holmes, John,	h
Gibb, George	c	Hormusjee Nesserwanjee Poch,	c
Gibb, T. A.	absent.	Hormusjee Jamsajee Nauhders.	c
Gibb, John D.	s	Hormusjee, Pestonjee	s
Gibbs, Richard	c	Horsburgh, H. S.	h
Gilbert, J.,	h	Howe, C. F.	c
Gilbert, William	c	Howell, Augustus	h
Gibson, E.	s	Hubertson, G. F.	s
Gibson, Edmund	s	Hudson, Rev. T. H. and fam.	m
Giles, E. F.	c	Hudson, Aug.	h
Gilman, R. J.	c	Hughesdon, Charles and fam.	c
Gilman, William H.	c	Hume, Hon. J. W.	h
Gilman, R. J.	c	Hume, G. and family	s
Gillespie, C. V. and family	c	Humphreys, Alfred	h

Hunter, Thomas	h	Lowrie, Rev. W. M.	w
Hunt, T.	w	Lowrie, Robert, and family	h
Hutchinson, W.	s	Lyall, George,	h
Hyland, Thomas	h	Macculloch, Alexander	s
Inglish, A. L. and family	h	MacEwen, James	h
Irons, James	s	Mackenzie, K. R.	s
Jackson, R. B. and family	f	Mackenzie, C. D.	s
Jackson, Roger	s	Mackenzie, S.	c
Jacob Rubian.	c	Mackenzie, D. W.	c
James Lomax,	h	MacSwyney, P. C.	h
Jamoojee Nusserwanjee.	c	Macleod, M. A.	h
Jamsetjee Eduljee.	c	Macleau, J. L.	h
Jardine, David	c	Mackay, Hugh	h
Jardine, Joseph	h	MacKnight, Thomas	h
Jarrom, Rev. W. and family	n	MacMurray, James	h
Jehengeer Framjee,	h	MacMinnies, Capt. and family	n
Jesus, João de	h	Macgowan, D. J. and family	s
Jesus, Joaquim de	h	Macgregor, P. C.	c
Jesus, João de	h	Maciver, William W.	h
Johnson, D.	c	Mahomed Thawar,	c
Johnson, Rev. S.	h	Maltby, C.	s
Johnson, Hon. Alexander R.	h	Man, J. L.	c
Jones, Thomas	c	Maneckjee Cooverjee,	c
Josephs, Levin	c	Maneckjee Nanabhoy.	c
Jufurbhoy Budroodeen.	c	Markwick, Charles	h
Just, L.,	h	Marsh, W. H.	h
Just, Jr., L. <i>absent,</i>		Marquis, Domingos P.	c
Kay, William	s	Marques, Fortunato F.	c
Kay, J. Duncan	h	Marjoribanks, Samuel	c
Kennedy, K. M.	h	Marçal, Honorio	m
Kennedy, H. H.	s	Matheson, Donald	h
Kenny, B. and family	c	Matheson, W. F.	h
Kerr, Crawford <i>absent,</i>		Matheson, C. S.	s
King, W. H.	c	Mattheus, A.	h
King, F. A.	c	Mawjee, Careem	c
King, David O.	c	May, Charles and family	h
Kinsman, Nathaniel	c	M'Cartee, D. B.	n
Kirk, Thomas	s	M'Clatchie, Rev. T. and fam.	s
Kreyenhagen, J.	c	McDonald, James	s
Lamson, G. H.	c	McGregor, R.	c
Lane, Thomas Ash <i>absent,</i>		McGregor, H.	h
Lane, William	m	McPherson, Alexander W.	h
Lapraik, Douglass	h	Meadows, T. T.	c
Law, E. A.	c	Meadows, John A. T.	c
Layton, F. A.	s	Meredith, G.	c
Layton, T. H.	a	Merwanjee Pestonjee.	c
LeGeyt, W. C.	h	McCart, Patrick	h
Leffler, Johannes	h	Melville, Archibald	c
Leives, William D.	h	Medhurst, Rev. W. H. and family	s
Lena, Alexander	h	Mercer, W. T.	h
Levin, E. H.	h	Meredith, W. S.	f
Lewis, A.	h	Meufing, William	c
Liljevalch, n. z. C. F.	c	Miles, W. H.	h
Lind, Henry	h	Milne, Rev. W. C. and family	s
Limjeebhoy J. msetjee.	c	Milne, C.	h
Livingston, W. P. <i>absent.</i>		Miranda, Agostinho de	c
Livingston, J. Gibbons	c	Moller, Edmund	c
Lloyd, Rev. John	a	Moore, William	c
Lockhart, W. and family	s	Moolah Shaikbraim Nooroodeen,	c
Loomis, Rev. A. W. and fam.	n	Moolah Shaiktyab Furjullabhoy,	c

Morgan, W.	h	Pestonjee Jemsetjee Motiwalla.	c
Morrison, M. C.	f	Pestonjee Nowrojee Pochawjee,	c
Morrison, J. G.	h	Phillips, J.	h
Mosses, A. R. B.	h	Piccoppe, T. C.	c
Motabhoj Mahomedelly,	c	Piccoppe, W. N.	c
Mounsey, John T.	c	Platt, Thomas	s
Moul, Henry	c	Pohlman, Rev. W. J.	a
Moncreiff, Thomas	s	Ponder, Stephen	c
Moras, W. H.	c	Pope, John,	h
Moul, George	c	Porter, J.	h
Moul, Alfred	c	Potter, D.	s
Muller, O. E.	c	Proctor, jr., D. L.	h
Mumford, C. W.	s	Purver, J. P.,	w
Munsell, J. E.	c	Pustau, William	c
Munchersaw Nusserwanjee My.	c	Pyke, William	s
Muncherjee Pestonjee.	c	Pyke, Thomas.	s
Murrow, L. E.	c	Quarterman, Rev. John W.	n
Murrow, Y. J.	c	Rae, John	h
Murray, Charles W.	h	Rangel, Rofino	h
Murry, —	s	Rangel, Floriano A.	h
Muncherjee Eduljee.	c	Rangel, Segismundo J.	c
Nanjeebhoj Hassam,	c	Rangel, Jayme	c
Napier, George	h	Rathbone, S. G. <i>absent.</i>	
Nesserwanjee Byramjee Fackeerajee, c		Rawle, S. B.	h
Newman, E.	h	Reiche, F.	c
Neave, Thomas D.	c	Read, H. C.	h
Nogueira, Valentin de	h	Remedios, Boaventura dos	h
Noronha, Joze M. de	h	Remedios, J. Bazilio dos	h
Noronha, F. de	h	Reuben, Isaac	s
Norton, W. M.	s	Reynvaan, H. G.	m
Nusserwanjee Ardaseer.	c	Ribeiro, Lauriano F. V.	h
Nusserwanjee Bomanjee Mody.	c	Rickett, John and family	h
Nuzumodeen Shojaully.	c	Richards, P. F.	s
Nye, Gideon jr. <i>absent.</i>		Rienacher, R.	h
Nye, Clement D.	c	Ripley, Philips W.	h
Nye, T. S. H.	c	Ritchie, A. A. and family	c
Nye, E. C. H.	c	Ritson, John	s
O'By, C.	c	Robinson, W. F.	h
Ohmsted, H. M.	c	Roberts, O. E.,	c
Olding, J. A.	h	Roberts, Joseph L.	c
Oswald, Richard	h	Roberts, Rev. I. J.	c
Outeiro, Joze M. d'	h	Robertson, D. B.	s
Ozorio, Candido J.	h	Robertson, F.	s
Ozorio, Candido	h	Rocha, Antonio A. da	h
Parker, Rev. P. and family	c	Rodrigues, T. B.	c
Parker, N. de E.	h	Rogers, Jacob C.	c
Parkes, H. S.	s	Rolis, R. H.	c
Parish, F.	n	Ross, J. B.	s
Park, James Dickson	c	Ross, W. F.	h
Patallo, S. E.	c	Roose, William R.	s
Parkin, W. W.	g	Rothwell, Richard	
Pearcy, Rev. G. and family	c	Rousseau, James P.	s
Pret, Rev. L. B. and family	c	Rowland, Thomas H.	h
Peirce, W. P.	s	Rozario, Cepriano do	h
Pereira, Ignacio P.	h	Rozario, Florencio do	c
Pereira, Ignacio	h	Roza, Jozino da	h
Pereira, Edward	h	Rushton, W. H.	s
Perkins, G.	h	Rustomjee Burjorjee.	c
Perkins, George	c	Rustomjee Dadabhoj Camajee.	c
Pestonjee Byramjee Colah.	c	Rustomjee Pestonjee Motiwalla.	c

Rustomjee Framjee.	c	Souza, Joze Pedro de	h
Rustomjee Ruttonjee,	c	Souza, jr., Miguel de	h
Rustomjee. Cursetjee	c	Souza, Marcellino de	m
Rutter, Henry	c	Spears, —	s
Rutter, William	c	Speer, Rev. William, and fom.	c
Ruttunjee Framjee Vatcha.	c	Spring, Francis	h
Ryan, George, and family	c	Stanton, Rev. V. and family	h
Ryder, C.	c	Steevens, D.	h
Sanohez, Joze	h	Stevenson, James	h
Sanders, Charles	s	Still, C. F.	h
Sanders, F. <i>absent.</i>		Sterling, Hon. P. J	h
Samsou, M.	h	Stewart, Patrick and family	m
Sauer, C.	c	Stewart, C. J. F.	h
Saul, R. P.	s	Stewart, John	h
Sayer, jr., John,	c	Strachan, George	h
Schunacher, G. H.	h	Strachan, Robert	h
Scott, William	h	Stronach, Rev. A. and family	a
Scott, Adam	h	Stronach, Rev. J.	a
Sears, Benjamin	c	Sturgis, R. S.	s
Schwemann, D. W.		Sturgis, James P.	m
Shaik Munsoor Nesamully.	c	Sturgis, R. S.	s
Shaik Hussun Shaikammud.	c	Syle, Rev. E. W. and family	a
Shapoorjee Sorabjee,	h	Syme, F. D.	a
Shaw, Charles	s	Sullivan, G. G.	n
Shelley, A. E.	h	Surrufully Chadabhoy.	c
Shepard, J.	c	Sword, John D.	c
Shortrede, Andrew	h	Taylor, E.	s
Shorburn, William	s	Tarrant, William, and family	h
Shuck, Rev. J. L.	c	Thawerbhoy Allam,	c
Shumsooden Abdoolatiff.	c	Tiedeman jr. P.	c
Sichel, Michael	c	Tiedeman. F. H.	c
Sillar, D.	s	Thistlethwaite, John	d
Silva, Joze da	h	Thompson, F.	h
Silva, Marciano de	c	Thorburn, R. F.	h
Silver, R. P. De	c	Thorne, A.	c
Silver, H. T. De	c	Toby, C.,	w
Silveira, Albino P.	c	Trabshaw, James	h
Silverlock John	c	Tromp, A. P.	c
Simoens, Manoel	c	Trott, John B.	c
Simoens, Domingos P.	c	Trotter, G. A.	h
Sinclair, Fraser	h	Tyndale, H.	h
Sinclair, C. A.	n	Ullat, R. B.	s
Skinner, John	c	Urmsou, G.	s
Smith, G. F.	s	Vacher, W. H.	c
Smith, J. Mackrill, and family	c	Van Basel, M. J. Senn, and fam.	u
Smith, Henry	h	Van Loffelt, J. P.	h
Smith, Gilbert	h	Vaucher, E.	c
Smith, Thomas S.	h	Velsberg, William	s
Smith, H. H.	c	Vidgal, Antonio de	h
Smith, James	h	Vinton, E. Dyer	c
Smith, John, and family	m	Wade, Capt. and family	s
Smith, J. C.	s	Wade, T.	h
Smith, G.	h	Walker, J. T.	f
Smithers, T.	h	Walker, J. T.	f
Snodgrass, William K.	c	Walker, Alexander	
Snow, E. N.	h	Walkinshaw, W.	h
Solomon Dawood.	c	Warden, H. H.	h
Sorabjee Byramjee Colah.	c	Warden, E.	c
Souza, Florenco de	h	Wardley, W. H.	c
Souza, Athanasie de	c	Warrington, James	s

Watson T. B.	m	Wilson, C.	s
Waters, Charles	s	Wilson, Alexander	h
Waterhouse, E.	s	Wills, C.	s
Watkins, C. T.	h	Wiltshire, H.	c
Watson, J. P.	c	Winch, J. H.	s
Way, Rev. R. Q. and family	n	Winchester, C. A.	a
Weiss, Charles	h	Wise, John	c
Whittall, James	c	Wise, Joseph	c
Whittall, J.	c	Wolcott, H. G.	s
White, J. and family	s	Wolcott, M. W.	s
Wildman, R. J.	s	Woods, Frederick	h
Wilhelmy, Marten	c	Woodberry, C.	s
Wilkinson, Alfred	c	Worthington, James	c
Wilkinson, Charles	h	Wyer, F.	h
Wilkinson, Francis	c	Young, W. and family	absent
Williams, J.	c	Young, Peter	h
Williams, S. W.	c	Young, James H.	h
Willaume, John	h	Young, A. J.	c

## GOVERNMENT OF HONGKONG.

<i>Governor, Commander in Chief and Vice-Admiral.</i>	<i>Colonial Office.</i>
His Excellency Sir John Francis Davis, Baronet.	L. d'Almada e Castro, Chief Clerk.
<i>Lieutenant-Governor.</i>	Joze d'Almada e Castro, 2nd do.
The Hon. Major General, George D'Aguiar, C. B.	H. J. Hance, 3rd do.
<i>Chief Justice.</i>	A. Grandpré, 4th do.
The Hon. John Walter Hulme, Esq.	<i>Treasury Office.</i>
<i>Attorney General.</i>	W. T. Mercer Esq. (acting) Colonial Treasurer.
The Hon. Paul Ivy Sterling, Esq. (absent.)	J. G. Comelate, Chief Clerk.
<i>Colonial Secretary and Auditor General.</i>	Robert Rienacher, 2nd do.
The Hon. Major William Caine.	W. H. Miles, 3rd do.
<i>Colonial Chaplain.</i>	<i>Audit and Council Office.</i>
The Rev. Vincent John Stanton.	W. Morgan, Clerk.
<i>Aid-de-camp to H. E. the Governor.</i>	<i>Land Office.</i>
Captain Sargent, H. M. 18th R. I.	Charles St. George Cleverly, Esq. Surveyor General.
<i>Executive Council.</i>	John Pope, Clerk of Works, &c.
H. E. the Governor.	William Tarrant, Clerk of (Deed) Registry, &c. &c.
The Hon. the Lieut.-Governor.	J. C. Power, Book-keeper.
The Hon. the Colonial Secretary.	G. E. Harrison, Clerk.
The Hon. the Secretary to H. M. Plenipotentiary.	Keoketch, Chinese do.
<i>Legislative Council.</i>	Murdoch Bruce, Insp. of Roads.
H. E. the Governor.	Antonio Matheus, Overseer of Convicts.
The Hon. the Lieut.-Governor.	W. Pincanca, Sexton.
The Hon. the Chief Justice.	<i>Supreme Court.</i>
The Hon. the Attorney General.	Hon. J. W. Hulme, Chief Justice.
	C. B. Campbell, Attorney Genl.
	R. D. Cay, Registrar.
	F. Smith, Deputy Registrar.



T. Wade, Chinese Interpreter.	A. L. English, Officiating do.
João de Jezus, Malay do.	James Stevenson, Clerk.
W. Alexander, Clerk of Court.	<i>Police Rate Assessment Office.</i>
G. A. Trotter, Clerk of C. J.	Charles Markwick, } Joint Assessors and
John Brooksbank, Usher.	G. E. Hanisson, } Collectors.
<i>Police Magistrate's Office.</i>	F. de Noronha, Sub-collector.
C. B. Hillier, (officiating) Chief Magistrate.	<i>Colonial Surgeon.</i>
C. G. Holdforth, Asst. Magistrate.	Peter Young, Esq.
D. R. Caldwell, Clerk of Court and Interpreter,	<i>Coroner.</i>
J. de Jezus, Assist. Interpreter.	N. de E. Parker, Esq.
James Collins 1st Clerk.	<i>Post Office.</i>
James Collins, Gaoler.	Thomas Hyland, Post Master.
<i>Marine Magistrate's Office.</i>	R. H. Crackanthrop, Chief Clerk.
Lieut. W. Pedder, R. N.	W. H. Marsh, 2nd do.
W. H. Fittock, Clerk.	J. B. dos Remedios, 3rd do.
<i>Harbor Master's Office.</i>	<i>Police Office.</i>
Lieut. W. Pedder, R. N., Harbor Master.	Charles May, Superintendent.
Alexander Lena, Assistant.	H. McGregor, Inspector.
E. R. Michell, Clerk.	T. Smithers, do.
Ibrahim, Interpreter.	<i>Justices of the Peace.</i>
<i>Sheriff's Office.</i>	A. E. Shelley, Esq.
C. B. Hillier Esq., (officg.) Sheriff.	The Hon. A. R. Johnston, Esq.
C. G. Holdforth, Deputy do.	J. F. Edger, Esq.
<i>Registrar General's Office.</i>	A. Fletcher, Esq. (absent)
Samuel Fearon, Registrar General (absent).	G. Smith, Esq.
	Donald Matheson, Esq.

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The Rev. Charles Gutzlaff,	<i>Secretary and Registrar.</i>
Mr. Alexander Bird,	<i>Chinese Secretary.</i>
Mr. William Connor,	<i>First Assistant.</i>
Mr. C. T. Watkins,	<i>Second ditto.</i>
	<i>Third ditto.</i>

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N. de St. Croix, Esq.

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*At Amoy.*

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W. R. Gingell, Esq.  
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Mr. C. A. Winchester,

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*Interpreter.*  
*Senior Assistant.*  
{ *Junior Assistant and Medical*  
*Attendant.*

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*Senior Assistant.*  
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C. A. Sinclair, Esq.  
Mr. P. Hague,  
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*Interpreter.*  
*Senior Assistant.*  
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*At Shánghái.*

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D. B. Robertson, Esq.  
W. H. Medhurst, Esq.  
H. S. Parkes, Esq.  
Mr. F. H. Hale,  
Mr. F. Harvey,  
Mr. F. Robertson,

*Consul.*  
*Vice-Consul.*  
*Interpreter. (absent.)*  
*Acting Interpreter.*  
{ *Senior Assistant and Medical*  
*Attendant..*  
*Second Assistant.*  
*Third ditto.*

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H. EVERETT. } *Commissioner to the court of*  
Rev. Peter Parker, M. D. } *Peking, &c., &c.,*  
*Secretary & Chinese Interpreter.*

SWEDISH LEGATION.

HON: C. F. LILJEVALCH,  
Chevalier l'ordre de Wasa. } *Minister Plenipotentiary, &c.*

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 } *S. A. Canton.*  
 } *U. S. A. Consul, Hongkong.*

Henry G. Wolcott, Esq.	<i>U. S. A. Consul, Shánghái.</i>
D. Jardine, Esq.	<i>Danish Consul, Canton.</i>
Ch. Lefebvre de Bécour, Esq.	{ <i>Consul of the first class, acting as French consul in China</i>
M. J. Senn Van Basel, Esq.	
Alexander Calder, Esq.	<i>Netherlands Consul, Canton.</i>
	<i>Acting Danish Consul, Shángh.</i>

**ART. II.** *List of the Protestant missionaries in China, indicating the year of their arrival, the societies with which they are connected, and the places at which they are resident.*

PROTESTANT missions in China are comparatively of recent origin and of very limited extent. They have been undertaken by the following Societies: 1, The London Missionary Society; 2, The Netherlands Missionary Society; 3, The Rhenish Missionary Society; 4, The American Board of Commissioners for Foreign Missions; 5, The American Baptist Board of Foreign Missions; 6, The American Episcopal Board of Foreign Missions; 7, The English Church Missionary Society; 8, The American Presbyterian Board of Foreign Missions; and 9, The English General Baptist Missionary Society.

The missionaries in connection with the above named Societies are respectfully and earnestly requested to furnish, at their earliest convenience, full narratives of the origin and progress of their respective missions, with such accounts of their present state, as they may like to have published in the pages of the Chinese Repository. Such documents will be most thankfully received.

Besides the names of the missionaries, the following list indicates the time of their entering the mission, and the periods of service, &c.

*A list of the Protestant Missionaries to the Chinese.*

<i>Names;</i>	<i>Entered;</i>	<i>Retired;</i>	<i>Died;</i>	<i>Societies;</i>	<i>Stations.</i>
Rev. Robert Morrison, D. D.	1807		1834	London mis society,	Canton.
Rev. William Milne, D. D.	1813		1821	london mis society,	Malacca.
Rev. W. H. Medhurst, D. D.	1817			london mis society,	Shanghai.
Rev. John Slater,	1817	1823		london mis society,	Batavia.
Rev. John Ince.	1818		1825	london mis society,	Penang.
Rev. Samuel Milton,	1818	1825		london mis society,	Singapore.
Rev. Robert Fleming,	1820	1823		london mis society,	Malacca.
Rev. James Humphreys.	1822	1830		london mis society,	Malacca.
Rev. David Collie,	1822		1828	london mis society,	Malacca.
Rev. Samuel Kidd.	1824	1832		london mis society,	Malacca.

Rev. John Smith,	1826	1829	london mis society,	Malacca.
Rev. Jacob Tomlin,	1826	1836	london mis society,	Singapore.
Rev. Samuel Dyer,	1827		1843	london mis society,
Rev. Charles Gutzius,	1827	1835	Neth mis society,	Penang.
Rev. E. C. Bridgman, D. D.	1829		A b c f missions,	China.
Rev. David Abeel,	1830		a b c f missions,	Canton.
Rev. Herman Rottger,	1832		Rhenish mis society,	Amoy.
Rev. John Evans,	1833		1841	london mis society,
Rev. Ira Tracy,	1833	1846	a b c f missions,	Rhio.
Mr S. Wells Williams,	1833		a b c f missions,	Malacca.
Rev. Stephan Johnson,	1833		a b c f missions,	Singapore.
Rev. Samuel Munson,	1833		1834	a b c f missions,
Rev. Peter Parker, M. D.	1834		a b c f missions,	Canton.
Rev. William Dean,	1834		a b b f missions,	Hongkong.
Rev. Edwin Stevens,	1835		1837	a b c f missions,
Rev. Henry Lockwood,	1835	1838	r e b f missions,	Canton.
Rev. F. R. Hanson,	1835	1837	a e b f missions,	Batavia.
Rev. Evan Davies,	1835	1839	london mis society,	Batavia.
Rev. Samuel Wolfe,	1836		1837	london mis society,
Rev. William Young,	1835		1837	london mis society,
Rev. J. L. Shuck,	1836		a b b f missions,	Amoy.
Rev. Alanson Reed,	1836		1839	a b b f missions,
Rev. I. J. Roberts,	1836		a b b f missions,	Canton.
Rev. J. T. Dickinson,	1837	1840	a b c f missions,	Singapore.
Rev. M. B. Hope, M. D.	1837	1838	a b c f missions,	Singapore.
Rev. Stephen Tracy, M. D.	1837	1839	a b c f missions,	Siam.
Rev. Elihu Doty,	1837		a b c f missions,	Amoy.
Rev. Elbert Nevius,	1837	1843	a b c f missions,	Borneo.
Rt. Rev. Ep. W. J. Boone, D. D.	1837		a e b f missions,	Shanghai.
Rev. Alexander Stronach,	1838		london mis society,	Amoy.
Rev. John Stronach,	1837		london mis society,	Amoy.
Mr. E. B. Squire,	1838	1840	church mis society,	Macao.
Rev. Dyer Ball, M. D.	1838		a b c f missions,	Canton.
Rev. George W. Wood,	1838	1840	a b c f missions,	Singapore.
Rev. William J. Pohlman,	1838		a b c f missions,	Amoy.
William Lockhart, M. D. C. S.	1838		london mis society,	Shanghai.
Rev. Robert W. Orr,	1838	1841	american presb board,	Singapore.
Rev. John A. Mitchell,	1838		1838	american presb board,
Rev. S. R. Brown,	1839		mor ed society,	Hongkong.
Rev. Josiah T. Goddard,	1839		a b h f missions,	Bangkok.
Rev. Nathan S. Benham,	1839		1840	a b c f missions,
Rev. Lyman B. Peet,	1839		s b c f missions,	Bangkok.
William Diver, M. D.	1839	1841	a b c f missions,	Canton.
Rev. James Legge, D. D.	1839		london mis society,	Macao.
Rev. William C. Milne,	1839		london mis society,	Hongkong.
Benjamin Hobson, M. D.	1839		london mis society,	Shanghai.
Rev. Thomas L. McBryde,	1840	1843	american presb board,	Hongkong.
James Hepburn, M. D.	1841		american presb board,	Amoy.
Rev. W. M. Lowrie,	1842		american presb board,	Amoy.
W. H. Cumming, M. D.	1842			Ningpo.
Daniel J. Macgowan, M. D.	1843		a b b f missions,	Amoy.
Rev. James G. Bridgman,	1844		a b c f missions,	Ningpo.
Mr. Richard Cole,	1844		american presb board,	Canton.
D. B. M'Cartee, M. D.	1844		american presb board,	Ningpo.
Rev. R. Q. Way,	1844		american presb board,	Ningpo.
Rev. T. T. Devan, M. D.	1844		a b f missions,	Ningpo.
Rev. W. Gillespie,	1844		london mis society,	Hongkong.
Rev. John Lloyd,	1844		american presb board,	Hongkong.
Rev. A. P. Happer, M. D.	1844		american presb board,	Amoy.
Rev. M. S. Culbertson,	1844		american presb board,	Macao.
Rev. A. W. Loomis,	1844		american presb board,	Ningpo.
Rev. George Smith,	1844	1846	american presb board,	Ningpo.
Rev. Thomas M'Clatchie,	1844		church mis society,	Hongkong.
Rev. H. W. Woods, (April 24)	1845	1846	church mis society,	Shanghai.
Rev. R. Graham, do.	1845		a e b f missions,	Shanghai.
Rev. Edward W. Syle,	1845		a e b f missions,	Shanghai.
Rev. Hugh A. Brown,	1845		a e b f missions,	Shanghai.
Rev. Thomas H. Hudson,	1845		american presb board,	Amoy.
			english gen b m soc	Ningpo.

Rev. William Jarrom,	1845	english gen b m soc	Ningpo.
Mr. S. W. Bonney,	1845	a b c f missions,	Canton.
Rev. E. N. Jenks,	1846	a b b f missions,	Bangkok.
Rev. S. C. Clopton,	1846	a b b f missions,	Canton.
Rev. George Pearey,	1846	a b b f missions,	Canton,
Rev. William Speer,	1847	american p board	Canton,
Rev. John B. French,	1847	american p board	Canton.
Rev. John W. Quarterman,	1847	american p board	Ningpo.

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ART. III. *Notices of a seven months' residence in the city of Ningpo. By the Rev. William C. Milne. (Continued from vol. XIII. p. 357.)\**

FEBRUARY 24th, 1843. A party of naval officers attached to H. M. S. "Thalia," the guardship at Chusan, is at present in this neighborhood. At their request I accompanied them in their calls of ceremony upon the leading native officers of the city. We were received with unabated civility and kindness.

In the course of our perambulations, we passed under "the drum loft," an arch of wide span, surmounted by a guard house. The scene around was lively and bustling, for it stands in the centre of the city and upon the spot where the principal streets meet. It existed prior to the 15th century and has, in the interim, undergone a variety of changes. The object of the monument is clearly denoted by the various appellations under which it goes, such as "*the observatory*," "*the sea sun radiance loft*." I am not aware that it is still extant, but at one time an inscription adorned it which signified "*the clear distance*." All these terms denote that the building was originally designed to be a guard station, or a point from which the surrounding country could be explored, with a view to maintaining a supervision over the interests of the city and its inhabitants. The popular name, "*drum loft*," may have had its origin in the fact, that a large drum was kept there, to be used by the city watchman, in striking night beats or in cases of emergency from foe or from fire.

*February 26th.* A merchant of Chápú, hearing that I was residing in this city, called to make urgent and minute inquiries about the trade with foreigners. He appears anxious to remove from Chá-

\* Though somewhat of the novelty of the narrative may be lost by delay, yet the intrinsic value of Mr. Milne's articles is sufficient to render them interesting at all times as permanent documents.—For the first half of the narrative the reader is referred to vol. XIII. pp. 14, 74, 127, and 337.

pú, where he already has flourishing business, to *Shíngkái*, whither the eyes of all the ambitious speculators of "the flowery land" are now directed as the great mart of the empire and the sure gate to fortune. He strongly recommends that I should penetrate into the interior, and has volunteered to render me all the aid and protection in his power if I should decide on venturing up the country.

*March 1st.* Dined at a silk mercers, and had freedom in opening the gospel truths to my messmate. The interest evinced on this occasion by the attention of the company was greater than I have yet witnessed. The apprentices and servants hung about the room quietly listening to all that passed.

*March 2d.* Dr. Cháng was urged to prepare for a future world, as his hoary hairs point him out to be an early victim for death. The cooly took refuge in his country's customs and practices, &c., and hoped that he would live long enough to perform certain vows, which he had made many years ago to his patron deity. He would then die in peace.

*March 3d.* An aged officer, attended by some of his secretaries waited upon me, accepted some tracts, and expressed his astonishment that Englishmen should not worship Confucius but "one Jesus" of whom he had just heard.

An American brig "Raymond," captain Dennison came up the river and anchored nearly abreast the custom-house. The high officers went on board, ascertained it was a merchant vessel, but refused all permission to trade until the tariff should be finally settled at Canton and they should receive the imperial order to open the port. Their procedure was marked with justice and forbearance.

*March 4th.* Dined in the evening with an officer of inferior rank, of bad reputation, of vicious temper, and of low manners. I soon quitted his table for his habits were so dirty and revolting. After he had listened for a little to the sketch of the history of the Lord Jesus, he went the round of conjectures that he must be the English Confucius, or *Pwankú* the father of mankind, or some one like unto the merciful goddess *Kwán yin*.

*March 6th.* The third of the 24 periods, into which the Chinese have divided their year falls upon this day. It is the "*Kingchih*," or the period of "the excited insects;" for according to their entomology, it is supposed that, at this term, reptiles and insects are "aroused by the thunder claps of spring time, from the torpor of the winter season, during which they have been imbedded in clay."

As I have just intimated, the Chinese year is divided into 24

terms "which express the periods of the sun's passage through the twelve signs of the zodiac." The terms are applied to the day on which the sun is in the first and in the fifteenth degree of a sign of the zodiac; consequently, in reckoning by the lunar year, their places in the calendar will change every year, but in the solar year of Europeans they will fall more uniformly upon the same day in successive years.

When an intercalary month occurs, the terms continue to be reckoned as usual, an arrangement that sometimes brings the first term into the twelfth moon, making twenty five terms in a year; but most usually it falls on the first month. Some of the terms are sixteen days in length and some are fourteen, but the average is fifteen. They correspond to our months nearly as follows, falling in the signs here given.

SPRING SIGNS.

1. February	5th	Lih-ts'ün	}	}	The sun in Aquarius.*
2. "	21st	Yü-shui			
3. March	6th	King-chih	}	}	The sun in Pisces.
4. "	22d	Ts'ün-fan			
5. April	6th	Ts'ing-ming	}	}	The sun in Aries.
6. "	22d	Kuh-yü			
					The sun in Taurus.

SUMMER SIGNS.

1. May	7th	Lih-hiá	}	}	The sun in Taurus.
2. "	22d	Siáu-mwan			
3. June	7th	Ming-chung	}	}	The sun in Gemini.
4. "	22d	Hiá-chí			
5. July	8th	Siáu-shú	}	}	The sun in Cancer.
6. "	21st	Tá-shú			
					The sun in Leo.

AUTUMNAL SIGNS.

1. August	9th	Lih-ts'ü	}	}	The sun in Leo.
2. "	24th	Chü-shú			
3. September	9th	Peh-lú	}	}	The sun in Virgo.
4. "	24th	Ts'ün-fan			
5. October	9th	Hán-lú	}	}	The sun in Libra.
6. "	24th	Shwáng-kiáng			
					The sun in Scorpio.

\* The Zodiacal marks adopted in Chinese Almanacks, although representing objects selected from the Zoological world, differ considerably from the signs used amongst us. They distinguish them as follows: 1st the Tiger; 2d the Hare; 3d the Dragon; 4th the Serpent; 5th the Horse; 6th the Sheep; 7th the Monkey; 8th the Cock; 9th the Dog; 10 the Boar; 11th the Mouse; 12th Cow.

## WINTER SIGNS.

1. November 8th	Lih-tung	}	}	The sun in Scorpio.
2. „ 23d	Siáu-sieuh			10th Moon.
3. December 8th	Ta-sieuh	}	}	The sun in Sagittarius.
4. „ 22d	Tung-chí			11th Moon.
5. January 6th	Siáu-hán	}	}	The sun in Capricornius.
6. „ 2d	Tá-hán			12th Moon.
				The sun enters Aquarius.

In the nomenclature of the annual terms there is a reference to variations in the seasons of the year; and, as it may be interesting to have the native interpretation of the particulars in the preceding tables, I append the following brief analysis.

*Spring signs.*

1. *Lih-ts'un*, or "beginning spring," to celebrate which they have an annual festival, somewhat resembling the procession of the Bull Apis among the Egyptians, a brief notice of the observances on which occasion was given on the 3d of February, from which it will appear that it is connected with the opening of agricultural labor for the current year.
2. *Yü-shui*, or "rain-water," or the vernal showers that begin to develop and nourish universal nature.
3. *King-chih*, or "exciting insects," has already been explained.
4. *Ts'un-fan*, or "vernal division," or "the vernal equinox when day and night are equally divided."
5. *Ts'ing-ming*, or "clear brightness," when "the wind and sun are pure and genial and the spring light is clear and cheering. During this term the most religious attention is paid to the sepulchres and manes of departed friends."
6. *Kuh-yü*, or "grain rains," to be improved for scattering and sowing seed.

*Summer signs.*

1. *Lih-hiá*, or "opening summer."
2. *Si'u-mwan*, or "little filled," the wheat by this time has gradually got ripe and full.
3. *Ming-chung*, or "busy in planting," when the husbandman is fully occupied in transplanting the paddy.
4. *Hü-chí*, or "summer point," or estival solstice, when the length of the summer day is greatest.
5. *Siáu-shü*, or "little heat," or the gradual rise of warm temperature.
6. *Tá-shü*, or "great heat," during which the temperature waxes exceedingly hot.



*Autumnal signs.*

1. *Lih-ts'üü*, or "the beginning of autumn."
2. *Chü-shü*, or "the extreme height of the hot temperature."
3. *Peh-lü*, or "white dew begins to fall."
4. *Ts'ü-fan*, or "autumnal equinox."
5. *Hün-lü*, or "cold dew," the falling dew gets gradually colder.
6. *Shwäng-kiáng*, or "the descent of hoar-frost."

*Winter signs.*

1. *Lik-tung*, or "the opening of winter."
2. *Süü-sieuh*, or "little snow occasionally."
3. *Tü-sieuh*, or "much snow."
4. *Tung-chí*, or "winter solstice."
5. *Süü-hán*, or "the temperature falls by degrees."
6. *Tá-hán*, or "the temperature falls to the lowest point."

*March 7th.* At 7 o'clock this evening a comet appeared in the southwest. This has created a good deal of apprehension in most minds, as the phenomenon is vulgarly considered to be an infelicitous omen of warlike invasion from the southwest. After the late horrors the very "rumors of war" now strike the public mind with a fearful panic.

*March 10th.* During my absence in the afternoon, a certain youth managed to open one of my lockers, and abstract a bottle of quinine from my small stock of medicines. This medicine I valued much, as it was in daily request among numerous applicants, suffering from fever and ague. But by the treachery of this young rogue, the son of my aged friend Dr. Cháng, I have had as it were my right hand cut short and I now cannot afford that relief, I would to my clamorous patients. This youth has been domiciled under my roof the last two or three weeks. In consequence of my having positively refused to afford any relief to some of the Buddhist nuns, with whom he seems to be a peculiar favorite, it appears they put him up to the dirty trick of betraying my confidence and of handing over the valued bottle into their hands. Unfortunately for the traitor the bottle broke, could not be replaced and bore witness against the young thief. Moreover, the cheat being discovered, the youth denied any participation in the matter, but at length he freely confessed his error and owned that his friends at the nunnery had instigated him to the theft and now left him in the lurch to bear the obloquy and brunt of detection.

But leaving this little matter, it is worthy a passing remark that it is not her warlike prowess alone that has gone before the sons and

subjects of Great Britain to render them universally famous. The rumor of the successes of their medical skill has flown through the vast empire, and already Englishmen, (all of them without distinction,) seem to be popular as possessing the divine art of healing every form and grade of disease. It is highly probable that the great latitude with which they ascribe a knowledge of the *Æsculapian* study to their victorious visits, it is to be ascribed to the fact that, among themselves, both the scholar and the barber, with the members of the intermediate grades, one and all make some pretensions to the important science.

Doubtless too, since they perceive that foreigners are not by any means despicable in the work of destruction and in the art of war, they drew the conclusion that their competitors must be as clever and skillful in the benevolent office of healing the sick and the diseased. No sooner did I establish myself at Ningpo than one came and another came seeking a little of the "western medicines," to cure them, it may be of itch, or of ophthalmy, or ague, or of toothache. Seeing that the simple remedies, which I had at hand, proved successful, my skill as a medical practitioner has got abroad and my rooms now come to be haunted by numerous applicants, to whom I am compelled candidly to confess my inability to render them the assistance they need. As long as my supply of sulphur, quinine, nitrate of silver and creosote lasts, I may maintain a good place in the estimation of the itchy, the aguish, "the red-eyed," and the tormented; but beyond *their* limited circle I can gain no repute and seek no more; for it is enough to have the responsibility of moving with becoming dignity as the medico in this small sphere.

To be in earnest, there is a twofold advantage that I have derived from the wide extended fame of European medical skill. It has brought many intelligent visitors to me from whom I have derived much information and to whom in return I have presented the word of life. It is demonstrated also how valuable an accessory a medical department might be made to any mission in India or in China, provided it be kept in a secondary place as a means to the great end of the missionary work.

*March 11th.* A stroll through the city and its suburbs will invariably well repay the pedestrian, there is always some thing profitable as well as novel coming under one's observation. On passing some of the public resorts and thoroughfares, such as the gateway, a visitor has his attention directed to the numerous placards of different sizes and of various shapes that are pasted up to apprise "the gentry and nobility," "the ladies and gentlemen," of "religious services," and

"theatrical shows," "magisterial instruction," and "medical achievements." Among other curiosities in this class of literature, you will find fiery squibs on private and public characters, sober admonition on sundry subjects and quack puffs in every line of business.

Objection appears to be taken by many in this country, as well as in Europe, to the placarding of bills upon their premises; and hence, notices to the following effect were occasionally met with, "bills pasted here will be daubed over," "placards posted here will be torn down," "you are not permitted to placard here," and sometime by such a wild and polite request as "pray, do not paste up your bills," a lesson on the gentleness and power of the "suaviter in modo" is read to those English Lords and Lairds who so freely launch out their threat, of "spring guns" and "fierce dogs."

*March 20th.* Dr. Cháng celebrated his seventieth year to-day and invited me to join him and his friends at their festive board.—The septuagenarian was greatly pleased with the honor we paid him. It was yesterday that he ought to have kept his birthday, but in consequence of my rule to keep the Sabbath, he put it off to suit my convenience.

The Chinese take particular notice of every tenth year in their personal history, and no anniversary meets with more acceptance than when the "threescore years and ten" are filled up. The decades being specially noticed, have distinct appellations given them; for instance:

At 10, one is said to have reached his *chü-tü*, "the first degree of life."

At 20, he is "youthful capped."\*

At 30, he is "strong and marriageable."†

At 40, "capable to hold an official situation."

At 50, the individual is qualified to "know his errors."

At 60, he has closed one "cycle."

At 70, the man is "a rara avis of antiquity."

At 80, he has "a rusty iron colored visage."

At 90, he is at his "dotage."

At 100, he reaches the "extreme of old age."

\* Formerly when a lad reached this age, the ceremony of *capping him* was conducted with peculiar rites. The four grand ceremonial occasions, that in olden times, engrossed the thoughts, excited the passions, and expended the resources of all classes, were "the youthful capping," "marriage," "burial," and "worshiping the dead," and of these the first is the only one that has fallen into disuse or has merged in the marriage service.

† He is supposed to have reached manhood and to be capable of undertaking the duties of a household.

Indeed so much importance is attached to these stages of human life that in the cases of deceased parents the surviving children, if they have the means at command, are most punctilious, in celebrating those special decades which would have marked their history had they sojourned in the land of the living. To one or two such posthumous ceremonies, I have gained admittance at different times, and the peculiar feature that distinguished these 'inferior occasions' (as they are called) from 'the superior' is that they partake much of a funeral character, *white* being substituted for *red*, *mourning* for *gladness*, and *weeping* for *smiles*.

The sacred regard, which the Chinese pay to the claims of kindred, secures to the patriarchs of respectable families all the support they need in their helpless pilgrimage; and sympathy effectually operates in the relief of the *poor* septuagenarian whose relatives are unable to provide him with the comforts or the necessaries of his advanced age. In China one's feelings are never harrowed with the sad spectacle of an aged parent, discarded by his children and left to perish unattended and uncomforted, under the scorching rays of the sun or on the banks of a rapid river; but you see the tottering senior carefully led through the street or the alley, by a son, or a daughter, a relation or a servant, commanding the spontaneous regard of every passer-by and the homage of every junior.

In some of the principal cities of the empire, they have "Alms-houses for old men," erected and supported by public contributions. At *Huichau fú*, for instance, they boast of 500 "destitute aged men," who, in this manner, enjoy the protection and nurture—so suitable to their advanced years.

The deference that the public mind pays to the extreme sections of old age is made palpable also on the tablets and monuments, that are occasionally raised by public subscription, or by imperial authority, to the memory of octogenarians, nonagenarians and centenarians.

The patriarchal nature of the Chinese government requires that government should take special notice of its long lived subjects; and both the laws and the example, of the reigning dynasty especially, have given much sanction to the dictates of nature and have confirmed the popular habits.—The Penal Code, in the 79th Section, orders that "all destitute widows, the fatherless and childless, the helpless and infirm shall receive sufficient maintenance and protection from the magistrates of their native city or district, whenever they have neither relations nor connections on whom they may depend for support. And any magistrate refusing such maintenance and protection, shall

be punished by 60 blows. Also when any such are maintained and protected by the government, the superintending magistrate and his subordinates—if failing to afford them the legal allowance of food and raiment, shall be punished in proportion to the amount of the deficiency, according to the law against an embezzlement of government.

We find too, that the 22d Section, of the same Code, makes an exception, in criminal cases, of *the aged*, "whoever is ascertained to be aged or infirm at the period of trial for any offence, shall be allowed the benefit of such plea, although he may not have attained the full age or labored under the alleged infirmity at the time the offence was committed."

An edict was issued in the year 1687, under the seal of the emperor K'anghí, "for the regulating the aid given by government to people of the lower orders *above 70 years of age*. The septuagenarians were exempted from service and had food allotted to them; those of eighty years had a piece of silk, a catty of cotton, a stoue of rice, and 10 catties of meat. Those of 90 double the rest."

According to the official returns of the indigent aged, who at the time came under the patronage of imperial favor there were 184,086 who were 70 years and upwards, 169,850 who were 80 years and upwards, 9,996 who were 90 year and upwards, and 21 who were 100 years and upwards.

In 1722 in the 60th year of the reign of K'anghí, his majesty gave a feast to the old men of the empire; and his successor Kienlung, following the example of his predecessor, in the year 1785, also set on foot a jubille of the same nature, a description of which has been given, in a communication from Amiot, dated Oct. 15th, 1785.

*March 21st.* As I was passing by, I looked in at the temple of the *T'iu* sect near the south gate, called the *Lü-tsu* temple. Service was going on, under the conduct of an aged superior dressed in a vestment of many colors and bearing a mitre on his head. The two junior priests aided him in the various cantations prescribed, but conducted themselves with such a want of decorum that it made even a hater of idolatry blush. Leaving this spot, I proceeded to the great Budhistic monastery just behind, where I was kindly received by the priests, who were engaged in a special service appointed by a rich family, in the neighborhood, the ladies of which were in the building taking part in the ceremonies. The attendance of priests was large, and all united in chanting the lessons and hymns.—The pageantry was novel, but the mummery was painful beyond expres-

sion. The remarks I dropped on the sin and inutility of such idolatrous practices, and on the nature of the worship required by "God who is a spirit"—were received with kindness by the mingled crowds.

*March 22d.* Numerous visitors crowded my apartments. Among others there came messengers from the chief office, to inquire if there was any foundation for the rumor that a steamer had made its appearance in the estuary leading to the city of Hángchau fú, and that some Englishmen had even got into the provincial capital itself. All that I could say was that it was highly improbable.

*March 23d.* An officer, whom I visited, produced a valuable packet of "*strengthening tea*," prepared in Yunnán province and universally held in great repute as a medical preparation. It looked much like common black tea, made up into round balls with a sort of paste or gum. But the infusion tasted very bitter.—After descanting at some length and in a rhapsodical strain, on the virtue of this beverage, he abruptly proceeded to assure me that there was another species of tea, superior still and indeed unequalled for flavor, fineness and scarcity. It was "*the monkey tea*." This he added could be obtained only in small quantities, at no price, and in select spots. Growing on heights inaccessible to the foot of man, and approachable only by the sagacious brute whose name it bears, it is collected by certain of the monkey species which are trained to climb up the most lofty precipices, and after filling their pouches with the delicious herb, descend to empty their contents into their master's baskets!

The delicacy of this tea, he pronounces to be beyond conception, and the value of it beyond rubies. Having himself tasted its sweets, he deplores that he has it not his power to treat his friend with a cup of such a prime draught. On referring to Le Breton's, "*La Chine en Miniature*," I find he gives the following notice of the same article. "Dry and elevated situations are much more suitable for the cultivation of tea, than low and damp ones; the consequence is that the in-gathering is often very difficult, especially that of the best kind of tea. Men could not, without the greatest difficulty, hold on at the sides of the peaks; one false step might be the cause of severe wounds or at least injure or tear up the young trees. Sometimes the sides are so sharp and pointed that it would not be possible for men to climb up.\*"

\* According to report there are tea shrubs whose situation is so much elevated beyond the reach of the natives that their leaves can be found only by the wind driving them from the top to the base of the mountains, where they are picked up by the proprietors of the plantations.

"To overcome this difficulty a singular expedient has been resorted to. Monkies are dressed so as to be able to climb, and to gather the leaves off the tea branches. One can easily conceive how difficult it is to have to make use of such helps, for the monkies can only be guided on such occasions by an instinct purely mechanical.

"When they have descended the mountain that they have climbed with the help of cords, they receive for a rewards some dainty for their taste."

*March 24th.* One of the special topics which I have made the subject of inquiry, since I have been thrown so completely amongst the people, has been regarding the existence, support, and objects of their benevolent institutions. In the preceding notes, mention has been made of a few of their philanthropic societies, especially of "the Orphan," and "Foundling Hospitals," and the "Alms-houses for aged men." Besides these, the following are worthy of a passing notice.

1st. "*The Virtuous Hall*," or *Tsing kieh táng*, is a retreat for poor destitute widows, who have lost all earthly support. It is a building erected by private contributions and under the sanction of government. Admission is gained also for those young maidens, whose intended husbands have died prior to marriage, and who have vowed perpetual virginity in consequence of their misfortunes.\*

2d. "*The Provident and Relief Asylum*," or *Yáng tsí Yuen*, is a government building designed to afford shelter to the infirm and the disabled. There the halt, and the maimed, and the lame, and the blind meet to sympathize with each other, and to enjoy some expression of paternal concern from the heads of government.

The important cities of the empire offer some such refuge as this to the numerous objects of pity, that haunt their streets and alleys. The arrangements do not, however, seem to be by any means ade-

\* In their chief cities, where both poverty and wealth are to be found stalking through the streets, some provision is made for widows. Hence we find that there is a small fund in the city of Canton for the relief of widows. It is of recent origin having commenced operations only in the first year of the present emperor's reign. "The government unites with the gentry in supporting and managing it. It is already getting into disorder, and the *Líng-táu* has issued a threatening proclamation to the widows. They get about 5 taels per annum (£1 13s.); 1 tael (6s. 8d.) for each quarter; and one more for the new year. The number now on the fund is 1500. The complaint is that those who get married sell their tickets instead of returning them; and the friends of those who die do the same. This is a sort of parish relief; and those who have kindred on the spot do not like the exposure, and browbeating necessary to get the *alms!* so that the chief applicants are widows, whose kindred live at a distance from Canton.

quate to meet the necessities of the indigent refugees, or to suppress the beggary which is so frequent both in town and country. According to some intimations it appears that only a "limited number" is stately favored with provision from the imperial treasurer, while "the excess" is suffered just to *taste* of the good things the imperial heart would freely grant if the coffers were larger and fuller. When those on the lists disappear or die off, their places are soon filled up out of the multitude of clamorous candidates.

There is an individual appointed by the local authorities to supervise the inmates of "the retreat," and to keep them in subordination. Should his proteges be found begging in the streets, or should complaints be made of their *noisy* applications for alms, he has authority to check their vagrant dispositions.—Thrown as they all are into one building itself comfortless and rendered inconceivably so by the uncleanly and irregular habits of the mannerless occupants, the respectable natives although themselves not "of the first water," speak of it with significant gestures and shrugs, so that we are precluded the very hope that it may somewhat resemble the "poor houses" of Great Britain in neatness, order, and cleanliness. Various circumstances contribute to render such a provision (well becoming a patriarchal government,) almost useless and inefficient. Of these the most notorious and the most wicked is the cupidity of the superintending agents, who hesitate not to enrich themselves by drawing upon the allowances of the famished and helpless. This remark may apply indeed to all the "Philanthropic Institutions" of this empire.

And hence, the crowds of pitiful objects that parade the streets and pass from shop to shop and house to house, raising their importunate and ceaseless din, until you are compelled to give your charity. Early in the morning as the bustle of business rises within the city walls, a united band of blind and lame beggars may daily be observed entering the gates of Ningpo, in Indian file, bent on pressing their claims upon the attention and compassion of the shopkeepers, householders and gentry.

Besides vocal music the aid of instruments is also called in by these begging pilgrims to excite pity and commiseration.—On approaching you, you are flattered, as well as entreated. Should your hand move quickly and give liberally 10,000 blessings are lavishly and eagerly poured upon your head. But bad luck is divined for the hard heart and the hand that withholds its mite. Liberal almsgiving is not, so far as we know, of frequent occurrence in China.



But sometimes it is to be met with. Thus there is a notice of a Chinese lady in Canton, who during the cold and rainy weather of December 1832, "caused 500 jackets to be distributed amongst the aged and infirm beggars of Canton." Rich folks occasionally devise liberal things and gain for themselves the smile of the emperor and the benediction of the poor upon their children's children unto the third and fourth generation.

Drought, inundation, hailstones, pestilence, and war call forth from time to time special benevolences from the government, and these are noticed in the imperial gazettes with the sums of money granted or the quantity of grain allowed. One line of conduct, which was pursued by the military leaders of the English troops, and which, at Ningpo, Chápú, and other places visited by the invading army, reconciled myriads of the poor to their misfortunes and gained not a little applause for the conquering heroes, was the liberal and cheap distribution of the rice found in the imperial granaries, that fell into the hands of the British.

I was present on more than one occasion at "a rice dispensary," opened at Chihái in the beginning of 1842. The claims of appetite and the low prices—alike urged the poor and perishing, young and old, man and woman, to hasten to the feet of their once called *barbarian* visitors and to receive some expression of concern and sympathy; and the name of *Lo-pu-táu* (*Robert Thom*), who headed this charitable movement is deeply engraven on the minds of hundreds, and thousands in the province of Chehkiáng.

3d. "*Educational charities.*" Under a former date a description was given by me of an institution in Ningpo for the education of the poor scholar. The *i-hiáh* or "Charity" (school) is another of the same class, got up and supported by private contributions. Háng-chau fú is said to have several of them, for educating the children of poor parents.

4th. "*Medical dispensaries.*" These are known to the natives, under the appellation *i-chuk*, the primary object of which is to examine the diseases of sick poor patients and to administer medicine free of charge. But, from all accounts, they appear to be conducted on principles both limited and illiberal, so that they may be said to be unknown or inoperative of real good.\* I cannot find that any *medical* charities exist among the natives of Ningpo except the depart-

\* It appears from "the Description of the City of Canton" that "some centuries ago a public dispensary was set up, in order to furnish the indigent sick with medicines; but for a long time the establishment has been closed."

ment connected with the practical benevolent society mentioned below; but I am assured on good authority that they are to be met with in Hángchau fú and other cities of the first magnitude.

5th. "*An Asylum for the blind*," seems to have been founded in the city of Canton as will appear from the following extract taken out of the Chinese Repository vol. I. p. 295.

"The Pwanyü magistrate has issued a proclamation concerning this governmental institution requiring all the blind to appear in person, and shew their tickets, and be examined. According to his account, there are 2,394 blind people both men and women, who receive a monthly allowance. The amount is said to be about 4 or 5 mace per month, under a shilling a week. This is insufficient for food and they are allowed to beg, sing, &c., for the additional means of subsistence. There is no useful work such as basket-making contrived to keep them employed; nor is there any asylum supported by voluntary subscription. The magistrate suspects that tickets are handed to those for whom they were not originally given and that people only half blind impose on the government. He threatens such in case of detection."

6th. "*A Leper hospital*," exists at Canton, where leprosy of a most hideous, disgusting, and incurable form has too many victims. In 1832 the number of patients in it was 341, who were supported at an expense of 300 taels per annum or £100!

7th. "*A Vaccine establishment*," has been maintained at Canton since 1805, when vaccination was first introduced by Alex. Pearson, esq., surgeon of the E. I. Company factory, who vaccinated large numbers himself and wrote a tract on the theory and art, which was subsequently translated into Chinese by sir George Staunton. Dr. Pearson himself opened the establishment; but it has since been carried on with success and much encouragement by natives, who had been initiated by the foundery of the institution. The merits of the novel introduction are well known and wide spread in the most important districts. *Inoculation* is frequently practised but on the tender lining membrane of the nostrils instead of the arm.

8th. "*The Practical benevolent society*," is one connected with the city of Ningpo, a report of which for the year 1836 I have this day stumbled upon. With some peculiar and interesting notices of this charity, I shall close my remarks on the benevolent institutions of the celestial empire.

The origin of this society is but of recent date, having been set on foot in the 14th year of the present emperor, or A. D. 1834, prin-

cipally at the instigation of two influential gentlemen, who were moved, by the distresses of the year, to propose certain measures for the relief of popular misery and to contribute largely of their own funds to that benevolent purpose. The precise views, objects, means, and results of that movement will be best understood from the following digest, drawn up from the report now lying before me.

1. *The objects.* 1. "*To Take care of the outcast infants.*" The report intimates that the pity of the founders had been moved by the harrowing scenes, that came under their observation, of famished, pining, and screaming babes, which lay scattered along the paths, roads, and highways, having been deserted by their parents in consequence of the severe famine of the season.

In course of time the parents of some came forward to claim their offspring; others were adopted as sons and daughters, and many died. The surviving children were placed under the care of nurses and were supported at the monthly rate of 800 cash or some less than 3s. each. In case of sickness medicine was provided. The details given under this head are most minute, of 42 children whose names are given 8 are boys, the rest are girls; the names of the nurses under whose care they were placed for the current year are distinctly noted:—the dates of deaths or of transfer from one nurse to a second are set in the margin; the average allowance to each child during the year amounted to 9,600 cash, or 8 dollars, or £1 13s. 4d.; the medical bill follows, in which is a curious item of 524 cash for bandages to the feet of 7 of the girls; the sum total expended for their food, nursing and physicking is £81 10s.

2. A second object is "*to provide raiment*" for the poor during the cold winter season. The report states that in the same year 1835, grants of clothes were made to the foundling hospital and to poor beggars in town and country; tickets of recommendation drawn out in regular form, also procured supplies of raiment for the applicants. The common covering worn by beggars during the rainy and winter seasons, which is nothing but a coarse paddy sack thrown over the person, appears to be the donation of this institution. The clothing distributed during the season amounted to 2693 pieces of raiment.

3. "*To Supply the poor with coffins.*" The consideration that prompts to this step can at once be appreciated. A note on this particular was made by me on the 10th of last December.—By the statements before me 151 coffins, at an average expense of about 5s. each, were provided for the destitute during the year 1835. The

table specifies the residences of the individuals with the names of persons recommending the cases, and the dates of the different grants.

Monthly-Brief	Moon Coffins													Total.	
	1	2	3	4	5	6	7	8	9	10	11	12	13		18
	16	8	14	7	13	11	7	14	6	10	11	11	13	20	151

4. *To "Bury those found dead."* Of course this goes on the assumption that the deceased are not recognized or acknowledged by their relatives.—The dates, places, and carpentry and carriage are items most minutely specified. The following table will show the number of young and old who were found dead in the city and suburbs of Ningpo in 1835, the winter months of course claiming the majority.

Moon.	Coffins for Adults.	Coffins for Children.	Moon.	Coffins for Adults.	Coffins for Children.
1	30	8	7	6	3
2	30	11	8	4	4
3	15	1	9	12	7
4	17	4	10	11	7
5	6	0	11	15	4
6	7	3	12	24	8
			13	39	3
	105	27		111	36

Total Adults 216  
 „ Children 63  
 Total 279

5. *"To Gather the scattered bones of the dead,"* lying about up and down the country: this act of respect to the relics of those who have been committed to the dust, is paid periodically both at spring time and at the close of the year. The bones are deposited in coffins of the middle size and transported to the public burial ground. In this manner 647 coffins were disposed of in 1835.

6. *"The Charity Hills,"* for the burial of the friendless and moneyless are under the patronage of this society. There are two of these in the neighborhood of Ningpo that belong to this institution. The one "*táu-áu*" to the east, the other "*p'wan-íu*" to the west of the city. All the expenses connected with the conveyance of the coffins to these spots and with the necessary religious service are defrayed out of the funds.

7. *To "Dispense medicine,"* to the sick poor.

8. *To "Distribute tea"* in the summer, this beverage being deem-

ed necessary to quench thirst. Firewood is also provided for the purpose of preparing it.

9. Another important object of the institution is to "*collect paper for the purpose of burning it.*" The respect for written or printed paper is sacred to an extreme. Hence, at certain seasons the institution sends out a bearer to collect, from house to house, all the fragments and scraps that are lying about. Probably the individual, mentioned on the 20th of December, was an agent of the society. In 1835 about 50 cut was collected in this way.

II, "*The Receipts,*" include *donations, annual and monthly contributions, amounting to 3,351,902 cash, or £588.13s. 6½d. for the year 1835.*

III. *The Expenses* came to 2,636,717 cash, or £457.15s. 3d.

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ART. IV. *Remarks on the words and phrases best suited to express the names of God in Chinese. Written by a Correspondent at Ningpo. Continued from vol. XV. p. 601.*

Using the word *shin* for God, it next becomes a question what word shall be used for the *Holy Spirit*; and it is also to be considered whether any of the divine names should be transferred into Chinese, without translating. On the former of these two questions, we are not prepared to offer any positive recommendation, though some remarks that have suggested themselves are added, and the latter may be dismissed in a very few words.

In order to decide what word to use in translating "spirit," we must refer to the original Scriptures. In the Old Testament we find the word *ruha*, almost exclusively employed. Its primary meaning is breath; Ps. 33: 6; hence transferred to *air in motion*, or *wind*, which is poetically described as the breath of God. Is. 7: 2. Job. 1: 19. Ps. 13: 11. It is then applied to the life of man, which is so intimately connected with his breath; Ezek. 37: 8; thence to a propensity or disposition to do any thing; Hos. 4: 12. Is. 18: 6; thence to the *mind*, especially as it is the seat of the senses and affections; Prov. 25: 28. Gen. 41: 8; and hence it is also used for the *soul*. Numb. 27: 16. In all these significations, the original idea is of an active substance, invisible, and compared with gross matter, spiritual. Hence,

finally, by way of supreme excellence, it is applied to the Holy Spirit, who is emphatically the active immaterial and spiritual agent of the universe. Gen. 1:2. Job. 26:13. Ps. 51:13.

The use of the word *πνευμα*, in the New Testament, is so precisely synonymous, that we content ourselves with referring to the important passage, John 3:8, where the same word is used in the same sentence, first for *wind*, and then for the *spirit*.

It must be self-evident that the word in the Chinese language which combines the most of the above significations, is the proper one to be used in translating this term. It is somewhat surprising that the word *shin* should have been so commonly used for this purpose, for it does not contain a *single one* of the significations which have just been shown to be proper to *ruha* and *πνευμα*. And if we have succeeded in showing that *shin* is the Chinese generic word for *God*, then it is as unsuitable a translation of *πνευμα* into Chinese as *Deus* or *God* would be of the same word into English. It is however easier to raise objections to words, already in use, than to find substitutes; and we almost despair of finding, in the Chinese language, any that are perfectly suitable. The general idea of a god is familiar enough, and hence there are words to express, with some accuracy, what we wish to say of him; but the doctrines of the Holy Spirit, and of the Trinity, are such as "the natural man receiveth not," and the words to express them must be borrowed from the things that bear the nearest resemblance or analogy. We have seen that the Holy Spirit has directed the inspired penmen to use words whose primary signification is *breath*, *air*, or *wind*, to denote the third person of the Trinity, and it would therefore seem most proper to use, in the Chinese language, the word or words that come nearest to these significations. If this be granted it would seem that the choice must be between the three words 風, 氣 and 靈. Of these words we have noted the following quotations

1. *Fung*, 風, In the simple sense *wind*.

化陣風而去, Changed himself into a breath of gentle wind and departed. *Sán Kwoh Chí*, 1:27.

狂風聚起, A furious wind suddenly arose. *Ibid.*

去地四千里風力猛壯, 有剛風世界, At the distance of four thousand *li* above the earth, the strength of the wind is exceedingly great. It is called the *Káng fung shí Liú*, vehement wind for the earth!

岷崙山 | 塵風, 衣服垢吹之即淨, The hill Hwán-lun has a wind called *chi-chin*, oiled clothes when exposed to its influence become clean.

2. 風氣, The *spirit, custom, and influence* of a thing.

國士風, The spirit of the scholars of a country.

太平風, The spirit of prosperity.

3. 風化, The power to change or influence others.

王者之風, The king's power to change.

道風秀世, The power of reason adorns the age.

河汴之間有義風, in Hopien there is a righteous influence.

扇以廉德, He gently moves over the people with his sparing influences.

飲和飽德恩. | \*長扇, Drinking peace and full of virtue, his benevolent influence constantly fans the people.

4. | 俗, Customs, changes, and effects, produced by the influence of superiors.

遷 | 移俗嗜慾移情, To change the customs and improve the habits, and those delighting in selfishness to meliorate their passions.

5. 天地之使曰 |, The messengers of heaven and earth are called wind. ("Who maketh his angels *νεσυμασα* winds.")

聖時 | 若, Holy men are like the seasonable winds. Shú King, 4:22.

神 | 潛駭, The divine wind invisibly exerts its venerable power.

K'í 氣. Few words are more extensively used in Chinese writings than *k'í*, and there are few to which it is so difficult to find a synonyme in English. Its fundamental meaning however is *breath*, in which it corresponds with *ruha* and *νεσυμα*.

屏氣似不息者, Confucius at court restrained his breath, so that he seemed not to respire at all.

大塊之噫氣其名爲 |, This sighing breath of the great mass (heaven and earth) is called wind.

From the signification *breath*, the transition is easy to that of *disposition*, or rather *frame of mind*, one of the most common significations of this word.

\* Here, and in the sequel of this article, this perpendicular stroke ( | ) stands for *fung*, "wind."

怒氣, An enraged disposition; 喜氣, A delighted frame of mind.  
朝氣銳晝氣惰暮氣歸, the disposition in the morning is sharp and vigorous, dull at noon, and at night so exhausted that it returns to rest.

平日之氣, The early morning's frame of mind.

知氣, The intelligent principle of the soul. Lí Kí, 4:36.

*Ling* 靈 the significations of *ling* may be reduced chiefly to these:

1. *Soul*; in this sense commonly joined with *hwan* 魂, as *ling* by itself is properly an adjective. It is however used separately, much as our word *soul*, "so many souls," thus 化合民靈.

2. *Spiritual*; 人爲萬物之靈, Man is the most spiritual or ethereal of all things.

黃帝生而神靈, Hwángtí from his birth was induced with a divinely spiritual excellence.

3. 我其夙夜祗事上帝, I morning and night reverently serve the superior spirits.

明德通靈降福自天, When his virtue is so bright that it is known to the spirits. Happiness descends from heaven.

和百靈, To be at concord with all the spirits.

巨靈掌太華山, A great spirit clave the great flowery hill.

From our hasty and imperfect examination of these words, we have come to the conclusion that none of them corresponds precisely with the word we seek to translate.

1. *Fung* corresponds in several respects; it signifies air and wind; influence excited to change or impress; customs and dispositions, and is closely connected with supernatural influence. But it does not seem to signify *breath* the primitive signification of *ruha*; nor to be used for spirit or soul.

2. *Kí* corresponds in the significations, breath, (the primary meaning of *ruha*,) disposition, a pervading power, but it does not seem to be used in the sense of a spiritual being; and its being so closely connected with all the Chinese fables of the all pervading *yáng* and *yin* (the two great *ki*,) may be considered a serious objection to its use.

3. *Ling* corresponds with the original word in the senses of soul, mind of man, spiritual, excellent, divine, spirit, but it does not like those words signify, breath, wind, influence or disposition.

If we are confined to one word alone, it would seem best to use the word *fung*, which combines most of the meanings of the original word. But we beg leave to suggest the propriety of combining



the two words *ling* and *fung*, and teach the people in what senses we use them; thus, when speaking of spirits let it be 靈; when speaking of winds, use the word 風. But when speaking of the Holy Spirit use the combination 靈風. To which the epithet *holy* is so easily prefixed 聖靈風.

In the Syrian monument the word for spirit is rendered *Yuen fung* 元風, which is an additional reason for adopting the word *fung*.

On the question whether it is best to transfer any of the names of the original Scriptures, there is some diversity of opinion. We shall probably come nearest the truth by following the example of the church in the authorized versions of the Scriptures in Christian lands. Of Jehovah, we have already spoken. In the Syrian monument *Eloha* is transferred in the form 阿羅阿 *Ah-lo-ah*, which is nearly the Syriac form. We see however no sufficient reason for not translating this word, as it is a common and not a proper name.

In regard to the name *Jesus* there is no diversity of opinion, as all agree in transferring and writing it 耶穌. The word *Christ* is now commonly read *Ki-tuh* 基督, a contraction of *Ki-li-si-tuh*, (as *Pu-sá* is of *Pú-tí-sá-tú*,) which is an attempt to express the Greek form *χριστός*. We regard it as unfortunate that the Hebrew form was not chosen in preference, which can be so much more easily expressed in Chinese, and which has beside the advantage of being already found in the Syrian monument, where the characters read 彌施阿 *Mi-shi'-ah*.

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ART. V. *Remarks in favor of Shángti and against Shin, as the proper term to denote the true God, addressed to the Editor of the Chinese Repository, by Dr. Medhurst and others.*

DEAR SIR,—You ask if we must not give up the use of *Shángti* 上帝? I answer, no: until we can find a better. It is *not* the name of the chief idol among the Chinese; as your correspondent argues, but (when standing alone without any prefix) *always* and *invariably*, in every Chinese book of note and worth, means the *Supreme Being* and him only; when other terms are conjoined, it means something else, but that rather strengthens than weakens the argument for its

use by us. If I had been a missionary to the North American Indians, and found a term in thir language, capable of being rendered the Great Spirit, I should have adopted it in preference to any other common to all idols and demigods: and I consider it a great advantage that we have a term in the Chinese, sanctioned by the best and most ancient authority, so nearly applicable to our purpose, in expressing the name of the Supreme, and conveying with it to every Chinese cultivated mind ideas of so much reverence and awe. It is true, the materialist propensities of the nation will lead them sometimes to connect the idea of Shángtí with that of the visible heavens and earth; but what term is there which their gross minds will not pervert? Such an argument has two edges, cutting both ways, and makes a thousand times more against *Shin* than against Shángtí.

With régart to *Shin*, 神, I may observe briefly, but as the result of long experience and careful and extensive examination of native documents, that it (when standing alone, without any adjunct) *never* conveys the idea of unity, or supremacy, or infinite excellence. Its simple and original meaning is that of spiritual and invisible beings in general, but *always* of an inferior order, approaching more nearly to the *Dii immortales* of the Romans, or the *Djin* of the Arabs, and the *genii* of western nations, which two latter it resembles in sound as well as sense, than to anything else. Even Morrison, the great advocate for *Shin*, under the word *genii*, in his English and Chinese Dictionary, gives *Shán shin*, 山神, as the *genii* of the hills; *Ho shin*, 河神, as the *genii* of rivers; and *Sín hú shin*, 二尸神, as the *genii* presiding over various parts of the human body.

So also *T'ien ti chí shin*, 天地之神, mean the *genii* of heaven and earth, &c.—Of course I acknowledge that *Shin* also means spirit, whether of God or of man, and when used as an adjective, it means divine. Besides which, the contempt in which the Chinese hold the *Shin*, 神, might have told you that they are of little worth in their estimation, a contempt which I never remember, either in writing or conversation, to have heard or seen poured upon *Sháng tí*, 上帝.

The argument that the Greeks and Romans had their *dei* and *dii* denoting the idols of their mythology, and that because the apostles did not scruple to adopt these terms for the true God, we might safely take up with *Shin*, will be found on examination to break down: because the classic languages possessed the singular and

plural numbers, and it was only to bring down the *θεοι* to *θεος* and the *δii* to *deus*, and there you had the expression of unity at once; it was then one god, it might be a superior or inferior deity, a true or a false god, but still it was *one*. The Chinese language, on the contrary, is not of this plastic character; when a term is taken in Chinese generally in the plural sense, it is not so easy to give it a singular meaning. Now the word *Shin*, in every instance, in which it occurs in the Chinese classics and standard writers, when standing alone without qualification, must invariably be taken in the plural signification; and the word used alone, even in conversation, conveys to the Chinese mind the idea of plurality. You may say, 一個神, but that means *a* god, not *the* one god. *Shin* means, without doubt, *the gods*, or the beings of the invisible world, and not God, the one living and true Jehovah, who made all things. Indeed their orthodox sentiment is *T'ien sang shin wuh*, 天生神物; how then are you to get them to understand that *Shin tsáu t'ien ti*, 神造天地?

The Catholics, who have had wider and longer experience of China than we have, and who, in their day, knew more of Chinese literature and ideas than we can expect to know for the next century, are in this respect capable of affording us a lesson. They, on their first arrival in the country, adopted the word *Shin* for God, and they in their translation of part of the New Testament employed that word; this was more than a century ago; but they have been compelled to give it up, and have adopted instead *T'ien chú*, 天, as indicative of that unity and supremacy which *shin* never could give. If the rest of the brethren are of opinion that it would be better to profit by their experience, I shall have no objection to adopt *T'ien chú*, 天主; or if you do not like to be confounded with the Romanist, then *T'ien tí*, 天帝, and sometimes 帝, as is the case in various parts of the *Shú King*; or *Chin Chú* 眞主, or *Chú* 主 alone, as the Mohammedans have done.

The argument that because we cannot use *Shíngtí* or *T'ien chú* for false gods, as well as the true one, instead of being adverse is rather in favor of our adopting one or other of those terms. If we write for a people, we must write in the language of the people, or not at all. In the language of China, *Shin* does not mean the one God, and therefore to use it in such a sense is to mislead and not to instruct. It would be better to put the original Greek and Heb-

rew terms in Chinese, as the Syrians did, with their *A-lo-ha*, and leave the subject in doubt and mystery rather than give them wrong conceptions.

Shánghái, }  
Sept. 14th, 1846. }

W. H. MEDHURST.

N. B. The two following notes are evidently from one and the same pen; and agree in the main with that of Dr. Medhurst.

No. 1.

DEAR SIR.—Permit me to make some remarks on your Ningpo correspondent. 1. Whilst in more than two thousand passages *Elohim*, like *Allah* and *Aloho* in the cognate Arabic and Syriac dialects, conveys invariably the idea of the Supreme Being, it means in a few instances what the writer has very appositely pointed out. The former would therefore be the rule, the latter the exception. To an attentive student of the Hebrew it will be evident, that the unutterable name of the Deity is conveyed by the most sublime words which the human language can furnish. There is never an accommodation to the idolater, but always a raising him from his deep degradation even by the very appellations applied to God. 2. As your correspondent will no doubt bring forward *Shin*, 神, as the proper translation of *Elohim*, we beg to suggest, that *Shin*, in no instance, except in the tracts published by the first Protestant missionaries, who subsequently saw their error, signifies the Supreme Being, and that our use of it would never convey that sense to the native reader. Neither the Mohammedans nor Roman Catholics applied it. *Shin* signifies spirit, invisible essence, often joined as *kwéi shin*, and *shin. Sien*; as such it is thought to preside in certain places, and is thus considered the divinity of the spot; hence frequently used for *Púsá* 菩薩, or gods; each house and each corner has such an unknown being as an inhabitant. It means of course the spirit of man, spiritual, divine, exquisite. Its manifold significations, its frequent use as an adjective, and the impossibility of finding another word for spirit to supply its place, for *fung* 風 does never mean it, must weigh something with advocates of this term. The certainty that its constant use in the sense proposed would suggest ideas of idolatry, and therefore render nugatory our efforts, is forever a bar to its introduction for the ineffable name of the Most High. 3. As the writer says, that there are no standard works to refer to, we beg to direct his attention to the Chinese classics, especially the *Shú King* 書經

where he will see the term *Shángti*, or *Hwáng Shóngti* 皇 上 帝, constantly used for the Supreme Being, and exclusively in that signification, and not as Zeus and Jupiter with the Greeks and Romans. Your correspondent has written in the true Christian spirit, and we therefore submit this in the same for his consideration.

No. 2.

DEAR SIR.—The second part of the observations of your Ningpo correspondent, which are drawn up with care and candor, prove at once that *Shin*, can never be adopted in the sense proposed, because it does not signify the Supreme Being in a single instance. We might moreover add, that the merits of the case have long ago been thoroughly examined, and that the result of impartial Sinologues was, and will be, that as *Shin* does not convey the meaning, it can not be applied. Its use for more than twenty years in Tracts and Scripture translations has likewise practically shown, that it can never take its place as formerly, because the very ideas of idolatry, which are to be rooted up, are thereby perpetuated. The result of the closest observation for years, amongst the most varied classes of people, has carried an unalterable conviction to the mind of the writer, that the voice of experience excludes *Shin* for ever. Why then reintroduce it, and after a few years again expunge it as unsuitable?

It is also perfectly true, that the writers who favor materialism substitute *T'ien*, Heaven, for *Shángti*; and the same is done by some people amongst us. The inferior and unlearned classes even talk of *t'ien tí*, heaven and earth, as substitutes for the name of the Supreme Being, placing the fictitious dual principle in lieu of his eternal Godhead and operating power. This is a proof of the alienation from God, which suggests such absurdities, and is analogous to the *tái kih*, 大極 of Chinese philosophers some inert nonentity which presides over the world. To find amongst this nonsense still a word to denote the God above all, to be praised in all eternity, shews that the most High has not left himself without witnesses even in China.

“ We have also heard, though very seldom, that a few hearers have brought in *Yuh shángti* as synonymous with *Shángti*, but on the other hand the acknowledgment of *Shángti*, as the God of their fathers, whom the most virtuous ancients worshiped, and from whom subsequent idolatry led them astray, has frequently cheered our hearts. A native Christian of his own accord wrote upon this subject a very stirring treatise, which some day or other will no doubt reach your Ningpo correspondent. The majority of Chinese Christians have

adopted this term in their prayers, preaching and writings, as founded upon the most venerable religion of their *Yau* and *Shun*; and I would humbly suggest, that they ought to have a vote in deciding so important a question.

“To avoid prolixity, we avoid making remarks upon the version of several passages, and the promiscuous use of *Ti* for *Shángti* not sanctioned by the usage of Chinese writers. The correspondent's remarks upon the version of some passages resolves in the simple rule that words having different meanings, must be translated accordingly, which he showed in the very commencement of his essay.

A READER.

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ART. VI. *The opium trade: proposition of a Merchant to legalize or abolish the trade; sir Henry Pottinger's opinion regarding the traffic; magnitude of the trade; premium offered for Essays on it.*

[Our correspondent is right in supposing that we are ready to join in any measure likely to ameliorate the condition of our fellowmen; but as the opium trade now exists, we do not feel ourselves prepared to give an opinion regarding the course governments should pursue in this matter. One thing is quite certain; the Chinese government cannot put an end to it; and it is scarcely less certain, that other governments, supposing they are able, will not do this. Can it be, ought it to be, will it be legalized? Our correspondent shall speak for himself. He says:]

DEAR SIR,—I cannot expect a better reception for these lines any where, than in the pages of the Repository, which has ever been ready to espouse the cause of ameliorating the condition of mankind. The opium trade has been always a barrier to the conscientious merchant, which prevents him from shinning in, and becoming useful to the community of which he is a member. I do not pretend to sympathize with the poor Chinese, who inhales the obnoxious drug at a cost exorbitant enough to bring his family to the very verge of starvation and ruin. I leave this to be pleaded by a man of more honorable and enlightened pursuits than mine; the only object of my present letter is an appeal to the benign Christian governments, now the sole sovereigns of the seas, to show some consideration, by their joint coöperation, for the hearts and consciences of honest merchants, both foreigners and Chinese, in either legalizing

or altogether doing away with the opium trade. It is as impossible for individual members of this community, considered as bankers, merchants, agents, ship-owners, under writers, and their clerks and servants to have no connection with the trade without sacrificing their own advantages in vain, as for individual governments to relinquish the most lucrative sources of their prosperity. The increasing demand for opium induces the foreigner to barter the drug for the products of this country to an extent to which he cannot find buyers in other foreign markets, where their consumption is not augmented in the same ratio, without a heavy pecuniary loss.

The opium trade supports numbers of pirates and smugglers, committing the most horrible and atrocious deeds, of which foreigners are not always cognizant, with the exception perhaps of those engaged in the trade. The piratical depredations on the outer waters are few compared with those of daily occurrence in the interior. If opium itself be no evil, it draws many evils about it which disgrace those engaged in its traffic.

It is very curious that while the foreigners are buying the export cargo at an advanced rate, they are selling the import at reduced prices without there being an apparent change in the cost of production. The high ruling prices of bullion, of late, have diminished its exportation greatly; and the scarcity of the circulating medium, caused by the total disregard and inability of the authorities, in giving protection to the native merchants bound to this mart, is the chief source of the depressed state of the market for all sorts of imports. The opium trade not only creates pirates and plunderers, but it enfeebles the efforts of the mandarins to suppress them; and the man in office, if honest and faithful to his government, is often obliged to make room for others, wanting these qualities, and who can be very popular with vagabonds and careless of the injury inflicted on honest people whom they are ever ready to rob.

The prosperity of the opium merchants and those not engaged in this trade, depends wholly upon the opposite character of the parties holding the reins of the government. I have reluctantly observed some foreigners basely sympathizing with the opium brokers here, who are so much disappointed this year in not being able to find their way to Sikwán, the greatest mart for the Malwa drug. They virulently abuse the honest and virtuous authorities of that place, who, withstanding the temptations of bribery, have successfully cleared their neighborhood of the worst men, of whom it had become the haunt during the blindness of its former rulers. But to find

such honest officers for all places under Chinese rule is impossible, and as long as the opium trade continues in its present state we have little chance of being so happy as to have the protection of any government. The persons engaged in it are always exposed to losses and disrespect; and if justice cannot be obtained on its account, in this world, where bribery and temptations rule, how can an opium merchant expect to appear before the highest tribunal of another world? How will he exonerate himself of the crime of abetting smugglers, pirates, robbers, and murderers? I do not mean to put this question to those ignorant of the extent of the iniquities of the opium trade; but to those having consciences disapproving of it,—for the judge in heaven will require of every body duties performed according to the blessings of understanding and abilities enjoyed, and each will have justice meted out to him in some degree according to the enlightened state of his own conscience.

Here the conscientious merchant has much to struggle with, and, unless he be a man of wealth, becomes as giddy and senseless as the wretched and destitute smoker. His nights are restless and his days pass without appetite; and he becomes the more disgustful in the eyes of his associates, as he tries, by keeping silence and repressing his feelings, not to displease them. Accustomed to live in splendor by the profits of the illicit traffic, and finding it difficult to maintain himself and family without it, his condition seems very deplorable. The legitimate trade alone is not remunerating, and he is sure to lose a great portion of it, in declining the illegal trade. Here the poor man is obliged to plead necessity. But a thief may plead in the same way; and will he then go unpunished? No. Necessity cannot be a warrant for crime, nor poverty an excuse for vice. The honest merchant then submits to the decision of his conscience, by which he loses the certainties of this world, for the hopes of another. And the consequences are, dissolution of firms, strifes amongst partners, dependents thrown out of employment, and himself and family impoverished. But the clouds soon disappear. Calms always succeed storms. Time brings on its wings wonderful changes; and patience and present sacrifices are never without their rewards. As long as a man remains hesitating and undecided he increases his wretchedness and never receives the highest rewards that await bold enterprise.

This I hope will be enough for those who pretend to be conscientious, and yet carry on the illegal trade, arguing that one party going out of it, will neither injure nor lessen it, and that opium should



not be condemned, as it is one of the productions of the Creator. Then we might as well say, our abstaining from evil deeds, is useless, because it will not be the immediate cause of a thorough change in the character of the wicked. Every rational creature is bound to obey and respect the laws of nations, provided they do not interfere with the laws of God; and had this been observed, we should have had none of those bloody wars, so disgraceful to the character of human beings, whom God has made after his own image, to be his imitators. We have more useful productions of the benign Creator than opium, that are prohibited by wise governments in order to protect their subjects; and we have no right to question the propriety of its prohibition. It is strange that a liberal government, which contributed twenty millions of pounds sterling towards the abolition of slavery, should be foremost in enslaving the vast population of this extensive empire, by growing and smuggling a poisonous substance.

We have always wished success to British arms; and have erred not a little in wishing the same in their engagements with China, the propriety of which was much doubted; and had hoped to see the opium question duly settled on its conclusion; but what was our mortification when not a word regarding it was found in the treaty, which was so anxiously expected to put the foreign merchants on an honorable footing, by legalizing the hitherto contraband article. But contrary to our heartfelt wishes we were mortified by the appearance of a proclamation from the plenipotentiary, declaring that we were not to expect any protection from our government on account of the opium trade; and to our shame it was translated and published in the Chinese language. There before the world we were held up as an unruly set of vagabonds. In whatever light the traders are viewed by others, they are not unreasonable in tracing their misfortunes often to the iniquity of this trade. All our good actions are forgotten by the Chinese merchants, who never fail to point out to us this chief defect in our intercourse with them.

Though the Chinese are very careful to be pleasing in their conversation and their words flow sweet as honey, yet I have often heard them with a deep sigh moaning, in expressions bitter enough to move the hearts of savages, for the disasters their country, family and commerce have suffered by opium. The Chinese always look upon us with a disdainful eye, and hate the vile actions of the true barbarians. There cannot be a better understanding between foreigners and the

Chinese without a reciprocal sympathy amongst them. Foreigners have a great beam in their own eye, which ought to be cast out previous to the removal of the mote in the eyes of the Chinese. What good does China derive from foreign trade—there being no protective duty, to keep the weavers and spinners of the empire employed, which is taken advantage of by the foreigner, throwing thousands of the Chinese out of employment since the new tariff came into operation? But the increasing demand for opium makes the people more miserable, and diminishes the prospect of foreign manufactures reaping any benefit.

Thus human misery is extending in all parts of the Celestial Empire to the utter disadvantage of the legitimate foreign trade, which is suffering severely. The falling off of the Indian trade with China will be a source of heavy loss to the revenue of the East India Company, for whose sole advantage millions are suffering. Look at the gambling system of the opium speculation, with which the whole of India abounds, ruining many families which otherwise would have been happy. If the trade in opium had been legal it would not have fluctuated so much to the destruction of merchants engaged in it. It is a curious fact that very few live to enjoy the money they reap from this illegal trade.

The Chamber of Commerce in China closed its operations during the opium crisis; and it would not be unadvisable, ten years after its first formation, to reestablish it, having for its first consideration, this trade now so injurious to the reputation of a China merchant; and I am sure every enlightened man will heartily cooperate to establish the good credit of this highly respectable community.

Yours, &c.

Canton,  
December 1st, 1846.

A MERCHANT.

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After leaving China, sir Henry Pottinger repeatedly spoke on the subject of the opium trade. From some of his speeches it appears that he labored much to induce the Chinese officers to entertain a proposition for its legalization. But he labored in vain; at least, at present, we see no clear indications that the imperial government of China will legalize the trade. Local officers, however, connive at it, and doubtless many of them receive large fees for doing so. And further, it is said that the cultivation of the poppy and the manufactory of the drug are rapidly increasing in some of the provinces—On the point of legalization, sir Henry thus wrote at Bombay, in a communication to the Chamber of Commerce at that place.

"I take this opportunity to advert to one important topic on which I have hitherto considered it right to preserve a rigid silence—I allude to the Trade in Opium: and I now unhesitatingly declare, in this public manner, that, after the most unbiassed and careful observation, I have become convinced, during my stay in China, that the alleged demoralizing and debasing evils of opium have been, and are, vastly exaggerated. Like all other indulgences, excesses in its use are bad and reprehensible, but I have neither myself seen such vicious consequences as are frequently ascribed to it, nor have I been able to obtain authentic proofs or information of their existence. The great, and perhaps I might say sole, objection to the trade, looking at it morally and abstractedly, that I have discovered or heard of, is, that it is at present contraband, and prohibited by the laws of China, and therefore to be regretted and disavowed, but I have striven—and I hope with some prospect of eventual success—to bring about its legalisation, and were that point once effected, I am of opinion that its most objectionable feature would be altogether removed. Even as it now exists, it appears to me to be unattended with a hundredth part of the debasement and misery which may be seen in our native country from the lamentable abuse of ardent spirits; and those who so sweepingly condemn the opium trade, on that principle, need not, I think, leave the shores of England to find a far greater and besetting evil."

Somewhat of the magnitude and bearings of this trade may be seen from an extract, which we are allowed to make, from a Circular of one of the British commercial houses, dated Canton, October 28th 1846. The writers of the Circular say—

"Our attention has been directed to a misstatement respecting the China trade in a newspaper received by the last mail; which if allowed to pass without notice, may ultimately be received and quoted as correct: the article in question appeared first in the "*Friend of India*," and was afterwards copied into a London paper. It is there stated, that the value of the Exports from China exceed by more than one hundred per cent. that of the Imports!! a result more curious than correct being deduced, which it is unnecessary to enlarge upon. This error has arisen from taking the Official Returns published by our Consuls as a guide: in these, Opium, as an illegal article of Imports, is of course omitted; and our *Indian Friend* seems to have forgotten the existence of a trade, the value of which exceeds the aggregate of all other Imports into this country.—No correct estimate can be formed of the value of this trade, as in consequence of its illegality regular accounts are not kept: it may be put down at 25 to 30 million dollars per annum: this amount if added to the value of the other Imports will show that the balance is considerably on the other side. The account of British trade at the five ports during the year 1845 stands thus:—

Value of British Imports (year ending 31st Dec. 1845)	£ 3,566,161
Value of Opium, say 40,000 Chests at \$600 per Chest	5,000,000
Total value of Imports	8,566,161
Value of British Exports (year ending 31st Dec. 1845)	5,785,171
Excess of Imports.	<u>£ 2,781,044</u>

not including the outside trade, a considerable quantity of goods being sold at Hongkong, Macao, and on the Coast. The American and other foreign trade gives an excess of exports over imports of about one million sterling; so that the actual balance "is nearly two millions sterling against China (or according to the "Friend's calculations, in her favor)—which amount is annually drawn from this country in specie, to pay the East India Company for the "demoralising drug," of which they have the monopoly. Now it must not be supposed that the Chinese are better able than any other nation to sustain a continued drain of the precious metals. What then is to be done? The experience of the past year proves that the exports to England cannot be increased under the present system: so that we may reasonably conclude, unless a new vent is found for China Exports, a reduction must gradually take place in either the quantities or prices of her Imports until they balance:—On the other hand it is impossible to calculate to what extent the Chinese would purchase our Cottons, Woollens and other goods, were we able to take their produce in return—of which they can supply an almost unlimited quantity—the drawback is, that tea the principal article, is taxed so enormously in England as to prevent any increase in its consumption."

Former volumes of the Repository (and especially vols V. and VI) will show the rapid growth of this branch of commerce in the east, rising in less than half a century from a few tens of chests, introduced as medicine, to tens of thousands, now used as a luxury by multitudes in all parts of this great empire. We subjoin two short extracts, bearing on the same point and also indicating the manner of the opium sales in India. The first is from the Singapore "Straits Times Extra, Sep. 5th 1846,"

"We understand from a source entitled to credit that the result of a conference between the Opium merchants at Calcutta and the Financial Secretary to government, has elicited the following, which may be relied on, 1st. That there will be nine sales commencing from November 25th. 2ndly, that the crop of Opium to be brought forward will consist of about 16,000 chests of Patna and 6,500 chests of Benares to be equally apportioned at each sale; and, 3rdly, that a deposit of 4000 Company's Rupees, per lot, will be made as heretofore but within 3 days of the sale; and that the entire amount of purchase money be paid fifteen days after the sale, instead of 30 as formerly. The effect of the last arrangement will be to check the pernicious practice of gambling so long and loudly complained of. Bombay speculators, instead of "bulling and baiting," will no longer be allowed to purchase on payment of a mere deposit, pending advices or remittances from Bombay after the result of the sale has transpired there; in future the Bombay dealers in the drug will

be compelled to remit Bills on credits before effecting purchases, and thus in a great measure, an end will be put to the ruinous system of gambling. It is satisfactory to observe that the Bengal government has at last yielded to the solicitation of the respectable dealers in the drug; inasmuch as it cannot but exercise a genial influence on the trade in general. We annex the proposed dates of sale and the amount to be brought forward on each occasion.

*The following will be about the order of the Sales.*

About the 25th November	Patna 1,778	Benares 722	Total 2,500
25th December	ditto 1,778	ditto 722	ditto 2,500
25th January	ditto 1,778	ditto 722	ditto 2,000
25th February	ditto 1,778	ditto 722	ditto 2,500
25th March	ditto 1,778	ditto 722	ditto 2,500
25th April	ditto 1,778	ditto 722	ditto 2,500
25th May	ditto 1,778	ditto 722	ditto 2,500
25th June	ditto 1,778	ditto 722	ditto 2,500
25th July	ditto 1,778	ditto 724	ditto 2,500
	<u>Chs. 16,000</u>	<u>Chs. 6,500</u>	<u>Chs. 22,500</u>

The following is taken from the *Friend of India*, for August 1846. The Editor says—

The arrangements of the sales have been modified to meet the convenience of the public, and to check the spirit of wild speculation. The first sale will be held on the 25th November, and 2,500 chests are to be sold monthly till July. The total quantity to be sold during the season, will be 22,500 chests; that is, 500 chests above the sales of the past year. Thus government is, year after year, increasing the supply from this presidency, where the profits to the state are so much greater than at the Bombay presidency. The Exports

In 1833-34	were 22,006 chests.	In 1840-41	were 17,356 chests.
In 1834-35	10,995	In 1841-42	19,172
In 1835-36	14,851	In 1842-43	16,670
In 1836-37	12,606	In 1843-44	17,774
In 1837-38	19,600	In 1844-45	18,792
In 1837-39	18,212	In 1845-46	20,461
In 1839-40	18,965		

It should be noted here that the increase of the Malwa opium has also been rapid, and that a very heavy transit duty is levied on it by the Bombay government, yielding with that of Bengal an immense revenue

In our fifth volume, as some of our readers may remember, notice was given of a premium of £100 placed at our disposal, "For the best Essay on the the Opium trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it." This was ten years ago. The conditions, on which that premium would be awarded, were published in our

number for April 1837, and the Essays were to be forwarded "To the Chairman of the Society for the Diffusion of Useful Knowledge, London." The £100 was received by the officers of that Society, who very kindly and promptly undertook the necessary arrangements for obtaining essays and awarding the premium. Some competitors appeared; still, so far as we yet know, the premium has never been awarded, no essays having been presented meeting the proposed conditions.—If this notice should reach any of the gentlemen connected with the said Society, they perhaps may be able to inform us how the matter now stands; and, if the premium has not been awarded and is not likely to be, they may intimate some way in which the £100 ought to be appropriated.

ART. VII. *Notices of the Cotton trade and of the imports of the principal European and American manufactures into Canton.*  
By YENCHONG.

WE are indebted to our neighbors, and especially to Mr. Yenchong, for enabling us to lay before our readers some statistics regarding the import of the principal European and American manufactures at the port of Canton. Knowing that they are received here by many of the commercial houses, we suppose they may be relied on as being substantially correct.

*Abstract of the total Imports and deliveries of Raw-cotton at Canton for the years 1841-46 inclusive, together with the stocks at the end of each year.*

<i>Imports.</i>	<i>Bombay.</i>	<i>Bengal.</i>	<i>Madras.</i>	<i>American</i>	<i>Total.</i>
1841	125,291	39,109	44,666	none	209,066
1842	226,039	32,560	61,503	"	320,102
1843	247,682	37,338	67,632	6,654	359,306
1844	200,243	58,087	80,413	3,463	342,206
1845	180,523	14,573	31,337	5,703	232,139
1846	181,501	18,851	29,764	685	230,798

<i>Deliveries</i>	<i>Bombay.</i>	<i>Bengal.</i>	<i>Madras.</i>	<i>American</i>	<i>Total.</i>
1841	101,695	30,966	31,771	none	164,432
1842	185,435	36,041	55,368	"	276,844
1843	231,510	39,645	63,049	3,925	338,129
1844	229,123	46,126	66,564	6,192	348,005
1845	193,719	31,702	60,151	3,015	278,587
1846	205,255	18,371	32,108	2,898	258,632

<i>Stocks.</i>	<i>Bombay.</i>	<i>Bengal.</i>	<i>Madras.</i>	<i>American</i>	<i>Total.</i>
1841	33,596	15,143	14,095	none	62,834
1842	74,200	11,662	20,230	"	106,092
1843	90,372	9,355	24,813	2,729	127,269
1844	61,492	21,316	33,662	—	121,470
1845	58,296	4,187	9,848	2,688	75,019
1846	34,542	4,667	7,501	475	47,185

*Monthly Imports, Deliveries and Stocks of Raw-Cotton and Cotton-Yarn at the Port of Canton for 1846.*

IMPORTS.					
1846.	<i>Bombay.</i>	<i>Bengal.</i>	<i>Madras.</i>	<i>American</i>	<i>Total.</i>
January,	2,920	180	none	none	3,100
February,	7,559	2,071	900	"	10,530
March,	7,029	2,360	1,727	"	11,116
April,	12,300	448	2,640	"	15,388
May,	12,777	1,179	none	210	14,166
June,	14,449	1,383	900	none	16,822
July,	36,846	1,571	7,786	"	46,203
August,	29,293	1,218	1,696	"	32,207
September,	23,308	3,514	3,115	475	30,412
October,	24,000	1,791	4,547	none	30,338
November,	6,780	2,891	2,455	"	12,126
December,	4,240	245	3,905	"	8,390
Bales,	181,501	18,851	29,761	685	230,798

<i>Deliveries.</i>	<i>Bombay.</i>	<i>Bengal.</i>	<i>Madras.</i>	<i>American.</i>	<i>Total.</i>		
1846.							
January,	10,671	885	1,007	77	12,640		
February,	12,589	1,184	1,535	37	15,345		
March,	14,189	2,155	4,051	32	20,427		
April,	13,115	1,812	1,789	478	17,194		
May,	19,741	1,079	3,573	423	24,816		
June,	18,217	2,201	1,410	1,017	22,845		
July,	12,418	420	937	296	14,071		
August,	26,689	421	3,170	373	30,653		
September,	27,771	860	5,063	165	33,859		
October,	15,022	2,392	4,325	none	21,739		
November,	18,903	1,148	3,412	"	23,463		
December,	15,930	3,814	1,836	"	21,580		
<b>Bales,</b>	<b>205,255</b>	<b>18,371</b>	<b>32,108</b>	<b>2,898</b>	<b>258,632</b>		
<i>Stocks.</i>	<i>Bombay.</i>	<i>Bengal.</i>	<i>Madras.</i>	<i>American.</i>	<i>Total.</i>		
1846							
January,	50,545	3,482	8,841	2,611	65,479		
February,	45,515	4,369	8,206	2,574	60,664		
March,	38,355	4,574	4,051	2,542	51,353		
April,	37,540	3,210	6,733	2,064	49,547		
May,	30,576	3,310	3,573	1,351	38,897		
June,	26,808	2,492	2,740	834	32,874		
July,	51,236	3,643	9,589	538	65,006		
August,	53,840	4,440	8,115	165	66,560		
September,	49,377	7,094	6,167	475	63,113		
October,	58,355	6,493	6,389	"	71,712		
November,	46,232	8,236	5,432	"	60,375		
December,	34,542	4,637	7,501	"	47,185		
<i>Yarn.</i>	<i>Im-ports.</i>	<i>Deliveries.</i>	<i>Stocks.</i>	<i>Yarn.</i>	<i>Im-ports.</i>	<i>Deliveries.</i>	<i>Stocks.</i>
1846				1846			
January,	150	325	1,348	July,	1,859	739	1,360
February,	214	797	795	August,	1,660	761	2,259
March,	194	204	785	Sept.	2,177	1,495	2,941
April,	304	531	558	Oct.	2,269	1,435	3,775
May,	452	646	364	Nov.	180	1,010	2,939
June,	345	469	240	Dec.	854	727	3,065



*Statement of the monthly imports of the principal European and American manufactures into Canton for the year 1846. (Compiled from the Canton Custom-house entries.)*

	Broad Cloths*	English Camlets	Dutch Camlets	Bombazetts	Long Ells	White Shirtings	Grey Shirtings
January,	705	.....	.....	277	244	5,910	23,950
February,	12,207	1,907	70	90	12,849	11,133	75,929
March, -	840	1,265	.....	.....	620	8,360	44,700
April, -	1,200	153	.....	117	5,610	9,950	61,631
May, -	1,080	.....	.....	77	857	3,471	37,516
June, -	1,450	.....	.....	.....	3,925	2,600	.....
July, -	4,593	.....	.....	115	9,166	.....	23,121
August, -	1,601	520	251	.....	2,359	12,165	12,630
September,	1,267	100	.....	430	5,723	20,375	110,343
October, -	1,722	540	550	420	9,700	7,520	59,612
November,	none	.....	.....	.....	800	.....	15,254
December,	1,350	200	.....	500	4,140	8,730	47,200
Total pcs.	28,015	4,685	871	2,026	55,993	90,214	510,816
	Towls & Drills. †	Colored Shirtings	Chintzs.	Blankets.	Hdhfs.	Velvets.	Muslins.
January,	14,960	2,410	.....	.....	.....	.....	.....
February,	8,400	2,901	300	1,465	58,799	.....	.....
March, -	12,355	480	.....	.....	.....	.....	.....
April, -	.....	250	.....	200	.....	.....	.....
May, -	17,320	.....	.....	900	.....	.....	.....
June, -	.....	.....	.....	700	.....	.....	.....
July, -	39,467	2,770	3,100	200	840	.....	350
August, -	25,120	3,435	.....	.....	.....	30	.....
September,	11,795	1,436	.....	200	8,400	240	200
October, -	5,260	904	250	400	.....	.....	.....
November,	37,195	720	450	.....	.....	.....	.....
December,	20,490	.....	570	.....	.....	560	.....
Total pcs.	183,362	15,396	4,670	4,065	68,030	830	550

ART. VIII. *Journal of Occurrences: the Peking Gazettes; condition of the reigning dynasty; public affairs at Canton; an insolent beggar; exposed condition of foreigners; naval force required; Kying's return; a French bishop; British Chamber of Commerce; school of the Morrison Education Society; dangers in the Chinese sea; new chart; Dr Bettelheim; intelligence from Shinghai, Ningpo, and Fuhchau; list of missionaries; death of the Rev. D. Abel.*

FROM PEKING, by extracts from the imperial edicts forming the Gazettes, we have dates to December 4th, 1846, being the 16th day

of the 11th month of the 26th year of T'aukwáng, 光道, "Reason's Glory." The wheels of government move on, and the car of state advances in its high career. But those wheels drag heavily; and the advance is slow and tremulous, like that of one who has reached his second childhood. Not a very long time ago, in conversation with one of the high provincial officers, regarding the condition of this empire, he remarked that his country had reached its *dotage*, and was weak in all its parts. He said much more of the like kind. Doubtless he spoke what was true. The so-called celestial empire has reached an extreme old age, its second childhood. The number of dynasties—excluding the mythological line of sovereigns—which have occupied the throne of China is *twenty-seven*, extending over a period of about *four thousand seven hundred years*; and showing a list of *two hundred and forty-six monarchs*: this gives to each emperor, as the average duration of authority, a period of *twenty (20) years* nearly, and to each dynasty a fraction less than *one hundred and seventy five (175) years*. His majesty T'aukwáng has already occupied the "dragon seat" twenty-six years, and the Great Pure Dynasty, the *T'ü Tsing Chau*, 大清朝, two hundred and one years. Both for the one and other, therefore, the ordinary or average period of holding dominion has expired. It is not on account of the lapse of years that a change is to be expected—some of the early and some of the latter dynasties far exceeded two hundred years; and two of the T'ü Tsing emperors more than doubled the years of "Reason's Glory" in the duration of their reign—Kanghi being sixty-one years on the throne and Kienlung sixty; but the state is sick; the body politic is diseased; this great mass is corrupt. The disorders are of long standing and are deep rooted. And though we do not expect a speedy downfall, still a change—a revolution may come at any day:

In China a change of dynasties has usually—has always, so far as we know—been attended with the most dire calamities, bloody and horrible beyond description. Were the present government broken up, and the flood-gates of war opened, as things now are, the scenes of desolation would be awful. Our hope is that this government may stand, and that, it may be so modified—so reformed—that it may recover from its present weakness and disorder. There is, however, so far as we can see, but one way for this desirable end to be effected, and that is by friendly intercourse with foreign nations. The presence of foreign ministers at the court of Peking is very desirable. The preservation of peace cannot long be maintained without it; and

the sooner Great Britain and France and the United States take measures to effect it, the better, both for them and for China.

We had prepared some notes and extracts from the Gazettes for this number, but our limits forbid their insertion.

*Canton January 30th.* Judging from the Gazettes, disorders and malversation prevail to about the same extent in all parts of the eighteen provinces, in Mánchú, and in the western governments of the empire. What is found therefore in this province, and in this city, may be taken as a tolerably fair index of what exists in other and all parts of the wide dominion of the Tà Tsing empire. How, then, do we here see justice administered and the innocent poor protected? How is vice rebuked and virtue encouraged? Go to the public offices and to the jails and see—for we dare not record in this public manner the reports of what we hear and believe to exist in those high places of the land.

It has often been affirmed that the foreigner receives more justice and better protection, from this government, than the native. It may be so,—it doubtless is so—in many particulars. If then the former has just cause for complaint, how much more the latter? We hear loud complaints that the provisions of the late treaties are not enjoyed. And these complaints are not without foundation. There is not that equality which there ought to be, and must be, if permanent peace is to be enjoyed. Why is the foreigner forbidden ingress to the city? Why are foreign officers, on coming to Canton, kept so much in the back-ground, and their intercourse with the Chinese authorities concealed from the people? And in minor affairs—why must the foreigner pay fifty or a hundred cash where the native pays ten for postage, and a hundred dollars for rent where the Chinese pay not more than one fifth or one tenth of that sum? And what is still worse—why must one, because he has a whiter skin than the native, and perchance wears a hat and a shirt, be called a *foreign devil*, and have the foulest language rung in his ears when ever he walks the streets? “*Kill the foreign devils*” is now commonplace language, and there are other terms equally common, and as vile as this is harsh. And yet for all these there is no rebuke.

Even the beggars in the streets may now insult the foreigner, not only with the approbation, but with the encouragement of his compeers and countrymen. Many cases could be adduced in point. One occurred within these few days, where the assault was made on a gentleman long resident and well known among the Chinese, and who we venture to say never purposely offered injury or did injustice to any

man. He was returning to the factories, and at no great distance from them in the streets, when he was followed by a beggar. The beggar took him by the skirt of the coat, and the gentleman warned him off. He became more and more importunate, and at length got a shove, and so dropped and broke his basin. He now had a *cause* of complaint and rushed upon the gentleman and seized him by the collar; then he received a stronger repulse which brought him to the ground. This was too bad, and he must now have redress. The passers-by spurred him on; the shop-men closed their doors against the barbarian; the people congregated; and a *row* would have been the sure consequence, had the gentleman not consented to walk off bearheaded, allowing the beggar triumphantly to enrich himself with the *fankaei's* cap!

The absence of an armed vessel before the foreign factories is much to be regretted. Had there been such an one here last summer, the scenes of July 8th would, we think, never have been enacted. The rioters, by the presence of such a force, would have been deterred from violence. The treaty of Nanking provides that there shall be a vessel here; and the safety of the foreign community is jeopardized by its absence, so long as there is so much ill feeling prevailing among large numbers of vagabonds that throng the city of Canton. During the last few months more than one attempt has been made to set the factories on fire; and except for the preparations made by the foreign merchants for the protection of their persons and property, nothing prevents (so far as human power goes) the factories being made, at any day, a scene of carnage.

As things are—so much every way depending on the preservation of pence, so easily disturbed—the greatest circumspection should be maintained. Better lose a hat than a head. Better suffer wrong than do wrong. While however, we recommend, in the strongest manner, that individuals should be forbearing, and take and suffer the wrong, we would not fail to draw the attention, of those who hold authority from the powers that be, to existing evils and to urge them to take the proper measures for their removal.

On the 10th, his excellency Kiying returned from his military tour through the western parts of this province and Kwángsí.

On the 17th a Frenchman arrived at the office of the governor, sent hither by the governor of Chihlí. He is reported, in the Court Circular, by the name of Joseph, and as being a *muh*, 牧, pastor or bishop. We suppose him to be a Catholic missionary.

A British Chamber of Commerce was formed in Canton on the 8th;

its Rules and Regulations are in print, and may, if we can obtain liberty to publish them, appear in our next.

*Asiatic Society of China.* When lord Napier arrived in China some twelve or fourteen years ago, he brought with him a communication from the "*Royal Asiatic Society*," with a view to the establishment of a branch society, or one which should have reference to the same objects as the "parent society." We are glad to see that at length that purpose has been carried into effect—as we suppose it has by the formation, recently, of the above-named society at Hong-kong. We regret that we have not space, in this number, for a fuller notice of its formation, laws, &c. These however, shall appear in our next, with a list of its office-bearers.

*The Morrison Education Society's school*, for a season—it will be seen by reference to our last number, is to be deprived of the tuition and care of the Rev. Mr. and Mrs. Brown, who left Canton on Monday the 4th instant to embark on board the "*Huntress*," captain Gillespie, for New York. We had the pleasure of bearing them company as far as to the Bogue, where they overtook the ship, which had dropped down with the tide to that place, and where they went on board at 10 o'clock, Tuesday the 5th. They take with them their two children, Julia and John Morrison, and three of their pupils,—Ashing, Awing, and Afün—members of the senior class, to complete their studies in England or America; and carry with them the best wishes of very many if not of all the foreign community in China.

This step having become necessary on account of Mrs. Brown's feeble health, and Mr. Brown having leave of absence for two years from China, the trustees have commissioned him, "as their accredited agent, to collect funds, during his absence, for the enlargement and permanent maintenance of the Morrison Education Society's school." Mr. Brown arrived in China the 23d February 1839; and on the 4th November the same year opened his school at Macao, with six pupils. Among those were the three who have gone with him, and who are to receive their support, during their absence, by gentlemen without any charge to the Society. The school is continued under the care and tuition of Mr. William A. Macy. Our readers will be pleased to learn that a plan is on foot for introducing a new class immediately after the Chinese new year, about the end of next month. The plan is that an individual guarantee the support of a pupil, through a complete course of *eight years*, at \$35 per annum. The class we hear is to be limited to twelve

pupils, four or five of whom have already been selected; and we trust the full compliment will soon be made up.

*Dangers in the Chinese sea.* We copy from the Hongkong Register two notes indicating dangers, one on Formosa and one on the coast of Fuhkien.

H. M. S. V. Royalist, Hongkong, 10th December, 1846.

Sir,—I have the honor to inform you that there exists a dangerous Reef off the north point of Formosa, which does not appear in the Admiralty Charts; and the north point instead of being a high perpendicular head, as it is described, is a very low point. It is in Lat. 25° 18' N, Long. 121° 35' E; the Reef extends about one mile off it, and encircles the Coast to the westward. I should recommend all vessels giving that point a wide berth. I have, &c.

(Signed) D. M. GORDON, Lieutenant-Commanding.

To Captain Talbot, H. M. S. Vestal, Senior Officer, &c.

Her Majesty's ship Agincourt, Penang, 2d January, 1847.

Sir,—I am desired by H. E. the naval commander-in-chief, to send you the accompanying corrections of Capt Collinson's Sailing Directions for the Coast of China, for the purpose of being published in the Hongkong Register, for general information.—I have the honor to be, sir, your most obedient servant,  
To the Editor of the Hongkong Register. ED. WALLER,—Secretary.

*Corrections of Captain Collinson's Sailing Directions for the Coast of China.*

In the description of Red Bay (Lat. 24. 1 long. 117. 52.) the bearing of the reef, which lays six cables from the low hill on the shore, is given as N. by E. it should be E. by N.; and the reef within the anchorage of Red Bay is described as bearing S. 55. E., 7 cables from the southern black rock, when it ought to be N. 55. W. *N. B.*—It is to be observed here, that the bearings given in a letter from the Wolverine, dated 25th May, 1846, and published in the Hongkong Register, are incorrect.

In the direction for proceeding to the anchorages in Chin-chew Bay,—both north and south of the Boot Sand, for "Iatui" (Island) read "Tatui";—and in the directions for the Saheen rock and Mid Channel reef the same correction is to be made. *N. B.* For "Taheen" read "Saheen" in the description of this rock.

Meichow Sound; (Lat. 25. 23. Long. 119. 10.) in the bearing of the flat patch stated to be west nine cables from the Nine Pin rock—read East Inner Harbor.—The bearing of the South rock from Rugged Point, should be E. 3 N., 3.8 miles, instead of W. 3 N. Add the final word "it" to the sentence giving the bearing of a Sunken rock S. 57. W. 2½ cables from the North rock.

The following are the corrected bearings of a Sunken rock off the East-point of Honghæ Bay. Tysamme Mound (which is the highest point of the East end of Honghæ Bay) bears N. 26 W. from it,—and Goat Island (the largest of the first group of Islands to the South Eastward of the point) N. 50. E. 1.9 miles. EDWARD WALLER,—Secretary to H. E. the Naval  
Penang, 2d January, 1847. Commander-in-Chief H. M. Ship Agincourt.

Five sheets of Capt. Collinson's new charts of the Chinese coast, we learn by a letter from that gentleman, are now ready for use and have been sent on to China.

From Dr. Bettelheim we have a note dated Nápá Hospital (Liú-chiú) October 20th, 1846, with a continuation of his Journal up to that date. He meets with obstacles, and with some that he did not anticipate; yet his zeal remained unabated. He speaks in terms of high commendation of the kindness received from English and French naval officers who visited Nápá; but was grieved not a little

at a report that had just reached him, regarding a fact which if true would very likely to do him no small injury. The sum of the report was, that the admiral had declared, to the government of Liúchiú, that he did not know the Doctor and that he was not an Englishman or a British subject. He seems to have been the more grieved at this, inasmuch as he had been naturalized by a special act of Parliament, and while in Hongkong introduced to the admiral by colonel Chesney. If the report be true, and the admiral has inadvertently said what was not correct it will surely not pass unnoticed by the Society who have sent forth their messenger of peace, to heal the sick and preach the gospel on one of the most interesting islands of the sea. As requested, we shall forward Dr. Bettelheim's note and journal to his friends in England, by an early opportunity.

From *Shanghai* the dates are to the 14th. By the "Coquett," capt. Prescott, the Rev. R. Graham, his lady and their child have arrived, on their way to the United States. They leave China on account of his want of health. We learn that two chapels have been opened there for Chinese, one by Dr. Medhurst and one by bishop Boone; the latter says: "The house is full every Sunday, say from 200 to 250, of whom fifty or sixty are women. At first it was difficult to keep order, but last Sunday (3d Jan.) and the one previous they were as quiet and attentive as any one could wish. Dr. Medhurst has overflowing houses. It has been estimated that a thousand people in *Shanghai*, now every Sunday hear the gospel preached."

From *Ningpo* our dates are to Dec. 25th; and by the kindness of a gentleman who recently visited that place we have been furnished with a copy of the "Chinese Speaker," by the late Mr. Robt. Thom, printed at the "Presbyterian mission Press, Ningpo."

From *Fuhchau* letters are in Canton to the 7th. We have the most pleasing accounts of the climate of that provincial city, and "the people, for the most part, seem peacefully disposed." Houses can be rented there, in the city and in the suburbs, on eligible sites, for one fifth of what the foreigner is compelled to pay here. The Rev. S. Johnson, late from Bangkok arrived at Fuhchau on the 2d instant. He has rented a new house for \$80 per annum.

In the list of Protestant missionaries given in a former article, we inadvertently omitted the name of the Rev. John Cleland, Hongkong, of the London Missionary Society.

The Rev. David Abeel,—so well known to our readers, died at Albany, U. S. A., the 4th last Oct. He first came to China in Feb. 1830, and was greatly esteemed and beloved by all who knew him.

THE

**CHINESE REPOSITORY.**

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ART. I. *Notices of a seven months' residence in the city of Ning-po. By the Rev. William C. Milne. (Continued from p. 30.)*

APRIL 1ST, 1843. The whole of the city was up last night, in consequence of a destructive fire which burst out at 9 o'clock in the evening in the principal street at a silversmith's shop, and raged for four hours among the buildings on both sides of the street, threatening to envelope the whole neighborhood in one general conflagration. Four hundred separate apartments are said to have been destroyed, but happily no lives were lost.

As soon as the alarm was given, the clerks, apprentices, and partners of each establishment were called together; the doors were bolted and the gates barred against crowds of rapacious volunteers, who beset the hong, professing the utmost readiness to render every assistance, while it was well understood their object was plunder; and the goods and chattels were packed up and so arranged as to admit of a ready, convenient, and speedy removal, in case the devouring element approached.

Amid the consternation of the neighbors and the hubbub of the rushing mob, the city gates were closed and the soldiers and police called out. But all the assistance they rendered was to make the confusion "twice confounded," for the shop keepers refused to entrust them with their property; and, as they carried off their own goods in one hand, they were seen flourishing their bludgeons in the other, threatening a severe penalty on the heads of officious intruders.



As for fire engines no approach to such a machine was within reach. True you could watch a few servants mounted on the roofs, throwing on one bucket of water here and another there, but it seemed only to excite the laughter or the rage of the element. It ran its course, did its work, and ceased. Perceiving that the fire was fast approaching my lodge, I gave orders to have my bag and baggage removed into the back garden. No sooner was it done, than I was informed that one wing of the front building was in flames. I was at the time watching the progress of the fire from a loft that rises above the dwelling. Presently a shout was heard "where is Mei siensay? where is Mei siensay?" I hurried down, but instantly a hand grasped my arm, and in spite of all remonstrance dragged me through the back grounds, hurried me on the top of the city walls, and there I heard a voice exclaim, "now you are here, you shall stay by my side." It was my landlord, who, in a fright, lest my person should suffer, determined that I should share the same protection with his son, who stood close by me. I remonstrated with him, urging the necessity of looking after my luggage. But he was firm. So seizing my arm with an iron grasp, he led me on, brandishing his cudgel as if to say "*nemo te impune lacessit.*"

We had not gone far when we observed a number of people together over the east gate. Bright buttons studded the company, and the glare of the fire reflected on a large pink umbrella, notified that the commander-in-chief was upon the spot. His attendants, on observing me, announced that I was obliged to flee for safety from the flames, &c. He invited me forward; but, being in undress, I begged to be excused. He himself, then advanced, condoling with me on my misfortune, and kindly offered his house for a home, and inviting me to make use of his wardrobe. I acknowledged his kindness and then hurried on with my kind landlord to the suburbs, where I was to lodge for the night. We were apprised at midnight of the abatement of the fire, and we returned home, where to my no little surprise, I found my rooms all in good order, my luggage rearranged and my books well assorted, nothing having either been lost or suffered the slightest damage.

During the whole of this morning, the excitement among the people has been very great; and the congratulations, among those whose warehouses escaped the destructive element, are most noisy. All who rank themselves as fortunate in escaping have hastened to the temple of their patron idols and vowed, as a public thanksgiving, to set on foot a theatrical exhibition, or to have recited a prescribed

number of sections from the sacred hymns of Budha. Hence the walls of the city are placarded over with gay advertisements of recitals and exhibitions to be conducted at certain times and in certain places.\*

*April 5th.* This being the fourth day of the third moon, the *Ts'ing-ming* term sets in, a season commemorative of friends and relatives deceased. There is a great gathering of members of families, usually absent; and, although the practice prevails more or less from the end of the second moon to the commencement of the fourth moon, it is, especially from the 5th to the 10th day of the present moon, that whole family groups may be observed, all in neat attire and decent order, proceeding into the country to visit their family vaults, and to pay respect to the memory of departed relatives.

As the willow tree is supposed to be emblematic of life and health, there is a most extensive use of its branches, twigs, prigs, leaves, and buds. Men, women, children, and even domestic animals, are all adorned with this emblem. It is struck in the hair, hung around the neck, put upon doorposts, slung over hedsteads, and decks up each apartment, intimating that the same ardent desire, which rules the breasts of other people, has a place also in the bosoms of the Chinese and asks for "length of days." During this term great processions are got up in town and country. And, as this is the annual period for clearing the tombs and putting them in order, the festival commonly goes under the name of *Shang-fan* "going up to the tombs," or *Sau-má* "sweeping the tombs."

*April 6th.* As two instances have lately occurred of stones being thrown at myself and other foreign visitors in our perambulations, I took occasion last night to wait upon some of the city officers, to lay complaint against some person or persons unknown for insult and assault. Such malicious tricks, however trifling they may at first sight appear, if unchecked in the bud, may lead to acts most daring and destructive. "Prevention is better than cure," is a maxim which, if it had been followed up by suitable, prompt, and dignified measures on the part of the earliest visitors from the western world, would have saved their successors much of that abuse and contumely to which they have been compelled quietly to submit.

\* One large establishment has bound itself over to "fast for 10 days." Another announces that "in consequence of having been protected by the gods during the conflagration of last night it humbly engages to have 48 books of the *Fah-lien-ho*, recited before the idols; the day and the hour to be afterwards fixed; and a third promises to "get up a theatrical play and to look out for a propitious day to carry out his vow."

Our early predecessors at Canton, by their pusillanimous and chicken-hearted cringing to official assumption and by their submitting to popular insult, for the sake of their merchandize and their gains, totally forgetting the future consequences of their weakness, entailed on their successors a heritage of reproach, obloquy, and contempt which they have but lately cast off after long, severe, and repeated struggles. Learning from the experience of the past intercourse with China, I have thought proper to refer to the resident authorities the *first* case of vulgar outrage in Ningpo. The appeal I am happy to say has been successful, and has drawn from them a pledge to give instructions to the city constables, to keep a sharp look out on natives, impertinent to foreigners.

*April 7th.* Calling at the Mohammedan mosque, I got hold of the sheet Almanack for the current year, published by the Mohammedan priesthood under the sanction of the Imperial Cabinet, containing directions to followers of the prophet for the observance of their set days of rest, fasting, and festivity. It purports to have issued from Hángchau fú, the principal seat of Mohammedanism in China.

The table almanack is surmounted by two maxims in large characters; "Receiving instructions be serious and reverential," and "Strictly keep the fast and worship." According to it, the present is "the 1249th year of the honorable and sacred decease of *Muh-hán-máh-táh*;" a few instructions line the margin of the sheet, such as, "If you see the moon on the first day, it is especially important not to attend to common business;" "Should the first of the new moon be seen, let business be anticipated on the previous day; should it be on the third, let business be deferred to the following;" and so forth. Their weekly day of rest, which falls on Friday, and all the important festivals are particularly laid down. Below is a specimen of the calendar.

Month.	Chinese pronunciation of month.	Arabic pronunciation.
1st	Mú-há-tán,	Moharram. <sup>1</sup>
2d	Sih-fí-lih,	Safar. <sup>2</sup>
3d	Lih-pih-yáu-lih-áu-wei-lih,	Robuland. <sup>3</sup>
4th	Lih-pí-áu-lih-á-hah-lih,	Robusauny.
5th	Chí-má-hih-lih-á-wá-lih,	Jumadelavil, <sup>4</sup>

(1) 12th day the fast of Ashúlih (Achurry) the appointed time for liberality to the poor.

(2) Throughout this month all business must be attended to with sacredness.

(3) 3d day anniversary of the prophet's sickness, 14th day of his death, both kept as fasts.

(4) 2d the birthday of the great and sage Urh-li-ali.

6th	Chí-má-hih-lib-á-wáh-lib,	Jumdiassany. <sup>5</sup>
7th	Lih-chih-puh,	Rajeb,
8th	Shay-'rh-pá-náh,	Shabaun.
9th	Lih-hab-záh-náh,	Ramyan. <sup>6</sup>
10th	Sháu-wá-lih,	Shawál.
11th	Tsub-lib-kah-'rh-tih,	Dhúlkaada.
12th	Tsub-lib-hau-chih,	Dhú'lhujja. <sup>7</sup>

*April 10th.* A stranger on visiting Ningpo, or any native city of this country, has his night's sleep disturbed by a medley of sounds, the occasion of which he cannot at first comprehend. Their periodical regularity and their multiplication as daybreak advances may suggest to his mind, while he lies on his couch musing and wondering, a probability that it may be the *night patrol*. Just so. The watch is set at 7 o'clock, at which time the gates are shut and barriers put up at the end of the alleys, and the patrol regularly distributed through the several wards. The watchmen are paired off, two and two, to each beat. But the rule of contraries is followed in this, as in every other department, as the watchman must have a blazing lantern by his side and a noisy bamboo cylinder or a clanking gong, as if to warn the burgler when he must prepare to enter or to quit.

The noise, which disturbs the slumbers of the foreigner, is made by striking the cylinder thrown over the watchman's arm, or the gong swung across a pole and supported upon the shoulders of him and his comrade. The strokes upon the gong denote the watch of the night, one for the first watch and five for the fifth and last.

The reveille, with which the patrol breaks up at 5 in the morning, in a truly animated manner, announces both the break of day and the pleasure with which the watchman hails release from his nightly responsibilities. The setting and the disbanding of the watch patrol, at 7 o'clock in the evening and at 5 in the morning, are both notified by a gun, a second gun is fired at the close of the first watch, in accordance with certain rules at the principal offices, about admission and exit of clerks and secretaries. With the Chinese the day is divided into twelve parts, consisting of two hours each, which again are subdivided into 8 quarters. The Chinese modes of reckoning time are various, but they can by no means compete with European methods either for regularity or correctness. The following are a

(5) 5th, fast commemorative of the death of the holy woman *Fah-tí-mah*, (*Fatima*.)

(6) Keep one month's fasting.

(7) On 12th day observe *Kárh-párh* feast.

few of their methods of calculating the hours of the day and of denoting time, with which I have met.

1st. The *clepsydra*, or "the brazen vessel that drips," is known among them, but not commonly used. They are to be found at some of the principal offices in Canton. The following is a brief notice of it by a native. "The brazen clepsydra is made of six pots rising the one above the other from which the water slowly percolates. The lowermost vessel has a board over it upon which the water drops. On the face of this cover there is an orifice into which an hour index is inserted; as the vessel fills of water one degree, the index floats up one quarter. The hours and watches are all noted in this manner."

2d. The *dial*, probably introduced by the Arabian; or by the Jesuit missionaries, is every where used. It is exceedingly simple, consisting merely of a small string as the gnomon over a miniature compass. By placing the string pointing to the north, its shadow is thrown upon the hour marked along the edge of the compass. There is also another dial upon the lid to mark out the hours of the night, by the shadow of the moon.

3d. The *incense stick*, or "hourly incense," as it is called, which is very generally adopted, revives in one's memory the story of Alfred the Great and his candles. They are marked at equal distances and the progress of the slow combustion upon the graduated match, indicates the waste of hours.

4th. The revolution of the heavenly bodies is the common mode of determining the time at sea.

5th. The use of watches is now becoming very fashionable especially among the higher classes, and the vanity of a Chinese dandy, if he can afford to purchase a pair at a time, shews off to his twin watches to the greatest advantage, by dangling from a gaudy belt around his waist.

April 11th. At this season the city and neighborhood, are in an unusual bustle, in consequence of the arrival of many strangers from the country to attend the military and the literary examinations, which are to be conducted first by the local officers and finally by special commissioners deputed by the viceroy of the province and under the seal of the emperor. It was this morning at 7 o'clock that the military examinations for the first degree opened, under the inspection of the *Chi-hien*. The arena of trial was outside the city on the grand parade, a fine open space on the eastern bank of the river. Both the spectacle of the day and the fineness of the weather drew a large concourse to the spot. Added to these inducements

there was another latent in the minds of the people but working upon their curiosity. The late war, the defeat of invincibles and other unutterable things urged them to look on, observe, and compare.

On entering the field and casting a cursory glance over a mass of two or three thousand spectators, my attention was directed to a large building at the upper end, or south side of the ground, under which sat the Chi-hien, surrounded by a coterie of buttoned gentry, sitting in state smoking and looking as sage and dignified as possible; occasionally lording it by their words and gestures over some obnoxious native more unruly and boisterous than his neighbors. The president sat at a table with writing materials before him, to take notes and give good or bad marks to the various competitors.

At the bottom of the steps, leading up to the Chi-hien's chair, stood the numerous candidates robed in silks and satins of various hue and richness armed with bows and arrows and wearing ceremonial caps profusely tasseled with red silk.

Between the rows of candidates and the other end of the parade, and on each side of a course, which extended over a space of several hundred yards and was only 7 or 8 in width, there stood the spectators; young and old, high and low, tall and dwarfish, well dressed and ragged; eager to view the scene and by no means slow to express their approbation or the reverse, on the success or the failure of the candidates. To keep the populace in order a number of policemen, armed with whips, was distributed among the crowd. At the opposite end of the field was the start for the mounted archers, whose performance was the most novel and interesting part of the whole scene. Just after I had taken my place among the spectators and had got a general survey of the field the proceedings commenced.

A crier made his appearance and vociferated forth the number of each batch, and the names of the candidates in the several companies, who respectively came forward to answer to their names, at the same time kneeling on the right knee and making obeisance. The general orders and regulations were announced to each division as it came up. The first trial was that of the mounted archers, who were sent down to the other end of the course to mount the horses then held in readiness for them. These animals, with one or two exceptions, were miserably out of condition and showed few signs of the curry comb and the brush. They were fantastically caparisoned; the saddles high and awkward, the bridles heavy and rouge, and the stirrups unspeakably clumsy. When the candidate had mounted his horse, two trumpeters sounded the signal

for the start. The course run over exceeded 200 yards, and on the right hand there stood at equal distances and only a few yards from the centre of the horsepath, three cylinders of sedgema which were blackened all over with the exception of three large red balls running down the column, and facing the archer as he rushed along the course.

The centre circular spot was the bull's eye, to hit which was the aim of the horseman as he flew by. As he advanced a small flag waved to urge him on and as each arrow hit the mark, they beat a small drum and a large flag was lowered to the ground. It required some management, on the part of the competitor, to keep on his horse without holding the bridge, racing at the utmost speed, and between each sedge column arranging bow and arrow so as to strike the mark in time, most of them shot admirably, some poorly. Every man ran the course three times, and, on each occasion, was summoned to the bar to receive the sentence of commendation or disapproval. The next practice was on foot and the candidates were called up in small companies of four. Each shot six arrows, and as often as the mark was hit at a distance of 100 yards, a billet was thrown down, the number of which denoted the skill of the archer. The third exercise was to *bend heavy bows* requiring a force ranging from 80 to 120 pounds. The fourth, was *the wielding* of heavy swords. The fifth test of strength and skill was to raise heavy stones and throw weighty mallets, and with this the examination closed for the day. Only 22 candidates were present. But in a few days hence a more important and decisive inspection will be carried on under the direction of the *Chifu* of the department, and finally under an examiner deputed by the provincial government.

*April 12th.* A regular system of postage would be of infinite importance to a country like China, where so much business is daily conducted, and the capabilities for an incalculable increase of trade are inconceivably great. The transmission of letters among the people is conducted on the obsolete and homely plan of the country-carrier, formerly adopted in Great Britain. Hence in their important cities a traveler will find a *siu-chuh*, or general "letter office," for the conveyance of epistolary correspondence. For the conveyance of government dispatches, a courier is sent on horseback, whose swiftest speed is generally rated at 600 *li*, or more than 180 miles a day.

*April 14th.* The 'birth-day' of "the god of wealth," is celebrated to-day, and has in some places excited no little bustle. In the "fo-

reign good warehouse," that has lately been opened opposite my lodgings, there has been quite a gala season attended with singing; instrumental music and much feasting. Probably this expression of hilarity has been given by these speculating merchants, as much from a retrospect, although short has been their career, of what they have already realised from a free trade with western visitors, as well as from an anticipation, by no means groundless, of incalculable profits to be gained in future years.

*April 15th.* It is not the military examinations alone that have lately attracted so many strangers to this neighborhood. The *literary* examinations have been set on foot at one and the same time, and a succession of these has been conducted under the inspection of the *chihien* or mayor. The same candidates are now transferred to the *chifu* or the lieutenant of the department. This forenoon I passed by the gateway of the public hall, where the competitors were assembled. Admittance was denied me. A crowd of anxious friends stood without, and, on one conspicuous spot, there stood a Buddhist *colporteur*, distributing pagan tracts, several of which I carried off. The theme of the sheet tract was on addressing prayers to "the goddess of mercy." Brief forms of prayer were appended. This kind of religious aggression is by no means a novel feature in the history and operations of Buddhism. On the introduction of that system into the empire of China, it bore an ambassadorial character, and on its progression through the territories of the empire and among the various classes of society messengers were sent from place to place, bearing with them translations of the religious works that the first proselyters conveyed from the soil of India.

*April 18th.* After having been solicited, I called in the evening on a respectable family resident in the city. The object of my visit was to examine the eyes of a young girl about 12 years of age. The success of a plain application of a caustic lotion to numerous cases of simple ophthalmic inflammation had been noised abroad, and, despite of all my protestations, I was forced away to see this most painful case. The unfortunate child is evidently a victim of severe cataract, but her case has been inconceivably aggravated by the culpable rashness of some ignorant native doctor, who, on being called in to cure the eyes of his patient, thinking that it was an external blemish, commenced to remove it by scraping the cornea with a silicious straw. The coat has been pierced and the matter obtrudes, presenting a spectacle at once exciting mingled feelings of horror, disgust, and pity.



*April 19th.* I paid a visit to the mayor at his public office, and I left the court with feelings of indignation. For, on taking leave of my host, my attention was attracted to a group in the centre of the principal area in front of his audience-room, where I saw an unfortunate culprit whom I had not observed on entering the magistracy. A poor fellow with his knees bared was kneeling upon a coil of chains. He was fixed in that cruel posture by having his hands tied behind his back to a stake which was held firmly by one or two men. If he swerved to the right or to the left, a man on either side, armed with a whip, by a lash or two on his bare pate forced him to the perpendicular position. The agonies of the poor creature were evident, from his quivering lips, his pallid and senseless countenance, and his tremulous voice imploring relief, which was refused with a cold mocking command, "suffer or confess." I left the spot speechless.

This is the first instance of actual torture by Chinese authorities that has come under my observation, since I came under "the benevolent and peaceful sway" of the emperor T'aukwang. In this form of torment there is something so exquisite that the very idea of it pierces one's inmost soul. I have seen criminals led about with chain collars, or carried in low and narrow cages, or bearing the wooden collar, the weight of which is proportioned to the heinousness of the crime, but certainly this refinement of judicial torture exceeds anything I have yet seen.

"In the course of the evening, I waited upon K'ü lauyé, who commented an interesting conversation on the character and claims of the Son of God. Being informed that I was on the point of leaving Ningpo for the south of China, he expressed much regret and proposed that I should at once build both a private residence, and a place for Christian worship. These sentiments I was glad to hear, as they shew that, in the official circle, the nature and province of my vocation begin at length to be understood. At the close of our conversation he introduced me to his wife and daughters, with whose conduct I was much pleased. As an illustration of Chinese customs, I may here mention that, on the entrance of the ladies, I asked after their health, &c. Among other questions, one of the most important was regarding the age of the young ladies. The reply was given without the least hesitation. But when the elder sister responded that she was nineteen years old, a Chinese youth, who was sitting by me, gave me a significant push and whispered "when I inquired last she was twenty years of age!"

April 22d. To revert to the subject of the literary examinations which, it has already been remarked, have at this season gathered crowds of the learned and the fashionable into this city, I will note the observations that I have been able to collect during the past few days regarding the candidates and the process of examination with miscellaneous items of information. The first degree, which the aspirant scholar aims at, as initiatory to all honorary promotions of any consequence and influence, is the degree of *siútsái*, "elegant shoots," i. e. fine talents, perhaps bearing some correspondence to the degree of B. A. in the universities of Great Britain.

No limit is put on the number of candidates for this honor. With certain exceptions, any one may enter the lists under the certificates of individuals qualified and selected as securities. Those who are absolutely excluded from the hope of literary honors are generally divided into five classes, brothel-keepers, play-actors, lictors, jailors, and slaves, with their children unto the third generation. Those who have violated the laws of their country and suffered any former punishment are also excepted. It is also an established rule that no one shall reap laurels in literature, but in his *own country*, and among his own kin. Hence a man of the province of Chehkiáng cannot stand on the same lists with the candidates in the province of Canton; and in Chehkiáng a man of the district of Chiuhái, cannot presume to compete with a native of the district of Ningpo. All this shows the caution adopted to secure the honor, *pure and unmixed*. This last arrangement must of course raise insurmountable obstacles to the zeal and ambition of many who, having pursued their classical studies to an extent be it ever so great, may be precluded, by distance and other circumstances, from revisiting their native places to undergo examination. By the laws of the empire a certain fixed limit is assigned to the number of *successful* competitors that may in any place, or at any time gain the degree. It matters not how many or how few offer themselves for examination, they all know that an overwhelming majority must return to their homes disappointed, and that only a small minority can win the applause of the emperor and their fellow countrymen. Thus, out of the district of Ningpo alone, 2000 persons have now come forward to compete for a prize that can be secured only by twenty-five of their number, and 5000 stand on the lists for the six circuits of the department of Ningpo, of whom no more than 139 can come off with flying colors. From native statistics, now lying before me, it appears that by the triennial examinations, held throughout the empire for the degree of *siútsái*,

no more than 25,311 names are raised to the first step of literary honor; and in the province of Chehkiáng, out of a population of 26,256,784, one thousand eight hundred and forty-five individuals are promoted to the rank and the immunities of a *Chinese B. A.*

To secure justice to the ambitious crowd that press forward, and at the same time to preserve the integrity of classical dignity, a committee or Board of 20 guardians is appointed, from the class of scholars who have already taken *one* of the degrees, for the purpose of ascertaining the legal qualifications of the various candidates. On being satisfied with the qualifications of the several applicants, the board has authority to introduce them by suitable certificates under their signatures. In registering the candidate's names on the chancellors' lists, special care is taken to describe his person, age, features, place of residence, and his lineage, all which points are to be certified by the signatures of 5 individuals out of the crowd of candidates, backed by the testimony in writing of one of the committee of guardians, to whom the applicant must be *personally known*, and confirmed by the sign-manual of a second member of the same Board. Should it happen that the unfortunate lad has no one on the Board to recognize him as an acquaintance, his name is at once erased from the books. These regulations are enforced to transmit the degree without reproach through a line of virtuous, able, and reputable characters. From this fastidiousness arises their rigid investigation regarding the genealogical descent of the candidate, going as far back as his great grandfather, and enrolling in the books all the particulars they may pick up during that inquiry. It is worthy of remark that these competitions are open to persons of *all ages*; although, as it has been observed, not to *all classes*. A case sometime since occurred in the province of Canton where a hoary headed grandfather of fourscore years, stood a candidate for the same literary honors with his *son* and *grandson*.

Having ascertained the correctness of the qualifications they deem necessary that a worthy candidate for the first degree should possess, he joins his compeers at the break of day, and, as he enters the important arena, must suffer a severe scrutiny of his own person. His pencil, inkslab, and stick of ink he must carry with him, and also a little refreshment to enable him to support a confinement of 15 or 20 hours within closed doors. But his pockets, his shoes, and his wadded garment must be searched minutely, and one by one, lest perchance any book, or books, or keys to composition, should be

smuggled in. Detection leads to instant degradation and perpetual exclusion from the honor of trial at future examinations.

I believe, *paper* is provided for each individual by the authorities, but only a limited supply is served out. After all have been quietly seated—the wickets, windows, doors, gates, and avenues are all guarded, watched, and *pasted over* (not sealed) with strips of paper, on which are emblazoned the important words “Sealed dispatches (to the presiding examiner) without exception must not be handed in, as he is looking over the essays. You who have any business to transact, must retire and keep out of the way.” After this it is understood, of course, that you cannot get admittance to aid a friend in writing his essays.

Still, with all this array of espionage and restrictions, they do manage sometimes to deceive even the shrewdest and most wary bench of examiners. But, when detected, the rogues are made public spectacles of well merited disgrace. It appears from stories afloat in the circles, in which I have been moving for the last few days, that recently a gentleman, more venturesome than his fellows, carried into the hall of competition a carrier pigeon concealed among the folds of his wide sleeves. After the theme had been given out by the president of the occasion, he threw off a copy, and entwining this around the neck of the innocent creature, dispatched it through some opening in the roof of the spacious hall.

It winged its way to its well known retreat, and, at a signal understood by the parties interested, a reply was received (one cannot divine how) putting the dunce in possession of an elegant draft of a fine composition. The trick was discovered, a strict inquiry was set a foot, the fool reaped a shower of maledictions from his comrades, was ejected from the ring, hauled up before the tribunal and punished, while his outside correspondent (who turned out to be a *siútsái* of some influence) was also degraded, deprived of his degree, and is now lying in prison, or was, but a few days since, moving about graced with a wooden collar. But let us suppose they are all “honorable men.” They are seated side by side on long, roomy benches, accurately numbered and classified, with paper, pencils, and ink lying before them on broad and massive desks made of fine pine.

The hall (at Ningpo) itself when empty and unoccupied, presents a magnificent spectacle; but, when filled and crammed with gaily dressed and anxious competitors, it must exceed description. At length by public notice the themes are announced. The subjects are selected out of the Four Books and the Five Classics.

I have not been present at the late examinations, although I was kindly invited by one of the presiding officers, an attack of illness rendering it, greatly to my disappointment, impossible for me to venture out. I am therefore unable to say, from personal observation, what was the particular *text* assigned for dissertation. But, from all accounts, it would appear, that in general more than one topic is proposed for discussion, and of course, more than one essay prepared. However, this is not of much consequence. Triteness, brevity, and a classical style, with clear and elegant hand writing, will favor the candidate for the degree of *siútsái*. And, I may also mention that no illustration or quotation must be given from the books of the *Táx* religionists or of the Budhists; at a certain time after many long hours have expired, a signal gun is fired, the closed doors are thrown open, and the examination hall is soon thinned.

The first and the last time of competition has come to many of the candidates. Finding that it is easier to read books at their fire-side than to write compositions off hand in a public hall, with so many checks, as well to eating and drinking, as to the prompting of ready friends, scores of them vow for ever to give up the strife for literary promotion. And then again, when the literary judge has run over the papers sent in for inspection, he is soon able to reduce the numbers to a select company of picked men, who are again called up for a second contest.

The reduction of the list goes on in this way from one day to another, until the difference required is at last found. For the degree of *siút-ái*, there are three courses of examination to be undergone, the first under the eye of the *chihien* of the district, the second under the superintendence of the *chífú* of the department, and the third under the inspection of the literary chancellor, appointed from the *Hánlin* college of Peking. Thus there are three chances given to every member, in the entire catalogue of candidates; but the final decision rests with the last official, whose judgment may, and no doubt will be somewhat influenced by the opinions of those who preceded him.

The poor unsuccessful fellows are at liberty to renew the contest at pleasure; but the man that carries off the palm, at once acquires renown in his own village, has a prospect of moving on through the world among the higher members of society, and is exempt from many of the liabilities of his neighbors. But it is not enough only to carry off the *B. A.* It will not do to *disgrace* the honor. There are, therefore, two or three additional examinations that are held at

various intervals during the following three years, to prove the capacities and worthiness of the fortunate competitor. The *sútsái* licentiates are thrown into three classes, which are graduated, according to the talents and the accomplishments of the members. The lowest is denominated *fútsang*, the members of which just hold the degree, and that is all that can be said of them. The second order is *tsiángsang*, a step higher than the former. But *lingsang* is at "the top of the tree;" and for these minor distinctions the lately created *siútsái*, are to work hard during the next two or three years, or be thrown into the class of the indolent, and reap the reward of the slothful. Unless by special permission, a man may not escape these crowning trials. To shun them is to draw down the rod of chastisement upon the naked back, besides expulsion from all share in the honors of the "elegant shoots." If one maintains his ground in the world of letters and confirms his claims to this first of literary degrees, it makes plain his path to ascend the steps of Parnassus and bids fair to secure for him some station of importance under the footstool of the dragon throne.

Thus much I have journalized about the initiatory struggles of the Chinese book-worm to attain step by step the privilege and liberty of "roaming among the forest of pencils." To dwell upon the successive degrees of *kújin*, "elevated men," *tsin-sz'*, "advanced scholars, and *hán-lin*, "pencil-forests," severally conferred after long and severe trials, would be uninteresting especially as the information collected might prove unsatisfactory, from the absence of qualified informants, since examinations for these honors are conducted at a distance from district towns or department cities—that for the first being conducted in provincial capitals and those for the last two in the metropolis of the empire.

Of these public contests that one which thrills these vast dominions with interest and agitates the general mass of the population with anxiety, is the first trial in the series, on which hangs the fate or the fortune of myriads. In addition to the preceding remarks the following may be made.

Beside the periodical trials for literary degrees, the emperor may, under peculiar circumstances, decree *special* examinations to be set on foot throughout the empire; and in history we find that, on his ascending the throne; or on the celebration of some grand era in his personal history, or in the history of his reign, these marks of imperial favor are conferred on the people of his realm. It is generally understood in Europe, at least it is commonly reported, that the road

of honor and emolument in China is open to *all* the subjects of that empire by dint of laborious study and by virtue of literary merit. No doubt this is to a great extent actually the case, and it may be in general said that such is the law and custom of the land.

But, not to speak of the many that gain a place in official and political circles by purchase, by favor, and by interest, an exception is also made by the standing decrees of government which shuts out a large proportion of the common people from the benefit of the general law. It has already been remarked that brothel-keepers, lictors, or policemen, jailors, play-actors, and slaves with their children and their children's children are disfranchised.

There is also another class of the population, confined it is true to certain localities but in some of those localities bearing a large proportion to the bulk of the people,—which class is entirely excluded (root and branch) from the prospect of rising above their low estate. To that category belongs a great majority of the *barbers*, *chair-bearers*, *watermen*, and *musicians* with their *descendants*. They are called the *ti-min*, i. e. "degraded people," and are supposed to be the posterity of some rebels who threatened the stability of the empire in the time of the Sung dynasty (A. D. 960 to 1126), and failing in the insurrection, were themselves and their offspring consigned to perpetual infamy and degradation.

Another piece of information has also been afforded me, by some of my friends who have themselves proved the accuracy of it by personal application. The degree of *siútsái* may be, and often is, bought for about 200 dollars, with the full sanction of the imperial government. This purchase admits the beneficiary to all the privileges of the degree, without the toil and anxiety of competition. This is a stepping stone to his trial for the second honor. He bears the name of *kiensang* and is entitled to wear a brass button. But after this, they say, the man's own wits, industry, and merits must work his way.

ART. II. *Macassar made a free port, by a decree given at Buitenzorg 9th September, 1846, by the governor-general of Netherlands India. (From the China Mail, Dec. 22d, 1846.)*

## PUBLIKATIE.

VAN WEGE EN IN NAAM DES KONINGS, DE MINISTER VAN STAAT, GOVERNEUR-GENERAL VAN NEDERLANDSCH INDIE.

De Raad van Nederlandsch Indië gehoord;

*All:n, die deze zullen zien of hooren lezen. Salut! doet te weten:—*

Wenshende de ontwikkeling van handel en nijverheid der talrijke tot Nederlandsch Indië behorende eilanden en bezittingen, bevorderlijk te zijn door het daarstellen van een groot voor den ruilhandel geschikt middelpunt, waar de verschillende voortbrengselen dier eilanden en bezittingen gereeden afzet kunnen vinden, en daarentegen alle derzelve behoeften in genoegzamen, voorraad en sortering voorhanden zullen zijn.

Overwegende, dat de hoofdplaats Makassar door hare voortreffelijke ligging, goede reede en den handelsgeest der bevolking, boven eenige andere plaats in de Nederlandsch Oost-Indische Bezittingen bestend schijnt, om een groot middelpunt te worden van handel, tusschen die Bezittingen onderling en de naburige landen;

En willende alle hinderpalen wegruimen, waardoor het volkomen genot der natuurlijke voordeelen, welke Makassar aanbiedt, belemmerd, en de uitbreiding van scheepvaart en handel gestuit of bemoeijlijkt wordt; heeft goedgevonden en verstaan: te bepalen:—

1o.—Dat, te rekenen van den eersten Januarij 1847, de stad Makassar eene vrijhaven zal zijn, alwaar alle goederen zonder onderscheid, en om het even onder welke vlag, vrijelijk zullen kunnen worden in- en uitgevoerd, zonder betaling, hetzij van regten op de lading, hetzij van tonnen-, haven- of ankerage-gelden op de schepen, en zonder dat de handelaren aan eenig-

## NOTIFICATION.

THE GOVERNOR GENERAL OF NETHERLANDS INDIA &c., &c., &c., makes known,—

Wishing to promote the trade and industry of the manifold islands and possessions of Netherlands India, by the establishment of a main central point suited for trade by barter, where the different articles of produce from the said islands and possessions can be readily realised, and where on the other hand all their wants may be supplied in sufficient quantity and variety:

Considering that the capital of Macassar from its excellent geographical position, good roadstead, and the commercial spirit of its inhabitants, appears destined, in preference to any other possession in Netherlands India, to become a great central point of trade between those possessions and the neighboring countries:

And wishing to remove all the obstacles precluding the full enjoyment of the natural advantages which Macassar offers, and by which trade and navigation are impeded and obstructed—has thought fit and understood to decide:—

1st.—That from and after the 1st of January 1847 the town of Macassar shall be a free port, where goods of every description whatsoever, and without reference to the flag, may be freely imported and exported without payment of duties, either on the cargo, or of tonnage, harbor, or anchorage dues on the ships, and without the traders being subject to any for-



formaliteit ter zake van in en uitgaande regten zullen onderworpen zijn.

2o.—Dat diensgevolge het reglement op den invoer, den verkoop en het bezit van vuurwapenen en buskruid, gearresteerd bij Besluit van 8 Augustus 1828 No. 26 (Staatsblad No. 58), voor de haven en stad van Makassar buiten werking wordt gesteld, en Mitsdien aldaar de vrije in- en uitvoer ool van oorlogsbehoeften wordt teestaan.

3o.—Dat ook de in- en uitvoer van opium aldaar aan geene regten of restrictieve bepalingen onderhevig zal zijn, met dien verstande nochtan, dat de handelaren in opium zich zullen moeten onderwerpen aan de plaatselijke verordeningen, in het belang der amfioenpacht daargesteld.

4o.—Dat van de Chinese jonken, welke te Makassar worden gelost, niet meer gevorderd zullen worden de re-cognitiegelden, bedoeld bij art. 20 van de publikatie van 28 Augustus 1818 (Staatsblad No. 58), en de Resolutie van 4 October 1819 No. 20 (Staatsblad No. 76); noch ook de belastingen behoeve van het Chinese hospitaal, voorgeschreven bij Resolutie van 5 Maart 1832 No. 1 (Staatsblad No. 11.)

5o.—Dat op de overige plaatsen, gelegen in de gouvernements districten nabij Makassar, geene inkomende en uitgaande regten meer geheven zullen worden van gaederen, welke met Inlandsche vaartuigen te of van Makassar worden in- of uitgevoerd; zullende aldaar geene op Europeesche wijze getuigde schepen worden toegelaten.

6o.—Dat door den gouverneur van Makassar aan vreemdelingen zal kunnen worden toegestaan zich daár ter stede, tot het drijven van handel, tot weder opzeggens toe, optehouden.

En op dat niemand hiervan onwetendheid voorwende, zal deze alom; zowel in de Nederduitsche als in de Inlandsche en Chinese talen worden gepubliceerd en geaffigeerd, ter plaatse waar zulks gebruikelijk is.

Lasten en bevelen voorts dat alle hoogere en lagere kollegiën en ambtenaren, justiciëren en officieren, ieder voor zoo veel hem sangaat, aan de

malities on the score of importation, or export duties.

2d.—That therefore the regulations bearing on the importation, the sale, and possession of firearms and gunpowder, fixed by the decree of 8th August 1828, No. 26, for the harbor and town of Macassar are abrogated, and consequently the free admission and exportation of munitions of war at the place is granted by these presents.

3d.—That the importation and exportation of opium at Macassar<sup>1</sup> will likewise be free, and subject to no restrictive regulations; with the understanding, however, that the traders in opium will have to conform to the local regulations in reference to the opium farm.

4th.—That on the Chinese junks which are discharged at Macassar, the tax, imposed by article 20 of the publication of 28 August 1818, and the resolution of 4th October 1819, No. 20, will no longer be claimed, nor that on behalf of the Chinese hospital prescribed by resolution of 5th March 1832, No. 1.

5th.—That on the remaining places, situated in the government districts of Macassar no import or export duties will be levied on goods imported or exported by native craft from or to Macassar, whilst no square rigged vessels will be admitted at those ports.

6th.—That the governor of Macassar will be at liberty to admit foreigners and to allow them to establish themselves temporarily at the said places for the purposes of trade. And that no one should pretend ignorance on this score, the present will be pu-

stipte nakoming dezer de hand zullen blijs, and pasted up wherever it is  
houden, zonder eenige oogluiking of customary.

aanzien des persoons

Gegeven te Buitenzorg, den 9den  
September 1846.

J. J. ROGHUSSEN,

Ter ordonnantie van den Minister van Staat, Gouverneur-General van  
Nederlandsch Indië, Given at Buitenzorg 9th September, 1846.

*De Algemeene Secretaris,*  
C. VASSCHER.

**ART. III.** *Notices of an excursion to Chángchau, chief city of  
one of the principal departments in the province of Fuhkien.  
By M. Isidore Hedde, an attaché of the late French mission  
to China.*

THE Chinese Repository noticed some time ago an excursion made  
in the department of Sáhchau, of the province of Kiángsú, by M.  
Isidore Hedde, an *attaché* to the French Mission in China. We are  
happy to be able to give some details of another trip, undertaken by  
this indefatigable traveler, during November 1845, through the  
department of Chángchau, the principal focus of the silk manufac-  
ture in the province of Fuhkien.

The French Legation, on coming back from the northern ports,  
visited Amoy; the *Cléopatre* frigate, under the command of rear-  
admiral Cecile, anchored opposite the barren and inhospitable island  
of Kúláng sú. A pernicious fever had caused great havoc; amongst  
the victims we have to deplore the loss of Mr. Tradeacant Lay,  
British consul at Amoy, a learned Sinologist distinguished by his  
great abilities. The fever had almost disappeared, when the French  
plenipotentiary permitted the commercial delegates to land and  
explore this interesting part of the Chinese territory. M. Hedde, a  
special delegate from the silk trade, took up his residence at the  
house of the American missionaries, from whom he experienced, as  
elsewhere, the most generous and cordial sympathy. Accompanied  
by the learned physician, Mr. Cumming, who has been a student of  
the school of Medicine of Paris, and gives gratis to the sick medical  
advice at the same time that he administers to them the consolations  
of religion, M. Hedde has made several interesting exploratory trips.

Under the patronage of the reverend Messrs. Young, Brown, and Lloyd, to whom the Fuhkien dialect was familiar, he visited the interior scenery of the island of Amoy, the erratic rocks spread on the different summits which overhang the sea, the nine-storied pagoda of Nán-tái wú, 1728 feet above the level of the sea, and which is a land-mark for sailors; he examined also the culture of the plant Toe (*urtica nivea*) a species of hemp or flax known by the Chinese name of *Ma*, and the improper English name of *Grass cloth*. The nunnery of *Mi-tsi-pu*, remarkable by its porch, carved in the prosperous times of the Ming dynasty, did not escape his notice, nor the celebrated Buddhist temple of *Lam-pou-tou*, which is seen far from the sea, by means of four pavilions supported by gigantic turtles, and in which the goddess *Kwányin*, the holy mother of help and mercy, is highly venerated.

Not far from thence is the tomb of the famous pirate Koshinga, who in 1664 expelled the Dutch from Formosa, and to whom the British nation owes its first commercial establishment in China. There is also to be seen the Girl's Ditch, where a traveler may be convinced of the reality of a barbarous custom (infanticide), an incredible crime among people who pretend to be the most civilised in the world. Above that abyss, upon rocks blackened by the uninterrupted action of a sun of 100 deg., are a thousand earthen jars, containing bones collected by children in memory of their fathers; a singular contrast which is frequent in that part of the world, where customs are so diversified and so different from those of Europe.

Amoy is a *ching* or city which is a part of the district of *Tangan* in the department Tsiuen-chau. This town lies in 24 deg. 28 min. north lat., and 118 deg. 4 min. east long., from the meridian of Greenwich. It is of first order, but is neither the capital of a department nor of a district. It is the seat of a special prefecture and admiralty. It is situated on the eastern coast of the Chinese empire, in the province of Fuhkien, in an island in an estuary formed by two large rivers. It is composed of two cities; the one small, and placed on an eminence, and surrounded by a wall, the population of which amounts to from 12,000 to 15,000 inhabitants; the other extending on the sea shore, the population of which may be calculated at about 200,000 souls.

It is there that maritime commerce is carried on in all its activity. The port of Amoy is one of the most famous in China; 300 merchant junks are employed by the natives; the whole island, which is engaged in the same trade, comprises a total population of more

than 400,000 inhabitants. Amoy is the second port opened to foreign trade; it is, however, but the third in commercial importance. It is, about 1000 *li* (333 miles) N. E. of Canton and 400 *li* (120 miles) S. W. of *Fuhchau*, another port just opened to foreign trade, but where it has been hitherto almost nugatory.

The principal trade of Amoy with the western nations has been carried on through the intervention of the English agents connected with the houses established at Hongkong. Opium is the staple commodity; business is transacted at different neighboring points, to which the *clippers* or ships laden with the prohibited drug repair. It is said that the sales of it amount to more than 5,000 dollars a-day. The remainder of the foreign trade consists of woollen and cotton goods, and other articles from the Straits, but in less quantity than at Canton and Shánghái. The staple article of export for foreign trade is black tea, which comes from the famous *Bohea* and *Anki* hills.

M. Hedde having examined the culture and indigo manufactories of Kúláng sù, and having found nothing, as an industrial concern, worthy of serious attention, applied himself to look after the mulberry plantations. He found indeed the *Multicaulis*, in that richness of vegetation which he had already admired in the climate of the Philippines. He attentively examined this useful tree, in order to recognize the properties which might characterize it upon what M. Hedde supposes to be its native soil. He then resolved to visit the interior of Fuhkien, and especially *Chángchau fù*, considered as the principal focus of the silk trade in that province. Not wishing to expose himself to the inconveniences incidental on his journey to *Súhchau fù*, in Kiángsú, he applied directly to the temporary British consul, Mr. Sullivan, who, with Dr. Winchester, was kind enough to furnish him with all the information necessary to secure the success of his undertaking. Nevertheless as *Chángchau* was far from the boundaries mutually agreed on between the Chinese and British governments, it was resolved that a regular permission should be demanded of the Chinese authorities. The *táutái* of Amoy, having been consulted, procured a passport and guides to go to *Chiohbe*, a town situated near the boundaries of the department of *Chángchuu*. The journey was performed in a common country-boat, with the Rev. Mr. Pohlman, an American missionary, who seized on this twofold opportunity of diffusing the lights of the gospel and of rendering service to M. Hedde, whom he looked upon as a brother missionary, of course of another kind, but who had the

same object in view—the interest of mankind, and the diffusion of knowledge. Mr. Pohlman brought for distribution on his passage numerous copies of those works which are the fruits of piety and knowledge united; works capable of being understood by the common people, and which diffuse at the same time that Christian morality and the knowledge which constitute the civilization of the western world.

Having set out from Amoy on the 19th of November, the travelers ascended the river, which bears different names according to the country through which it runs. The small island of *Koua-soo* is surmounted by a nine-storied pagoda, which is at the mouth of the river. They passed in front of *Huiting*, the chief place of a district, a walled town of about 10 *li* (3 miles) in circumference, and remarkable for its two storied temple, and reached *Chioh-bé* the place of their destination.

The river there is about 300 yards broad; its water is fresh at low tide, and may be ascended at high water by junks of from 300 to 400 tons. MM. Hedde and Pohlman stopped at the custom-house, and afterwards went on foot through the town to the *tsot-ang's* the chief officer of *Chioh-bé*, who was very friendly to them. On being admitted to his house, they saw his servants smoking opium, which caused the Rev. Mr. Pohlman to remonstrate severely with them, and they saw his wives occupied in the arrangement of their toilettes, and of their ornaments in flowers, precious stones, and gold.

The *tsot-ang* thinking it useless for those gentlemen to stop at *Chioh-bé*, as little business was done there in silk, proposed to them to visit *Chángchau-fu*. He gave them a new passport and new guides to accompany them to that city. Nevertheless Messrs. Hedde and Pohlman would not leave *Chioh-bé* until they had visited the principal streets and citadel of that place which is but a borough town. It is said to contain 300,000 inhabitants. In the vicinity there are 18 villages, whose populations are not included in the above number. In one of these villages there is a body of Christians, under the direction of a Spanish priest. *Chioh-bé* is a great emporium of common China ware. A number of people are occupied in the culture of the land and in the fishery. The women are seen running along the street; they are generally dressed in long hoods, and bear in their hands long crook-sticks like a bishop's crozier. *Chioh-bé* is a part of the district of *Leung-key* remarkable for its extensive cultivation of the mulberry trees, and the rearing of silk-worms. Along the

river are various fortifications; they are generally about 5 *li* (1½ mile) apart. Not far from *Chiahbé* is one erected on a steep rock which commands the river, and communicates with another mountain by a singularly constructed aqueduct.

The country is very picturesque, Fuhkien being regarded as the Switzerland of China. The banks of the river and the valleys are shaded by majestic fig-trees, (*ficus indica*.) commonly called pagoda trees; by willows, bamboos, firs, pines, cypress, and *li-chi*, generally known by the name of cat's eye fruit; by plantains, gouyava, mulberry trees, *toung mou*, (split trees, from which is made that singular kind of paper known in Canton under the name of rice paper,) etc., etc. The soil is granite, and, contrary to what has been asserted, there is no volcanic appearance. The low country is composed of a very deep alluvial soil. The overhanging rocks, blackened by ages, present heaps of a primitive formation; the inside of them is a very fine quartz and mica composition; the staple articles of cultivation are rice, grain, maize, sugar-cane, and tobacco.

The country is very subject to inundations. The last in 1344 totally destroyed several villages, and the borders of the river present even now marks of great desolation. Three large burying grounds have been established at Amoy, where the bodies of those drowned in the inundations have been deposited.

About the distance of an hour's walk is the site of the city of *Min-ching*, whose walls are still standing, and serve to perpetuate the name of the ferocious *Koshinga*. Our travelers, often exploring the remains of that desolated place, pursued their journey, and arrived the same day at Chángchau, the chief place of a department and the object of their journey, favored by the most propitious weather, and traveling by water 6½ hours, performing a distance of 110 *li* (33 miles).

Chángchau is situated in 24 deg. 31 min. north latitude, and 117 deg. 52 min. east long. of the meridian of Greenwich. It has been visited by several American missionaries, amongst whom was the Rev. Mr. Lowrie, who compared it in extent to New York. His narrative is inserted in the *Missionary Chronicle* of May 1844, vol. xii. At the entrance of Chángchau is a famous bridge, but its beauty is not equal to the accounts given of it. It is formed of 22 apertures, formed by pillars on which are placed long granite stones. At the ends of the bridge are several rows of houses; at the west side is an ancient temple, built during the Táng dynasty, and adorned with gigantic idols. Quays border the river, which runs from N.W.

to S.E. There are large coal stores from the *Hingwá fú* mines. This coal is of a bituminous appearance; the Fuhkien anthracite comes especially from *An-ko*.

Chángchau is a walled town about 15 *li* (4½ miles) in circumference, with four gates placed as usual at the 4 cardinal points. These gates are formed of a door for foot-passengers and a canal for boats. The streets are wider than any seen elsewhere, and are embellished with fine and well-furnished shops. In many parts are large and well-ornamented stone gateways. A number of trees add to the gay prospect. The people are very affable. In the suburbs are large manufactories of tiles for houses, fire-places, and other uses, as well as of conical jars for sugar. There are some sugar-manufactories in the vicinity; one in particular, which is very extensive, and has all the appearance of an European building, is seen on the left side of the river. The total population inside and outside this interesting town is said to amount to one million. Our travelers, accompanied by their guides, which had considerably increased in number, by persons joining them through curiosity, and by whom they were frequently saluted, as they passed, by the name of *Ngnan-nang* (foreigners), afterwards reached the *Tchi-fou*, or Mansion-house, where they awaited the orders of the magistrates.

In the mean time M. Hedde gathered all the information he could relative to the productions of the country. He visited the soldiers' house, took a peep at their arms, examined their spears, bows, and rope muskets; he saw with surprise guns which were filled with rust and unfit to be fired; their two-handed swords, etc. He made inquiry as to the arrangement of the military service, and found that it was performed by men perfectly ignorant of the military art. M. Hedde also made inquiries about the production of silk, and the manufactories of the country, and also about their dying establishments. While he was thus employed the Rev. M. Pohlman was engaged in instructing the people, distributing his books, and preparing the inhabitants by his presents, and by his eloquent and kind language, to give a favorable reception to his mission. Those well-meaning people were truly astonished to hear a foreigner speaking the Chángchau dialect with remarkable facility; the boys, who were generally the most inquisitive amongst them, asked several questions, which were answered to their general satisfaction; but the oldest amongst them remembered the last American mission to Chángchau, and that remembrance secured to the new travelers a friendly reception. An order having at length arrived from the authorities, our missionaries

were conducted by a large troop of soldiers and lantern-bearers to a pagoda, where they were plentifully supplied with rice, fish, sweet potatoes, eggs, oranges, líchí, plantains, tea and cakes; spoons and chop-sticks, cups and plates, were brought—indeed, nothing was wanting. Numerous servants were in attendance, and they were surrounded by a crowd of talkative people, who seemed much by the scene.

A sleeping-room was prepared for our travelers, on the door of which was inscribed the character *fúh*, which signifies happiness. This was considered as a favorable omen of a good bed and a quiet night; but! alas, what a bed! what a night! Scorpions and spiders, mice and mosquitoes, had possession of the place, and felt in no wise inclined to be dislodged. Instead of a bed, a plank was all that was supplied on which to rest their now weary limbs. Suspicions of intended mischief were excited. They asked themselves whether they were to be made the victims of a despicable act of treachery? M. Hedde had present to his recollection the facts which occurred during his journey to Sùhchau fú, and the emissaries then sent to seize on him, and the idea naturally suggested itself that he had been now permitted to proceed to Chángchau only to make him bitterly repent of his excursion, and to disgust any other traveler from making a similar attempt. The night appeared, indeed, long to the two missionaries; but daylight came at length to put an end to their perplexities. The striking of gongs and the opening of doors announced the hour of their delivery, and the approach of officers bringing presents, and the arrival of people anxious either to receive instructive books or to hear an interesting sermon, removed all further feeling of uneasiness. The pagoda soon resounded with animated conversation and while engaged at their breakfast, they heard the sounding of the large gong, announcing a visit from the chief magistrate of Chángchau. This unexpected event caused a great sensation in the pagoda, but the kindness of the officer soon established a degree of intimacy which was advantageous to the mission. The Rev. M. Pohlman presented him with some of his best books, which he requested might be explained to him. He approved of the object intended by them, and said they should be used for the instruction of his family, adding that, if China had been always visited by such missionaries, as Mr. Pohlman appeared to be, there would have been more Christians in the country. M. Hedde took an opportunity of presenting to the officer a rich specimen of the production of the Jacquard looms of Lyons, which he brought with him. We



the purpose. The officer was much pleased with the present, which he said should be deposited in the government-house as a token of the friendly feeling of a town superior in science and arts to any place in China. M. Hedde availed himself of the friendly disposition evinced by this officer to solicit permission to visit the manufactories of the country, and to examine into its cultivation, which was readily granted, and one of the chiefs of the corporation of silk-weavers was requested to assist the views of the missionaries.

The party was soon formed, and at its head proceeded the same inferior officer, who was designated by the Rev. Mr. Lowrie in his narrative as "a talkative fussy fellow." In advance of the party were soldiers carrying gongs, whips, ropes, and other signs of their authority; and the rear was brought up by coolies, carrying chairs for the convenience of the missionaries when fatigued. They first visited the famous pagoda of the *Tá* sect, situated at the foot of *Kae-wan-shan*. It was formerly a celebrated nunnery, but is now deserted, and, like all the public buildings in China, is in a state of decay. The granite candlesticks which adorned the front were partly destroyed, the gigantic idols removed, and the whole place overgrown with grass and weeds. From the belvidere which overhangs the fortifications was an extended view over *Chángchau* and the surrounding country. The town does not appear very large, though intersected by canals and intermixed with groves and large open spots. Towards the north, outside the walls, are barren hills, covered as usual with tombs. To the south, in the plain, are fields planted with rice and sugar canes. The walls of the town are in a tolerable state of repair; at intervals there are guns mounted on carriages, but in a very unserviceable state. On the guns are Chinese characters, denoting the name of the emperor. Along the walls on the west side, runs the river *Cháng*, with its two bridges, and on each bank the luxuriant vegetation strongly contrasts with the high and barren granite mountains which overhang it.

Our travelers examined very attentively the plantation of mulberry trees, which are generally of the multicaulis kind, white. The wild ones are not rare, and lobated leaves are frequently seen. The silk worms are very meagre, their rearing is very carelessly attended to, and the cocoons are so small that in order to obtain an English pound of silk 10,000 of them are sometimes necessary. The reel is the same as that adopted in the silk territory of *Shunte* in *Kwángtung*: earthen furnaces and boilers, a spindle on which the reel is tied, a common reel on which the silk is to be wound, after having passed

through the hole of a piece of copper in a common cask. This is the simple process employed to reel silk; a silkthread which has only one twist, and which is very irregularly reeled, takes from 10 to 20 cocoons. To the rich culture of *Chekkiang* and *Kiangsú* visited by M. Hedde, has succeeded the miserable routine of the southern processes.

Weaving is here better understood, though still inferior to that of the other parts of China. They however, saw plain stuffs; dressed and undressed taffetas (*Cháng-sae*), which were neither wanting in suppleness nor brightness; cut and friezed plain and figured velvets, some of them even with several warps, superior to any other of the same kind manufactured in China. For manufacturing the latter there are some looms with a frame including from 8 to 1000 bobbins or small rolls for the warp. The draw-loom, as throughout all China, is the only process employed, with treadles and heddles to form the figure of the stuff. The only difference between the Chinese draw-loom and that in use in Europe consists in the workman's drawing the ropes at the top of the loom instead of being beside it.

The dyeing establishments are very numerous at Chángchau. It is the only town in Fuhkien famous for the delicacy and variety of its colors. M. Hedde has got in his possession specimens of all the dyeing materials there used. He particularly asked, as in Canton and Sühchau, the *lung-hwa*, a species of *Carthamus*, from which they make excellent pink and scarlet, and four other substances employed with success in obtaining different shades of yellow. There, as throughout all China, the best blue is obtained from dry or wet indigo.

While M. Hedde was engaged in examining every thing connected with the silk trade, the Rev. Mr. Pohlman assembled a numerous auditory around him, whom he instructed at the same time that he amused them (*docet ridendo*); for though the Chinese are a serious people they are fond of wit. They would not be amused by the big words of a clown, but are fond of the fine allusions of good society. Mr. Pohlman, notwithstanding his gravity of demeanour, possesses this talent, and is fully master of the means of exciting the laughter of his auditory. The inhabitants of *Chángchau* will therefore long preserve the recollection of this amiable missionary. These friendly dispositions obtained for our two travelers the most cordial reception. They rambled through the town, visited the manufactory of spectacles, which are made of *Cháng-fou* rock crystal; the quicksilver establish-

ments of *Lung-ki* and *Cháng-ki*, the great sugar works, and several others.

The town is pretty well built; the streets are wider than those of the other places visited by our travelers; they are from four to five yards broad, and in some places there are squares planted with mulberry and lungan trees. Some of the portals are worthy the notice of travelers.

The time now arrived for leaving *Chángchau*, and the departure of the missionaries took place in the midst of an escort as brilliant as ever attended a foreign envoy. Amidst the benedictions of a whole population, their junk set sail, laden with presents of all kinds from the principal magistrates, and in the midst of the universal acclamations of the whole people. On the following day two of M. Hedde's colleagues, attached to the commercial mission to China (MM. E. Renard and M. Rondot) arrived at the place, and, on the day after, the French plenipotentiary in person, attended by rear-admiral Cecile and an escort of French sailors. We hope they met with the same welcome as our travelers.

More details will doubtless be given, which will serve to make those places better known. M. Hedde has brought back with him numerous specimens of the materials in use in the branch of commerce in which he is more particularly interested, as well as plants, seeds, etc.; which will he disseminate in his country. We expect with impatience a further detail of his laborious and conscientious excursion.

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ART. IV. *New Charts of the Chinese coast, by captains Kellett and Collinson; a Chinese Commercial Guide, second edition, revised throughout and made applicable to the trade as at present conducted.*

By the last overland mail we received a note from capt. Collinson, dated October 12th, 1846, informing us that he had forwarded *five sheets of the new survey of the coast of China*: "which," he says, "with another sheet will complete the charts of the coast." And he adds; "I have no doubt, plans upon a larger scale, of different portions, will be published as soon as practicable, so as to render the navigation as simple as possible. You will perceive that no Chi-

nese names are as yet attached to these charts; but this is a point of so much importance that I intend to urge it strongly with the hydrographer; and shall endeavor to obtain a general chart of the coast, printed on two sheets, which will enable information regarding the course of the rivers, &c., to be noted by those who may have the opportunity." All that our very worthy and much esteemed friend desires and anticipates, we sincerely hope he may see accomplished, for the improvement of navigation in the Chinese waters. We are exceedingly sorry, that any needless limits have been fixed, so as to preclude the immediate extension of these surveys along the whole northern coast of China.

Together with the five sheets which have just reached us, we have received seven others—all of them valuable. We will briefly notice each one in order. These five sheets form part of a series: we will take them up as they are numbered, from IV to VIII.

"*Sheet IV, South coast, from Cháu-an Bay to Port Matheson, including the Pescador islands; surveyed by captains Kellett and Collinson, R. N. 1844.*" This is a large handsome sheet, about 38 by 25 inches, extending from lat.  $23^{\circ} 25'$  to  $25^{\circ} 5'$  N. and from  $117^{\circ} 15'$  to  $120^{\circ} 5'$  E., i. e. from *Chau-an*, 詔安, Bay, on the boundaries of the provinces of Kwángtung and Fuhkien, to *Meichau*, 湄洲, Sound above Chinchew (or Tsiuenchau fú); it contains also a plan of "How Tow Bay," showing the position of Chimney Island and Rees' Pass; and likewise a survey of the *Panghú*, 澎湖, or Pescador Archipelago.

"*Sheet V, Eastern coast, from Port Matheson to Rugged Point; surveyed by captains Kellett and Collinson, R. N. 1843.*" It is of the same dimensions as the preceding sheet; and extends from  $24^{\circ} 54'$  to  $26^{\circ} 32'$  N., and from  $118^{\circ} 55'$  to  $121^{\circ} 43'$  E.; of course it exhibits the mouth of the river Min and the north end of the island of Formosa.

"*Sheet VI, Eastern coast, from Rugged Point to Pihki shán; surveyed by captains Kellett and Collinson, R. N. 1843.*" This carries on the view of the coast from  $26^{\circ} 4'$  to  $27^{\circ} 39'$  N., or to the frontiers of the province of Chehkiáng.

"*Sheet VII, Eastern coast, from Pihki shán to the Hie shán Islands; surveyed by captains Kellett and Collinson, R. N. 1843.*" From the Pihki or *Pehki shán*, 北岐 [山], in lat.  $27^{\circ} 37'$  N. the survey is here extended to  $28^{\circ} 52'$  N. The chart, stretching from  $120^{\circ} 30'$  to  $122^{\circ} 18'$  E., affords a view of the river which flows

down by *Wanchau*, 温州, one of the chief cities of Chehkiang, up to which place the survey has been carried.

"*Sheet VIII, Eastern coast, Hie-shán isles to the Yángtsz' kiáng, including the Chusan islands*; surveyed by captains Kellett and Collinson, R. N. 1843." This carries the survey from 28° 44' up to the Amherst and Ariadne Rocks, in 31° 9' and 10° N. lat., and from long. 121° 23' to 123° 10' E. This is a large sheet, and exhibits a great amount of work, presenting a complete view of the Chusan Archipelago.

The remaining sheets are of narrower dimensions, but afford a more minute and extended survey of particular portions of the coast. We will take them up in order, proceeding from the south.

1. "*Amoy Harbor*, surveyed by capt. Kellett, c. B. 1843. Citadel 24° 29' N., 118° 4' E. High water F. and C. xii. 0. Rise 16 feet." This survey is carried quite around the island of Amoy; and to the south, extends to the Nántái Wú shán; and to the east so as to show a large part of the great Quemoy Island.

2. "*Chínchew Harbor*, surveyed by capt. R. Collinson, R. N. 1844. Pisai Island 24° 49' 13" N., 118° 41' E. High water F. and C. xiii. 25m. Spring tides rise 17 feet."

3. "*The River Min, from the entrance to the Pagoda Anchorage*; surveyed by captain Kellett, R. N., c. B. 1843. Off the Temple, high water full and change xh. 15m. Spring tides rise 19 feet." This survey terminates nine miles below the city of Fúchau. It gives an enlarged plan of the river at the Kinpái Pass.

4. "*The Kintáng Channel*; surveyed by captain R. Collinson, R. N. c. B. 1840-43." From the west coast of Chusan, we here have, to the south and west, a complete survey to the mouth of the *Yung kiáng* (or river of Ningpo) and also of the river itself for some miles from its mouth.

5. "*North Bay of Chusan island*; by lieut. Byron Drury, R. N. 1842." Here, in addition to the north coast of Chusan, is given an outline view of Cháng Peh Island.

6. "*South and East Islands of the Saddle Group*; by lieut. M. Nolloth, R. N. 1842. Rocky islet (between the two) lat. 30° 41' 45" N. and long. 122° 47' 15" E."

7. "*Plan of Chápú*." This gives a view of the waters at the mouth of the Hángchau river from "Canpoo" to Chápú;

*A Chinese Commercial Guide, consisting of a collection of details and regulations respecting foreign trade with China*," second edi-

tion, was published in Macao, in the summer of 1844. The work was prepared with much care, and comprised a large amount of very valuable information, filling 280 closely printed octavo pages. The whole of the second edition having been disposed of, a *third* has been undertaken.

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**ART. V. *Rules and Regulations of the Canton British Chamber of Commerce, established January 8th, 1847. With a prefatory note. Communicated.***

In publishing the Rules and Regulations of this association, which was established here on the 8th ultimo, it may be desirable to give some particulars connected with its formation. The want of such an institution has long been felt by many members of the British community, who, however, were desirous that it should be composed of *all* foreigners, without distinction, engaged in trade in China; and with the view of carrying it out on this broad principle, preliminary meetings were held to decide upon the laws required for the government of a *General Chamber of Commerce*. These laws were submitted to a public meeting of the foreign community in December last, convened by a circular issued by the gentlemen who had prepared them. At that meeting those rules were adopted, with some slight alterations, and a resolution passed that they should be circulated for the information and signature of all who wished to become members; and that another public meeting should be held on the 8th January for the purpose of electing a committee. This was accordingly done, and the result was, that *forty-two* British firms, *one* American, *one* Dutch, *one* German, and *one* Swiss, subscribed as members of the proposed Chamber. In submitting this result to the public meeting on the 8th ultimo, the chairman, Mr. Blenkin, made the following observations:—

“In consequence of so very limited a number of other foreigners having come forward to join the British merchants in establishing a Chamber, it may be desirable that the institution should be purely British. If carried out as it is, it would in reality be a British Chamber without the name; and as the four, *not* English, who have subscribed, did so under the impression that the Chamber would fairly represent the whole foreign community, they have been communicated with and of course see the propriety of withdrawing. Although it may be regretted on some accounts, that this attempt to establish a *General Chamber of Commerce* has failed, yet it may perhaps eventually be advantageous to the British portion of the community. They can now establish a British Chamber without being subject to the charge of illiberality or exclusiveness, and if properly conducted, they will possess in the committee a permanent, efficient body, ready on all occasions to represent their interests, but particularly in communications with their own authorities in China; who, it must be remembered can only treat on public matters with a body representing British subjects alone. Chambers of Commerce, besides, being institutions recognized by the British government, both at home and abroad, are on that account not liable to the objections which might be urged against committees appointed in times of public

excitement and for special objects. In this point of view the importance of the Chamber to the British community can hardly be over-estimated, since all measures calculated to better their position here either commercially or otherwise, can only be obtained through their own authorities; and representations from such a source, respectfully made, must come with more weight, and receive more attention and consideration perhaps, than if made in any other shape. A British Chamber may also be occasionally useful to our own authorities. It will at all times afford them a ready means of making known their wishes or notifications to British subjects, and of obtaining their opinions on such matters as they may submit to the consideration of the Chamber. With these views it is proposed that the association we are now met to form, shall be denominated "The Canton British Chamber of Commerce," and if approved of by this meeting, alterations will be required in some of the rules adopted at the last meeting."

The rules were again reconsidered, and the following finally agreed to. The committee for 1847, as given below, was then elected. With such a committee there can be little doubt that the affairs of the Chamber will be most efficiently conducted, and that under such management it will be productive of much good. In accordance with rule X., a special meeting has since been held at which Mr. Edmund Moller was duly elected *Secretary*.

RULES AND REGULATIONS OF THE CANTON BRITISH  
CHAMBER OF COMMERCE.

I. That the object of the CANTON BRITISH CHAMBER OF COMMERCE is to protect the Commercial and General interests of British subjects in China, to collect and classify useful information on all matters connected with the foreign trade, and to establish a court of arbitration for the purpose of adjusting such mercantile differences as may be referred to it.

II. That all British subjects engaged in trade in China are eligible at its formation to become members of the Chamber, on the payment of 50 dollars for the current year and an annual subscription of 50 dollars while resident in China, payable in advance on the 1st of January, which sum shall be devoted towards meeting the requisite expenses of the Chamber.

III. That all candidates for admission subsequent to the establishment of the Chamber, shall be admitted on being proposed by one member and seconded by another.

IV. That all visitors to China interested in trade may become subscribers, on being proposed by a member of the Chamber and seconded by another, and upon payment of 15 dollars per quarter, but such subscriptions shall not entitle the subscriber to vote, or to have access to records or correspondence appertaining to British interests only.

V. That the affairs of the Chamber be managed by a committee of thirteen members, to be elected by ballot from the body at each

Annual General Meeting, and each firm belonging to the Chamber shall have one vote only.

VI. That members shall not be allowed to vote by proxy, nor if their subscription, fees, &c. are in arrear.

VII. That it shall be imperative on parties elected, to serve under penalty in case of refusal of one hundred dollars for each year, when that party shall be again eligible, and in the same manner be liable to fine for declining service, unless, in all cases, a reason be assigned. that may be satisfactory to the committee.

VIII. That the first Annual General Meeting of The Canton British Chamber of Commerce do take place on the second Monday in February 1847, and afterwards on the second Monday in January from year to year.

IX. That only one member in any firm shall be on the committee.

X. That the committee shall be empowered to receive the names—and testimonials if necessary—of such parties as may become candidates for the office of secretary, and shall submit the same to a Special General Meeting of the Chamber called for that purpose, with their recommendation as to the salary to be paid, when the meeting shall proceed to elect from among the candidates such officer by show of hands, and arrange the remuneration to be paid such functionary.

XI. That the committee shall elect by ballot their chairman and deputy chairman, who shall, ex-officio, preside at all General Meetings of the Chamber.

XII. That five members of the committee shall form a quorum who shall meet on the second Saturday of every month for transaction of general business, and all questions shall be decided by the majority, the chairman for the time being having a casting vote, besides his vote as an ordinary member,—and in the unavoidable absence of chairman, and deputy chairman, a chairman for the occasion shall be chosen from the committee assembled.

XIII. That it shall be imperative on the members of the committee in rotation to meet in order to constitute a quorum, failing which, a fine of five dollars to be paid on each occasion of non-attendance, unless a satisfactory reason be assigned or a substitute be provided, being a member of the committee.

XIV. That the chairman or deputy shall have the power to call a meeting of the committee when he shall see occasion, and it shall be imperative on him to do so, on a requisition being made to him



from two members of the committee, but it is required that notice of such meeting and the purport be particularly expressed, and that such notice shall be delivered in writing at least three days before the meeting, unless on occasions of emergency, when it may be dispensed with.

XV. That on all occasions a minority, on a division in committee, shall have a right to state their reasons of dissent, in the records of the day's proceedings, when they may wish to do so, provided the same be done within forty-eight hours of the closing of the meeting, and a certified copy of such dissent shall be granted them if required.

XVI. That in the event of any vacancy occurring in the committee it shall be filled up so soon after as possible by ballot at a special meeting called for that purpose.

XVII. That the secretary, under the direction of the committee, shall take charge of all correspondence with Foreign Associations, and with any other parties with whom it may be desirable to communicate. He shall also superintend the preparation of all statements connected with trade, &c.

XVIII. That a committee of arbitration, consisting of three, shall be elected by ballot every month, but their power shall be continued so long as any business entertained by them, during their period of service, is undecided; it shall appoint its own chairman and confine its functions to cases where its interference or advice are requested, and on no occasion shall it proceed on any case unless both the parties give an obligation that they will abide by the decision of the committee; and should the dispute relate to a sum of money, the whole or such part thereof as the committee desire shall be paid into the hands of such parties as they shall name, before they undertake to investigate the case. In particular cases they shall be authorised to accept security.

XIX. That the Chamber shall not take cognizance of any dispute, unless one of the parties at least, interested therein be a member of the Chamber.

XX. That an office shall be open daily from 10 to 5 o'clock where the secretary shall keep a journal of all proceedings, prepare statements of trade, &c., and personally attend at such hours as the committee shall determine.

XXI. That all communications shall be received and answered through the secretary.

XXII. That the chairman or deputy, or in their absence any three members of the committee, or six members of the Chamber, shall be

empowered to convene a general meeting, the secretary stating the purpose for which such meeting is called, twenty-four hours previous to the day of meeting.

XXIII. That funds to provide a suitable establishment and to defray requisite expenses shall be raised in the following manner, viz; 1st. By subscriptions. 2d. By fees and fines on arbitrations and references as the committee may hereafter determine. 3d. By voluntary gifts, and contributions either in money, maps, books, or anything which may be useful to the institution. 4th. By fees for certified copies of the records and other documents in the archives of the Chamber.

XXIV. That all disbursements shall be made on orders signed by the secretary and countersigned by the chairman or deputy chairman of the committee, and all accounts shall be submitted to, and audited by the members of the Chamber at each annual meeting.

XXV. That in special cases the Chamber reserves to itself the power of expulsion of any members by a majority of four to one, ascertained by ballot at a general meeting convened for the purpose.

XXVI. That these rules may be revised and altered by a majority of two-thirds, at any general meeting convened for the purpose, fourteen days previous notice being given through the secretary of the alteration intended.

XXVII. That in the event of any question as to the construction or application of these rules, the committee shall have power to decide the same, submitting the matter to the next Annual General Meeting of the Chamber for its final decision.

XXVIII. That the committee shall make such regulations and by-laws, as shall ensure responsibility, regularity and dispatch.

#### COMMITTEE FOR 1847.

<i>Chairman.</i>	W. W. DALE, Esq.
DAVID JARDINE, Esq.,	JOHN DENT, Esq.
<i>Deputy Chairman.</i>	PATRICK DUDGEON, Esq.
CHAS. S. COMPTON, Esq.	JOSEPH F. EDGER, Esq.
	RICHARD J. GILMAN, Esq.
WILLIAM BLENKIN, Esq.	HENRY R. HARKER, Esq.
EDWARD BOUSTEAD, Esq.	THOMAS D. NEAVE, Esq.
DADABHOY BYRAMJEE, Esq.	JOHN WISE, Esq.

#### *Treasurers.*

Messrs. DENT & Co.

#### *Secretary.*

EDMUND MOLLER, Esq.

## LIST OF MEMBERS OF THE CHAMBER AT ITS FORMATION.

Agabeg, C.	Jardine, Matheson & Co.
Agassiz, Arthur	Josephs, Levin
Barnet, George	Kennedy, Macgregor & Co.
Blenkin, Rawson & Co.	Lindsay & Co.
Birley, Francis B.	Lyll, George
Boustead & Co.	Maclean, Dearie & Co.
Chalmers & Co.	Macvicar & Co.
Compton & Co., C. S.	Man, James L.
Dallas & Co.	Moul & Co., Henry
Dent & Co.	Murrow & Co.
Dirom, Gray & Co.	Nesserwanjee Camajee & Co., P. & D.
Fischer & Co.	Oriental Bank, The
Fletcher & Co.	Pestonjee Framjee Cama & Co.
Gemmell & Co., W. & T.	Rathbones, Worthington & Co.
Gibb, Livingston & Co.	Reiss & Co.
Gilman & Co.	Ripley, Smith & Co.
Hegan & Co.	Rustomjee & Co., D. & M.
Henderson, Watson & Co.	Sassoon, Sons & Co., David
Holliday, Wise & Co.	Seare & Co., Benjamin
Hugheadon & Co.	Turner & Co.
Jamieson, How & Co.	

ART. VI. *Asiatic Society of China, its laws and office-bearers, as approved at a meeting held in Hongkong, January 19<sup>th</sup>, 1847. (From the China Mail, Jan. 21<sup>st</sup>, 1847.)*

AT a meeting of the Asiatic Society of China, held on Tuesday 19<sup>th</sup> January 1847, and numerous attended,—Colonel Brereton having been called to the chair, the following report of the committee appointed at the preliminary meeting, for the purpose of framing the laws and selecting office-bearers for the approval of the members of the Society, was read:—"Your committee held their first meeting at the rooms of the Society on Wednesday the 15<sup>th</sup> instant—*Present*.—Colonel Brereton, Hon. C. M. Campbell, Capt. Kennedy, the Rev. V. Stanton, Drs. Balfour, Kinnis, Young, and Harland, and Messrs. C. J. F. Stuart, Bowring, Mercer, Bevan, Melville, and Shortrede,—when the first subject taken into consideration was the name to be given to the Society; and after some discussion it was agreed to recommend that it should be called *The Asiatic Society of China*. In order to facilitate the farther operations of your committee, it was resolved that it should be divided into two sub-committees, the one to select the office-bearers, and the other to frame the laws of the Society, their respective reports to be received and considered on Monday the 18<sup>th</sup>. Your committee having requested Mr. Shortrede to frame a draft of the laws, founded on the rules of the Royal Asiatic Society, to be submitted

to its next meeting, that gentlemen furnished copies to each of the members, and on Friday the 15th, the draft was fully and carefully considered. Several amendments having been adopted, the sub-committee met next day; when the laws were again subjected to a careful revision, each clause being put separately from the chair. On Monday the 18th your committee met together to receive and consider the reports of the two sub-committees, which, with the modifications agreed to, are now submitted for the approval of the General Meeting of the Society."

The Chairman then read to the meeting the proposed laws and list of office-bearers as follows:—

LAWS OF THE ASIATIC SOCIETY OF CHINA,

*Submitted to a general meeting of the Society held at Hongkong, on Tuesday the 19th January, 1847.*

I.—The Asiatic Society of China is instituted for the investigation of arts, sciences, and literature in relation to China.

II.—The Society shall consist of resident, honorary, and corresponding members.

III.—Members residing in any part of China shall be considered resident.

IV.—Eminent individuals, and persons who may contribute to the objects of the Society in a distinguished manner, are to be eligible as honorary members.

V.—Persons resident in China may, upon special grounds, and with the recommendation of the council, be elected corresponding members.

VI.—Honorary and corresponding members are to be admitted to all the privileges of the Society, but are not to vote at its meetings, or be elected to any of its offices, or take part in its private business.

VII.—All members, whether resident, honorary, or corresponding, shall be elected by ballot. A candidate for resident membership must be proposed and seconded at a general meeting of the Society, but cannot be balloted for until the next succeeding general meeting. Honorary and corresponding members, if approved of by the council, may be admitted during the meeting at which they are proposed and seconded.

VIII.—No candidate shall be elected unless he has in his favor three-fourths of the members voting.

IX.—Every member, on his election being intimated to him, shall signify his adherence to the laws of the Society by inserting his name in a book to be kept for the purpose, or, if absent, intimate his readiness to do so by letter addressed to the secretary.

X.—The office-bearers of the Society shall form the council, and shall consist of,—A President; four Vice-Presidents; six Councillors; three Secretaries,—general, corresponding, and Chinese and foreign; a Treasurer; and a Curator; who together shall have the direction of the affairs of the Society.

XI.—The office-bearers shall be elected annually, at the anniversary meeting in January, and the two senior vice-presidents, and three senior councillors shall be ineligible for immediate re-election to the same offices.

XII.—Three shall form a Quorum of the council, and five of a general meeting.

XIII.—The functions of the office-bearers shall be as follows:—

1. The President shall preside at meetings of the Society and of the council, keep order, state and put questions, and cause the laws of the Society to be enforced.

2. One of the Vice-Presidents shall, in the absence of the president, exercise all the functions of his office.

3. The *General Secretary* shall arrange and attend the meetings of the Society and of the council, and record their proceedings, and shall exercise a general superintendence under authority of the council.—The *Corresponding Secretary* shall conduct the correspondence of the Society, and obtain for members all requisite information on subjects relating to the objects of the Society.—The *Chinese and Foreign Secretary* shall be interpreter to the Society, and conduct the requisite intercourse with China and foreign countries. The Secretaries shall together superintend the printing and publishing of the *Transactions* of the Society. In the absence of one of the secretaries, either of the others may act for him; and in the event of all being absent, the council shall appoint a substitute.

4. The *Treasurer* shall receive and pay out all moneys on behalf of the Society, keep an account thereof for the satisfaction of the council, and submit a statement of the pecuniary affairs of the Society to the anniversary meeting.

5. The *Curator* shall have charge of the museum, arrange the specimens, and preserve the preparations and donations; and, in the meantime, he will be called upon to take charge of the library, keeping a list of the books, giving them out to members, in the manner directed by the council, and seeing that they are returned in proper time and in good condition.

XIV.—Each resident member shall pay to the Funds of the Society on admission a fee of ten dollars, and an Annual contribution of twelve dollars, unless he is elected between the 1st July and the Anniversary Meeting in January, in which case half the annual subscription only will be payable for that year.

XV.—Honorary and corresponding members may be admitted without paying any entrance fee or annual subscription.

XVI.—Resident members, upon giving notice in writing of their intended departure from China, shall, on the recommendation of the council, be placed on the list of honorary or corresponding members; and in the event of their return to China, may be replaced by the council on the list of resident members.

XVII.—The general meetings of the Society shall be held on the first Tuesday of every month, and at such other times as may be resolved on, and duly notified to members.

XVIII.—The course of business at the General Meetings shall be as follows, (the first three sections comprising the private business):—

1. The minutes of the preceding meeting shall be read, and signed by the president, or whoever may in his absence occupy the chair.

2. Any specific or particular business which the council may have appointed for the consideration of the meeting shall be proceeded with.
3. Candidates duly proposed and seconded at a previous meeting shall be balloted for, and new members may be nominated.
4. Donations shall be laid before the meeting.
5. Titles of papers for consideration of next meeting shall be announced.
6. Papers and communications shall be read and discussed.

XIX.—Strangers on a visit to China may be admitted to the sittings of the Society, but shall not be present during the transaction of its Private Business. They may be proposed in writing by any member, and the question being put from the Chair and carried, they shall be introduced.

XX.—Communications and papers read to the Society may be printed by order of the council, and at the expense of the Society, under the title of *Transactions of the Asiatic Society of China.*

XXI.—Every resident member of the Society shall be entitled to a copy of any paper, so published, subsequent to his election, and the council shall have authority to present copies to other societies and distinguished individuals.

XXII.—General Meetings and the Council of the Society shall each have power to pass bye-laws for the regulation of their respective business.

XXIII.—The council shall have power to fill up any vacancies that may occur during the year.

XXIV.—The laws of the Society shall not be altered unless upon a notice given by two members, one month, at least before the subject is taken into consideration; and it shall farther be necessary that nine members be present, and two thirds vote for the measure; or it shall be adopted if unanimously approved of at two general meetings.

#### OFFICE-BEARERS.

##### *President.*

His Excellency sir JOHN F. DAVIS, bart., F. R. S.

##### *Vice-Presidents.*

Major general D'AGUILAR, C. B.	JOHN STEWART, Esq.
Major H. P. BUAN,	Dr. KINNIS.

##### *Councillors.*

Lt.-col. BRERETON, royal artillery, C. B. and R. H.	W. T. MERCER, Esq.
PETER YOUNG, Esq., colonial surgeon.	HON. C. M. CAMPBELL, Esq.
	A. H. BALFOUR, Esq., surgeon.
	J. C. BOWRING, Esq.

##### *Secretaries.*

General, AND. SHORTREDE, Esq.	Chinese & foreign, T. WADE Esq.
Corresponding, Capt. C. KENNEDY.	

Treasurer. WILLIAM F. BEVAN, Esq.

Curator. C. T. WATKINS, Esq.

dist. In our own country a similar transaction would be condemned; but in the eye of HIM who searcheth the heart and judgeth by the intention, there can be no excuse.

It is further urged, in defence of the Opium merchant, that the trade is now a fair and open one; for the drug is undisguisedly brought up from Cumsing Moon by mandarin boats, regular fees being paid to the mandarins. That all this is openly done is true; but these are only petty officers of the government; and because they are corrupt and break the laws, that is no excuse for foreigners. I need hardly observe, the plea would not be admitted in an English Court of justice.

But the most plausible defence of those engaged in the Opium trade is this—that a new tariff of duties has been arranged in which Opium is not prohibited; and further, that it is therefore admissible to duty under the head of “articles unenumerated in this tariff to pay 5 per cent. ad valorem.” But we tacitly acknowledge the old laws respecting its import to be still in force, and the trade to be illegal by the way in which it is conducted. The receiving vessels are stationed outside, so that the custom-house authorities have no power over them; and we dare not openly import the drug and offer to pay duty on it, well knowing that it will be confiscated, and fines imposed on all concerned.—But let its defenders carry out their principle, for if it is correct with respect to one commodity, it must be equally so with all, and in every country. What would be the result? Universal bribery and corruption; good government would be at an end, its foundation being thereby sapped. Those who had the settlement of the treaty at Nanking, who in fact dictated the terms of it, are most culpable for allowing the question of the legal importation of Opium to remain unsettled. The Chinese government was at that time so terrified that there could have been but little difficulty in making such a desired arrangement. What were the motives for avoiding the subject so entirely I cannot imagine; for it is notorious that the principal object of the war was to obtain compensation for the opium seized by the authorities, and which was, in my opinion, justly forfeited.

It is a general excuse of the Opium merchant, that the Chinese must and will have the drug; and supposing the English relinquish the trade, other nations will not be so scrupulous. I do not for an instant suppose that it is possible to abolish the Opium trade—the interests involved are too many and too powerful to render such an event probable. But it is the duty of all engaged in it to

make every endeavour to effect its legalisation. "A merchant" appeals to our home-governments to interpose their mediation with the Imperial court of Peking: but unless aroused by public opinion, I am afraid they will not stir in the business. Now it has been seen what societies, leagues, and associations have effected elsewhere, insignificant as they at first appeared. Why should not a society be formed in China with the object of agitating this question, by continually bringing the subject before the notice of the public? We should at length arouse our fellow-countrymen at home also to action. The people of Great Britain and the United States are unacquainted with the demoralising effects of the Opium trade; to most of them its existence even is unknown, or they would certainly interest themselves; and it is the bounden duty of those acquainted with its details to give them every information.

The foreign resident should deeply reflect that by being engaged in this illegal trade he indirectly affords employment and encouragement to the very worst of characters, the Chinese pirate, murderer, and robber; for they are all smugglers when there is sufficient inducement. We are placed by a kind Providence in our several situations; some have five, others ten talents, committed to their charge. When called, to give an account of the way in which our Lord's money has been employed, the servant who hid his talent in the earth will be more excusable than he who *misuses* his riches.

Your obedient servant,

A. B. C.

*Note.* The subject of legalizing the trade in opium was not forgotten by Sir Henry Pottinger; nor was it his fault that such a measure was not secured. P'lipu and Kiying were different men from Hū Naitz' and they dared not listen to any arguments H. B. M.'s plenipotentiary could urge. *Editor.*

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ART. VIII. *Chinese terms to denote the deity: views of Drs. Morrison, Milne, Marshman, and others, communicated in former volumes of the Chinese Repository.*

Our readers will perceive that a diversity of opinion exists, and has long existed, on this subject. Even the same individual, at different periods, has held different views. Nor is this strange, when the nature and circumstances of the case are duly considered. The fact doubtless is, as it has been often affirmed, "that the Chinese



language possesses no single appellation expressive of the ideas which *Christians* connect with the words God, deity," &c.; and we may add, that it not only possesses no *single* term, but no combination of terms, no phrases, containing, or expressive of, *such ideas* as the inspired writers give us of the one, the only living and true God, the eternal Jehovah. We do not say, nor do we admit, that the language has no terms suitable to express these ideas; but, excepting only those who have derived their knowledge from Christians, the Chinese, ancient and modern, seem never to have recognized *such a* being as is revealed in the Bible, as the only One to whom religious worship is due. They have now, and they have had from time immemorial, *Gods many* and *Lords many*. The ground of difficulty seems to be not in their language, but in themselves; for while the invisible things, even the Creator's eternal power and Godhead, may be known and are clearly seen, being understood by the things that are made, yet it must be said here as it was said of the ancient Romans, "they do not like to retain God in their knowledge." The present emperor, who styles himself "Reason's Glory," has declared that his ministers do not know what truth is. And with all earnestness we ask, What do *they* know, what do the *people* know, and what have their *wise men* ever taught of the deity?

Take their highest deity—if it be possible to ascertain which is the highest,—and contrast their descriptions of the same, with the records given in the Old and New Testaments, of the true God, and what can be more dissimilar!

Take the much extolled phrase *Shing ti*, "the high ruler," or more correctly "the ruler on high," and how does it appear in the *Shú King*, their most ancient Book of Records? Dr. Medhurst (see our last number, page 35) says, "Shing tí is not the name of the chief idol among the Chinese, but (when standing alone, without any prefix) *always* and *invariably*, in every Chinese book of note and worth, means the *Supreme Being* and him only." This needs proof. We are exceedingly anxious to learn the truth regarding this very difficult subject, and we feel much obliged to those Correspondents who have favored us with the results of their research and observation, and are taking care to ascertain for ourselves how the case stands. Before the very valuable article from our Correspondent at Ningpo came to hand, we had gone over the whole of the *Shú King*, with a Chinese assistant, and had marked every passage in which *Shing ti*, 上帝, "high ruler," occurred. These amount to *thirty-two*, and we have had them all copied out, with

the notes of their ablest commentators—and perhaps may by and by deem it expedient to publish all these, giving the Chinese text with a translation in English. And oh, how little of divinity—how very little of any thing that is like the Godhead, do we find in all three! The Chinese commentators, on their sacred books say that *shang ti* is the same as *t'ien*, 天, “heaven,” and that *t'ien* again is synonymous with 理, “reason,” or, “primary matter.”

But we are diverging from the plan proposed for the present article, viz. to review briefly what has been said on this subject, in our own pages—a plan suggested by the following note, from Dr. Medhurst, dated Shánghái,\* Jan. 4th, 1847, in which he thus writes :

“DEAR SIR—Will you have the goodness to republish in the Repository, the remarks of the Rev. Dr. Milne, one of the first translators of the Bible into Chinese, found in the third vol. of the Indo-Chinese Gleaner, pp. 97-106, on the subject of the proper terms to express the Deity in Chinese, informing your readers at the same time that in the latter part of Dr. Milne's missionary career, he saw reason to adopt *Sháng ti*, in a tract he published on the ordinance of baptism, as the most appropriate term.

“I am dear sir, yours truly, W. H. MEDHURST.”

By turning to our VII vol. p. 314, the reader will find the entire remarks of Dr. Milne, to which we will by and by revert, after having first noticed several articles in the earlier volumes of the Repository, in which he shall find some illustrations and facts, going to show what are the *objects* of religious worship among the Chinese, and what are the *terms* they use to denote deity, or the persons and things by them considered divine. See the following :

VOL. I. p. 112, A god promoted by the emperor; p. 201, Worshipping at the tombs; p. 236, Prayer for rain; p. 317, The god Budha denounced; p. 438, *T'ien*, means the true God; p. 499, Tombs of ancestors; p. 562, The worship of Confucius.

VOL. II. p. 217, Budhism and its priests despised; p. 265, The systems of Budha and Confucius compared; p. 320, The Buddoo form of religious worship; p. 554, Doctrines and practices of the Budhists.

VOL. III. p. 49, State religion of China; p. 141, Remarks on translating the Scriptures.

VOL. IV. p. 249, Chinese version of the Bible; p. 251, Manuscript in the British museum; p. 252, Version undertaken by Dr. Morrison; p. 256, A second by Dr. Morrison, p. 259, Assisted by Dr. Milne; p. 303, Remarks on the revision of the Chinese version.

\* *Shánghái*, high sea, i. e. the Upper Sea, which is so considered in relation doubtless to some other, designated as the *hiú hái*, the lower sea; just like Lake Superior, Upper Canada, &c.; not *supreme* sea! nor *most high* sea! In his Dictionary Dr. Medhurst gives the following definitions to *sháng*; “high;” “eminent;” “exalted;” “above;” “on;” “upon;” and, as a verb, “to ascend;” “to go to;” “to put on paper;” “to esteem highly.”

VOL. VI. p. 50, The Chinese Penal Code requires idolatry; p. 552, Religious observances of the Chinese government.

VOL. VII. p. 314, Remarks on the Chinese terms to express the deity, by Drs. Morrison and Milne; pp. 505, 553, A general account of the gods and genii of the Chinese.

VOL. X. p. 87, Researches concerning the gods; p. 185, The goddess of mercy; p. 305, Sketch of Yuh-hwáng Shangti.

VOL. XI. p. 421, Sketch of the life of Confucius; he worships heaven; p. 424, his silence regarding the gods and spirits.

VOL. XII. p. 551, Revision of the Bible in Chinese undertaken by the Protestant missionaries in China, minutes of their proceedings.

VOL. XIII. p. 552, Philosophical opinions of Chü fútsz' regarding the immaterial principle *li* and primary matter *ki*; p. 699, And regarding Taikih or the Great Extreme.

VOL. XIV. p. 54, Versions of John's Gospel; pp. 101, 145, Remarks on the words God and Spirit; p. 202, Eternal Lord Jehovah; p. 233, Deified men; p. 423, History of Buddhism; p. 436, Man the only spiritual being; p. 439, Divinities of heaven and earth.

VOL. XV. p. 41, Chinese divinities; pp. 108, 161, Versions of the Holy Scriptures; 311, Terms for deity; p. 319, God of physicians; p. 351, A Buddhist Tract; p. 377, A Confucian tract; p. 464, Terms for the deity; pp. 568, 577, Remarks on the words and phrases best suited to express the names of God in Chinese.

Our limits will not at present allow us to do more than call the attention of all, interested in the subject, to a very careful review of the papers referred to above. Those in the earlier volumes were, most of them, prepared by Dr. Morrison. As a translation of *Theos* and *Elohim* Drs. Morrison, Marshman, and Milne seem to have preferred *Shin* to all other terms, and *they all used Shin*, and not *Sháng-tí* in their translations of the Old and New Testaments. We are dissatisfied with the phrase *Sháng tí*, as a translation of the word "God," because its meaning does not correspond, in any proper degree, with the words *Theos* and *Elohim*. In explanations, in commentaries, &c., we can say of the true God, that he is *T'ien chú*, "Lord of heaven," *Sháng tí*, "the Ruler on high," &c., &c. In an edict addressed to one of the Popes at Rome, the great emperor Kánghí declared that *T'ien* means "the true God;" and we know that thousands of the Chinese now worship *t'ien*, or "heaven;" but they put *heaven*, *earth*, and *ancestors* on a level. See vol. III., "State religion of China," by Dr. Morrison. But to the phrase *shángti*, we do not find attached the idea of aught that is *spiritual* or *divine*.

ART. IX. *Journal of Occurrences: arrival of the steamers at Canton; popular feeling; multitudes of vagabonds; decapitation of criminals; cold weather and ice; deaths by cold and oppression; degradation of H. E. governor Hwáng Ngantung; tragedy at Chimmo Bay; Meadows' Commercial Reporter; Chinese new year; failures; a Chinese steamer; meeting at Shánghái for the revision of the New Testament in Chinese; Revenue and expenditure of Hongkong.*

FEBRUARY 5TH. At an early hour this morning, H. C. steamer *Pluto*, Airey commander, anchored off the factories, H. M. steamer *Vulture*, McDougal, and H. M. S. *Childers*, Pitman, being at Whampoa. These arrangements are as they ought to be, and will do much towards preserving order and giving security. So long as the present unsettled state of public affairs continues, it is to be hoped that similar measures will be continued.

2. *Popular feeling* here is always very excitable, and at present is far from being what it ought to be towards foreigners. In this respect, as the new year holidays approached, it was daily becoming worse and worse; the presence of an efficient force, therefore, at this juncture, is exceedingly opportune.

3. *Multitudes of vagabonds*, ready for any mischief, are congregated in and about the city. So far as human agency goes, nothing but physical force can keep these bands in check; let that be removed, on the fear of punishment be taken away, and they would sack the factories at once.

4. *Forty-one Chinese criminals*, on the 9th inst., were decapitated at the Potter's Field near the Imperial Landing place. A similar scene was exhibited there on the 5th; we passed by the place shortly after the execution, while the blood was yet fresh, and one of the victims lying just as he fell beneath the sword that severed his head from his body.

5. *Exceedingly cold weather* prevailed up to the 12th, and ice was seen on several successive mornings.

6. *Deaths among beggars and criminals*, (or persons detained as such) have been numerous, during these cold days and nights. In this magistracy, which includes the western half of Canton, there are said to be at present not less than two thousand cases unadjudged. Many of these persons are made to suffer extremely; and not a few, weakened by cold and oppression, have died during the winter.

7. *Thursday the 11th.* To-day a dispatch has arrived from Peking announcing the degradation of H. E. *Hwáng Ngantung*, governor of this province. To-morrow he will deliver over the seals of his office to Kiying. The cause of this, as we understand it, does not argue much against the man—though it does against the policy he has been foremost in supporting. Very soon foreign governments will find it necessary to be their own reporters at the court of Pe-

king. There is already, we believe, a policy working at court and in the provinces, fixed and determined, to put things *back* where they were previously to the war. True it is concealed as much as possible, but it is spreading like leaven of iniquity.

8. *At Chimmo Bay*, on the coast of Fuhkien, a most horrible tragedy was enacted on the evening of the 5th, in an attack by pirates on two reciving ships, the *Omega* and *Caroline*. The loss of life and property must have been considerable.

9. *Meadows' Commercial Reporter*, No. 1. has reached us. It is in Chinese, seems well designed, and is very well executed. He has our best wishes for success, in his laudable interprise.

10. *Monday Feb. 16th* is the first day of the Chinese *new year*, the 27th of his majesty, who succeeded his father Kiaking in 1821. T'aukwang was born 1781, on the 10th of the 8th moon, and of course on the 18th of next September, if spared till then, will complete his sixty-seventh year.

11. *Commercial failures* have damped the joy of the season among some of the native merchants, who have found themselves unable to liquidate their debts. Fungtai hong and Aming are among those whose prospects are thus overcast.

12. *A steamer* is being built by one of our Chinese friends in Canton—of small size, and designed as an experimental thing. The completion of the work is likely to be somewhat retarded, by the recent death of the shipwright.

13. *A meeting of Protestant missionaries at Shanghai*, for the revision of the *New Testament in Chinese*, is to be convened on the 1st of June next. We give this notice at the request of those who are engaged in this work.

### 13. REVENUE AND EXPENDITURE IN THE COLONY OF HONGKONG,

During the year 1846. (China Mail, Feb. 4th, 1847.)

REVENUE.	EXPENDITURE.
Taxes, police assessment £1,575 4 4½	Civil Government, - £14,340 17 6
Duties, 2½ per ct. on goods	Ecclesiastical Establish-
sold by auction, - 459 14 7½	ment, - 760 6 3
Rent, - - - 15,572 8 4½	Revenue Departments, 6,614 3 5
Licenses - - - 7,102 17 5½	Judicial and Police De-
Fees of offices, for signa-	partments, - 19,365 14 10½
tures, affixing public seal	Medical Department, 702 18 11
&c., &c. - - - 643 4 9½	Public Works and Build-
Judicial fees, of supreme	ings, - - - 17,575 4 6½
and police court - 920 16 6½	Compensations for remov-
Judicial fines, of do. do. 560 18 9½	ing houses and for a
Forfeitures, - - - 18 16 5½	market place, - 537 19 11½
Surcharges, - - - 12 11 4½	Miscellaneous, - 454 4 2½
Stores sold, - - - 28 10 6½	
Sailing Letters and Passes, 35 4 2	
Sums recovered, - 116 13 2½	
Total Revenue received	Total Expenditure dur-
during 1846, £ Stg. 27,047 0 8½	ing 1846, - £ Stg. 60,351 9 8½

Victoria, Hongkong, 1st Jan. 1847.

W. T. MERCER,  
Acting colonial treasurer.

THE  
**CHINESE REPOSITORY.**

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VOL. XVI.—MARCH, 1847.—No. 3.

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ART. I. *Notices of a Seven months' residence in the city of Ning-po. By the Rev. William C. Milne. (Concluded from p. 72.)*

MAY 4TH. A young candidate for literary honors in conversation with me said that, although he had no belief in the idols, worshiped among his countrymen, still he held them in *great fear*. How fair soever may be the profession of infidelity in the stoutest disciple of Confucius, yet his feelings are easily wrought upon by the system of Budha, and by the numerous superstitious practices of its priesthood. Most heartily hated and contemned as the bonzes are, they are exceedingly dreaded, and the practical religion of the Budhistic theology, be it ever so much despised and paraded as the confidence and worship of silly women and children, is that religion which, of all heathen establishments among the Chinese, works most effectually on their feelings and credulity. The popular notion is that only to touch the idol will provoke infinite wrath and instant punishment. When the English landed at Chingháí after the bombardment of the town, the troops entered one of the large temples, which was tenanted by many idols, and commenced to lay ruthless hands on the gilded semblances of deity. The Chinese spectators looked on in amazement and watched in full expectation of seeing dire and fell vengeance inflicted on the rude intruders. They saw one dagon dethroned after another, but the sacrilegious barbarians remained untouched. And they retired from the scene exclaiming, "Well, we fear *púsáh*, but *púsáh* fears the British!"

*May 6th.* This is the *Lih-hiá* term, or the opening of the summer season, and is attended with great feasting and much merriment. The temples are all open and bustling. Theatrical exhibitions are got up in most of them, and no charge is levied for admission, if we perhaps except the galleries where the respectable classes sit in their fine array and spend the passing hours in eating and drinking.

*May 11th.* There being a great deficiency of "the grain rains" this season, there has been much ado the last few days in "praying for rain." All parties, magistrates, priests and people, feeling interested in the cessation of the severe drought that threatens the staff of life, hasten to the sacred edifices, set on foot processions, parade the tutelary idols of the land and the grain through streets, set out meats and drinks, proclaim fasts, dress and decorate their gods, sweep the temples, and, wearing the garbs of mourning and sackcloth, offer up long and frequent prayers that the rain may descend to nourish the seed sown.

*May 13th.* Walking down an alley I descried emblazoned in large characters upon the sides of a miserable building "*a warm bath.*"—I wished to enter. The door-keeper freely admitted me, and showed me into the dressing-room, a large chamber, with various box-compartments fitted up as wardrobes running along the wall for hanging up the vestments of the bathers, who had each of them a box allotted to this service. There were several persons in the open room, who had just emerged from the warm-bath, and without shame or fear, "naked as from the earth they came," were rubbing themselves with dry and dirty napkins.

The next scene was in the bath-room itself. The charge was only five cash, or somewhere about *one farthing* a bath. As I went in merely as a spectator, I gained admittance gratis. The door opened, a volume of vapor poured forth, and enveloped in the cloud of steam I could spy out three or four naked men, sitting opposite to each other, in a sort of tank scrubbing themselves and splashing the filthy looking water about them. The liquid usually must be abominably loathsome; for the keeper himself told me that his rule was to pour in the water early in the morning. It is then used throughout the day without any change, whoever and whatever the bather may be. Imagine the same element used for one entire day to clean and purify a multitude of filthy, itchy, and diseased human beings!

Of course the odour generated and pent up in this confined chamber was overpowering. I resisted it as long as I could; but it was

impossible to stand it any longer, and therefore I rushed for the door. At the back of the bath-room I found a stove in which a slow fire is kept up during the whole day by a stoker constantly at his post. Leaving this spot I finished my round for the day by visiting the chief temple of Confucius, a magnificent range of capacious buildings in the northern quarter of the city.

It is the temple for *the department* of Ningpo, and was occupied by our forces during the campaign of 1841. The edifice of the same name pertaining to the *district and city* of Ningpo is near the west gate, but much inferior to this erection. Its first foundations were laid, in another part of the city, in the 8th century of the Christian era. It was removed to its present site three hundred years afterwards. At present it looks desolate and is partly overgrown with weeds and rushes. There is little to interest the eye here beyond the extensive grounds, the capacious and vaulted halls, the gilded, carved, and decorated roofs, the pillars, walls, and tablets commemorative of the virtues and honors of Confucius and some of his earliest and most renowned followers. The central tablet of all, raised upon an elevated stone pedestal bears the following inscription; viz: "*The Spiritual Seat of the Most Holy Teacher, CONFUCIUS.*" Before this, tens of thousands have paid divine adoration and worship, and a native of Ningpo informs me that "annually, at the opening of the spring and the autumn seasons respectively, they before this shrine, offer up to the most holy sage one cow, one sheep, one pig, with a certain number of pieces of silk and a variety of sacrificial vessels filled with grain, dried fruits, and vegetables."

*May 19th.* The vice lieutenant of the department of Ningpo invited Capt. Kennedy of H. M. 18th R. I. and myself to dine with him this evening. As it was a season of *public fasting*, rigidly enjoined by the official proclamations so strict indeed that my servants were under the necessity of smuggling in animal food, I went with some degree of curiosity to know how this high official could manage to feast his friends in these times when all kinds of *flesh* are interdicted and vegetable diet alone allowed. To my astonishment the tables were laden with all kinds of fish and fowl, and there was a profusion of the choicest viands the market could afford.

Such is an instance of the deference which "the powers that be" pay to the laws of their own enactment.

*May 22d.* Two Chinese officers, about to enter upon new spheres in a remote part of the country, called on me to take leave prior to



their departure. These marks of kindness and courtesy are truly agreeable, in contrast as they stand with the stiff, frigid, rude, and forbidding aspect the official circles wore towards foreigners prior to the war with China. In the course of the afternoon, my landlord returned, after an imprisonment of two months; with the connivance of two or three more immediately connected with the local government, he had made use of some forged certificates to secure to himself the use of the badge adopted by the lowest official rank. The Civil Board had, with the imperial pleasure, offered that honor to all who could prove that, during the war, they had achieved warlike exploits in defence of their country. It was to one of these honors that my host was aspiring. He adopted false means and trifled with the dignity of the emperor's benevolence. He was detected, tried, imprisoned, and fined, and withal had his pockets well squeezed by the petty officers of this neighborhood, who were glad enough of an opportunity for extortion.

*May 23d.* There is a lake in this neighborhood, called the *Tung-t sien* lake, some 20 miles to the southward of the city. Hearing a *good report* of it from the natives, I have for some time determined on making an adventure to it. In company with my intelligent friend Capt. Kennedy, I engaged two boats for our passage, the one to be reserved for ourselves, the other for our guides and servants, and we embarked this morning at sunrise.

Our starting post was the wharf of one of the canals on the eastern bank of the river. Our course up the canal lay east by south, and, for the first mile, was lined on the left bank with a long range of shops and dwelling houses. Although Ningpo was held for many months by the British forces, and, since the restoration of peace and good order, repeated visits have been made by subjects of different foreign countries, the curiosity of the people to see the face of the stranger seems still to be insatiable. We were much struck with this when, on the slightest intimation that foreigners were at hand, men left their counters, boys threw aside their work, women rushed in crowds to the brink of the water, and all the dogs of the neighborhood barked in concert. The canal here was very bustling, in consequence of the large number of boats, passing and repassing, the majority of which were *passenger-boats*, crowded with motley groups of all sizes, ages, and complexion. In such company we steered along for a mile or two, and water passengers all evidently deriving much pleasure from the enlivening weather that has set in after a dark and cloudy

season. After crossing over the suburban limits, we came in full view of lofty hills that skirted the extensive plain, in which our boats were tracked. Ahead there was before us the 太白山 *T'ai-peh* *shan* in the direction of the *Tung trien* Lake.

While we were musing over the bustling scenes we had left behind, the country suddenly burst upon us, and we found ourselves surrounded by the insignia of rural scenery. On every hand, and at every interval, the eye met the implements and the employments of the husbandmen. Large farmyards struggled to push themselves into observation from behind closely packed thickets of the tall wild-rose, or from the heart of groves of fir, harping with the coo of pigeons, the notes of blackbirds, and the chatterings of magpies and minors. Farmyard boys and women were engaged in winnowing the grain that had just been gathered in, talking, laughing, and singing as they laboured; and in the adjoining fields, men were sedulously occupied in clearing the soil of stones and weeds.

The rice fields in the neighborhood were bearing the second crop for the current year. The adult laborers were chiefly engaged in them. The paddy is grown in long parallel ranges, separated by a rut for the flow of the water poured into the field by the irrigating machines. That the rice alone may derive all the juices necessary to its proper nourishment, every weed and hidden root is sought out and torn up. The mode of conducting this peculiar operation is the following. The sleeves and trowsers of the husbandman are tucked up and the peasant crawls on all fours between the different beds of paddy, as he moves on working with his hands the moist earth around the roots of the rice stalks. The task is rather laborious. The limbs of the workman are thus exposed to wounds from the sharp flints among which he crawls, as well as to severe bites from numerous leeches; we could see this as the poor fellows raised themselves to look at the passing strangers.

Drawing the eye from the farmyard, across the fields, to the bank of the canal, along which our boats were slowly dragged, it fell upon the irrigating implements. These were scattered throughout our line of journey and were at times seen in such numbers, as to indicate the extreme distress which the reigning drought threatens, if it should continue, and the intense anxiety felt by the farmers to water their grounds with sufficient and regular supplies. The irrigating machines are of several kinds. In districts that are not favored with a river or canals, wells are dug or reservoirs filled up. In the latter

case the water is conveyed to them by aqueducts and gutters running from the adjacent hills or some distant stream. At the mouth either of the well, or of the tank, a lever is raised which at the one end bears a stone weight and at the other a swing bucket. This bucket is lowered, filled, and, on being elevated, empties its contents either directly into the field; or if the patch of ground be upon a higher terrace, into a rut that stands on an elevation with that patch.

Upon the banks of their canals, rivers, or lakes, the following varieties of water engines are in use, "the *sitting wheel*," "the *foot wheel*," "the *hand wheel*," and "the *buffalo wheel*." There is a trough that is carried down to the water's edge, and in it a chain-pump, or a set of wooden paddles linked together, is worked to raise the water over the bank. The power generally used to set the machines in motion is indicated by the names already given. At one time you find a man at work seated and using his feet, from which it is called "the *sitting wheel*." The second, or "the *foot-wheel*," requires the laborer to stand upon the machine, walking upon it as on a tread-mill, supporting his chest and arms upon a bamboo frame. The third, as its name indicates, is set in operation by *the hand*. The fourth is a more complicated machine, worked by *the buffalo*. Of these the second and the fourth were used along our course more frequently than the others.

In working these water-wheels, the energies of every household appeared taxed to the most vigorous exercise, as if each individual was convinced of the necessity of his personal efforts in securing a good and a plentiful crop. We could see the old and the young leaning on the same frame and treading the same wheel, with steady step, humming their rustic song as they trod. Boys six years of age kept the step very well with men of forty; and, if too small to mount the wheel, they were placed on the ground to work the paddles with their little hands; and women, whose tiny and compressed feet put it out of their power to *tread* the mill, stood at the feet of the men keeping time with their hands.

The wheel turned by the buffalo was more easily managed; but, in this instance too, activity was the order of the day; and, on the principle that he who did not work should not eat, the tardy animal was not suffered a moment's idleness. A man or a woman, a lad or a child followed him in his routine, goading him on with a pike-staff and starting him into fresh activity by an occasional shout. Yet, however anxious they might be to keep the docile creature sedulous-

ly at labor, his infirmities were not forgotten, and they took care to lighten his toil by suitable feeding, occasional rests, and other precautions, such as blindfolding his eyes to prevent giddiness from the incessant rotations of the engine. The division or sharing of labor was peculiarly observable in the regularity, with which the buffalo was kept in perpetual motion. Fathers, mothers, brothers, and sisters, all aided each other in watching the lazy but steady movements of the ponderous beast or in leading him to green pastures and still waters.

None were indolent. There was no cessation; there was no exemption: and while they fought amongst the thorns and thistles with which the ground had been cursed, and with the sweat of their brows under a blazing sun sowed, weeded and watered the earth, no murmurs were heard, save the undulating sound of the husbandman's song as it waved over the field.

In our fatherland, as we used to look upon the smiling cottages and cheerful peasants, we fancied the rustic life a happy one; so, while we sailed towards the lake, from the homely appearance of the Chinese farm houses, from the waving ornaments nature had thrown around them to conceal their humble and rude appearance, from the warbling notes of the birds of heaven delighting and soothing the hearts of the laborer, from the busy activity of the farm servants, from their homely smiling countenances and the beelike hum which they kept up, we could also conjecture that the Chinese is happy and contented.

After having been tracked a distance of twenty five *li*, with the wind right in our teeth, we deviated from the E. by S. course and struck into a canal that branched off to the southward. At this bend we passed a small village, *Tien-lung tsang*, only five miles distant from the Lake. After a few windings, we at length headed south west and crept through a most fruitful valley, lying at the base of the *Lukshán*, a hill studded with young firs. Several extensive patches of wheat skirted this plain, some still green, the rest ripe for the sickle.

At four o'clock in the afternoon, we reached the borders of the lake and anchored at the bottom of the draw sluices, common to the canals of the country; on looking over the sluice, great was our disappointment to find that the sheet of water for which we had been looking, was converted into an extensive green "campo," the water, in consequence of the long continuance of dry weather, having been for some time drawn off to supply the surrounding fields and canals.

The only running stream discernible was a shallow canal running down from the southern head of the lake. At the upper boundary there was an artificial bank, which from lining that edge of the lake for a mile and a half is known as, "The Five li 五里塘 (one mile and a half) bank." At either end of it, there is a beautifully arched bridge named, "The Bamboo-Arch Bridge 虹橋. The upper arch was perceptible from our position at the sluice; and we judged that the running water in the narrow canal, must pass under this opening from a basin further up. On our ascending a neighbouring height our conjectures proved correct. We discovered a sheet of water extending to the south-west as far as the eye could reach. Numerous boats of various sizes were plying on it. And at length we found that the lake divided itself into two portions, the greater called *Tung hú* 東湖 "The Eastern lake," and sometimes *Tung-tsien hú* 東錢湖 "The Eastern cash lake," the lesser *Mei hú* 梅湖 "the Plumb lake." We were now at the latter; and we spent the rest of the day in endeavoring to make our way into the former. We found, however, that our boats were too large and bulky to be drawn over the lock or to float in the narrow canal. Besides, the boatmen were either timid or unwilling. Worse than all there was no boat of smaller size immediately available. And the only alternative left was to scour the margin of the basin and seek for some other suitable conveyances among the numerous hamlets that skirt it, or by a circuitous route to enter some of the openings of the upper lake.

As the day was fast advancing we chose the former. Our walk, in the cool of the afternoon, occupied us until the shades of night covered in the surrounding scenery. The walk was peculiarly refreshing after the close confinement in our boats during so many sultry hours. We passed through various hamlets, planted at the foot of low hills, which sloped down towards the lake. The hamlets and villages are named after the families who are the tenants of the soil, as the "Ling family," the "Wú family," &c. From the close and compact union in one village of the different families which bore one name, we had a living representation before us of the pristine economy of clans.

We were not the first Europeans to visit the *Mei hú* or "Plumb lake;" for Sir Hugh Gough had, in the year 1841, visited it on hearing a rumour that a Chinese army was encamped on its banks, and,

since the establishment of the peace, several gentlemen have spent one or two days upon it in sporting exercise. But most probably we were the first foreigners to roam among its hills and vales. The civility, with which we were invariably received was great, and seemed more free from that awful dread which one is distressed to observe in the streets of Ningpo. The women flocked around us to see our faces, to examine our clothes, and to watch our movements. Instead of flying from us as from hurtful beasts, they escorted us out of their villages and conversed with us in words both kind and friendly. The very dogs also seemed to have more civil tempers than their tribe generally. They would come at our call, wagging their tails with confidence and delight. All this formed a contrast to what we had experienced during our stay at Ningpo. We could account for it only on the ground that they were removed from the seat of the late war, and out of reach of the numerous rumours so prejudicial to the interests and character of the English. In their manner there were developed those expressions of kindness, which are so essential to true hospitality. The object of our visit to the people proved quite unsuccessful, and no recourse was left us but to return to our boats for the night. We rose early and crossed a wide marsh to reach a remarkable *Stone Quarry* to the left of the *Mei hú* lake, two miles distant, where we arrived a little after sunrise. At the foot of an elevated hill, we passed by a group of houses and stone sheds, erected for the residence and the shelter of the workmen. Winding our way up to the top, a number of quarrymen met us, rolling clumsy wheelbarrows. It was here that the first wheelbarrow in China met our eye. The stone slabs and columns, hewn out in the quarry, are transported to the base of the hill down an inclined plane, which was the full length of the hill-side. And the rapidity with which the pillars shot down the slope was frightful.

After a fatiguing walk we at length reached the top. Here we found a large party of laborers at work, excavating, quarrying and smoothing the stones. Their tools were very rough. Powder is occasionally used for blasting, but the operation of detaching the blocks is effected principally by means of wedges. The workmen behaved with great civility, and treated us with much respect and kindness, giving us any information we wanted, and volunteering their services over the different parts of the quarry. In the centre of it there rose a lofty perpendicular rock about 160 feet high. From this spot we had a fine clear view of the city of Ningpo. We returned

ed to our boats to breakfast, after which we strolled for an hour or two on the *Mi hú* hill, which rises at the mouth of the lake, studded with trees and shrubs, and presenting to us from its summit a splendid view of the surrounding country.

We got under weigh about 12 o'clock, sailing along with a fine breeze. It was our object to take the nearest route to the *Upper lake*. As we glided along the smooth river, we espied a beautiful temple, peeping out from above a grotto. It was the *Sí-t'ing miám* 西亭廟. We landed and on our way up were met by the neighbors and a few of the priests, who received us with great kindness. Christian tracts were readily accepted, and our conversation was untrammelled. This building is modern, being only seventeen years old, and is built upon a rock. It is situated in the heart of a bamboo grove; and the hills beyond are covered with fir-trees and graves. There was little within the edifice to attract our attention, beside the carved ceilings and the images in process of manufacture. The latter composed a singular group of perfect and half finished, ornate and unornate images. Many of these had a sort of shade put over their eyes to blindfold them. On inquiring the reason of this, it appeared that the application of that bandage is supposed to exclude the divinity,—if the idol should be already occupied by it, or to prevent its being possessed. A superstition that obtains much credit among the common people, causes them to apprehend the most condign punishment if they should touch, disturb, or any wise molest the image, without such a bandage over the idols' eyes; whereas, with it, they fear nothing. On this account the manufacturers of idols in making or remodelling the images, invariably adopt this precaution to save them from molestation in their handicraft.

Leaving this pretty spot we traversed a well-watered plain, occasionally sailing on the canal and sometimes walking on the banks. The curiosity of the peasantry, who were laboring in the fields, was intense and their conduct invariably becoming. In no instance were we insulted. We freely rambled among the fields throughout escorted by a group of inquisitive and obliging boys.

At length we arrived at the village *Muh Chi yen*, 木枝堰 where we found the lock or sluice, that protects this northeast entrance into the *Tung Tsién lake*. The village itself looked clean and the people behaved with wonderful decorum. While arrangements were making to hoist our boats over the sluice, we mixed with the curious crowds and walked about the village and its neighborhood. Here

also Christian tracts were received with eagerness, but they were given only to those who evinced a readiness and ability to read. The most interesting scene of the hour was the hauling up of our boats. There are two inclined planes upon the dam, extending across this outlet of the lake. The one is for the *upheaving* of boats from the canal below to the basin above, and the other for *launching* from the basin down into the canal. These planes are laid with fine stone slabs. The upheaving of barges is effected by a thick rope, which embraces the boat astern and is at both ends secured to a windlass. These windlasses, clumsy though they are, are set in motion by a number of men, hired for the purpose by the lock-keeper. By working the two windlasses, the one on this and the other on that side of the sluice, the boat is slowly raised to the top, whence it is launched into the basin. During the process, we had to lash every piece of furniture and baggage to prevent damage to our persons and our property; and holding on as tightly as we could, it taxed all our strength and our vigilance to secure both from injury. In the launching of boats from the canal into the upper lake, the operation was simply to work the boat round and round, gradually screwing it down the plane into the channel below.

When the final arrangements had been completed, we proceeded. The channel, or the track for the passage of boats over the lake was marked off by young trees cut down and planted in the water, wherever there was sufficient depth. Before the shades of evening had gathered round us, we anchored at the west end of the lake by the village called *Ying kiá wán* 應家灣. Numerous visitors flocked about us; but the darkness shut us in. Late at night we called on the venerable headman of the village, aged eighty seven years.

*May 25th.* The villagers swarmed around our boats at a very early hour, and seemed much surprised and delighted as they watched us washing and dressing. We walked about the village, which contains (they say) 2,000 families and 8,000 inhabitants. The women showed no fear or hesitation in approaching us. They came in crowds to the boat and were the first and most forward in talking.

Leaving the anchorage at nine o'clock in the morning, we soon arrived at another village as thickly peopled as the former, and every one was equally curious to see the foreigners.

Our great object being to cross the lake and reach the village *Hán jing* 韓嶺, the boat was poled along as the boatmen best could. Extreme difficulty, however, was occasioned by the shallowness of the



water, which has been during the prevailing drought three, and often only two, feet deep; in consequence of which the boat occasionally ran aground and stuck fast in the mud, so that the boatmen had frequently to jump into the water to shove it off, a task, which they performed with the greatest reluctance. As the lake deepened, we proceeded with more facility and at last a fine breeze came up to our assistance. But the boatmen began to take in sail, giving utterance to their fears; and pointing to the clouds that lowered in the west. They said a storm was coming, but it was only a squall. Notwithstanding, the trepidation of these "fresh water sailors" was great,—that of the policeman, our guide, excepted. The latter threw himself on his knees, begged for mercy; and with uplifted eyes and hands implored the gods for assistance, and, on reaching port safely, he "knocked head" as an expression of his gratitude for their protection.

On reaching our destination, we were received by a multitude of spectators, who waded up to their waists or mounted the trees to catch a glimpse of the strangers. The sudden squall was the precursor of a tremendous fall of rain; but, despite of it, crowds of villagers came down to the bank of the lake. When the rain had ceased, Capt. Kennedy and myself went to the principal temple of *Hánling*, which was speedily crammed with anxious spectators, where we were entertained with tea, cakes and sweetmeats, sent by the principal inhabitants, each presenting a separate tray. From this temple we walked into the town, which seems a closely packed and busy place, and leading out of which we found a long, broad and beaten road, running over the mountains to *Lishü*, another populous and bustling town about 20 *li* distant. Returning to the boat, late in the evening, we ascended a "tea hill," that overhangs the town, and is beautifully planted with the shrub, in terraces, vising one above another.

May 28th. This morning we made for the small village of *Pehpü shán*, 百步山, which we could spy out among the trees on the bank of the lake to the westward. Our principal object in visiting this spot was to ascend the *Peak of Pehpü*, or "Centipede peak," which looked like a sharp needle, pointing up to the very clouds. The village is small and insignificant, but prettily situated. As soon as we landed, the headman of the village obtained for us the services of two lads, to act as guides. We soon discovered that there were several paths leading to the summit of the mountain. To the right a good road struck off, comfortably shaded by trees; but as it seemed circuitous and we hoped another might be found nearer the

centre of the mountain, we took a middle course. This line was romantic, but rough and but little frequented. As we proceeded up the hill, the ascent became more and more toilsome, and on reaching the summit, in imitation of greater travelers, we named it "*Discovery Peak*," we being, as we supposed, the first Englishmen who had ever trod that height. Looking back, we found that the direct distance, from the bottom to our present elevation, could not be more than two miles, while the ascent had occupied us an hour and a half. The peak is narrow, barren, and rocky. Its sides, here and there are planted with young firs. And the prospect from it is both extensive and inspiring. But it is difficult to describe the effect of the objects, as seen from this point on a clear sunny day like the present. The entire department of Ningpo with its mountains, boundaries, large towns, numerous villages, and well watered plains, lay at our feet; the distant parts of the provinces of Chehkiáng invited our view to the north and north-west; while the east and south spread before us a salt lake, and the sea broken by many a rocky islet.

Before descending we determined to erect a monument on this Peak, in commemoration of the feat of the day. We collected heaps of stones, and, by dint of hard work, we raised a pile, in the heart of which, we lodged a bottle, containing a written record of our achievement, with our autographs, dated on "*Discovery Peak*."

Our descent was rapid. Our sail across the lake, returning homewards, delightful. From various points we had taken a survey of the lake and ascertained from native estimates that its circumference was about twenty-two miles. Its greatest depth is said to be only six feet, and the bottom is lined with a bluish clay. It has altogether six outlets, from each of which there is an open and clear water passage to the city of Ningpo. There are, it is said, seventy-two villages, which encompass the lake, all fertile and populous. From the numerous fishing and trading boats we saw plying about, there must be considerable traffic upon the waters of the lake. And we were told that, through its northeast opening, and across the lake, a considerable trade is carried on between the city of Ningpo and a village on "the salt lake" to the southward of *Hüiling*.

*June 5th, 6th, 7th.* These three days have passed in visiting two renowned temples, in the neighborhood of Ningpo. The one called *Yuh wáng* 育王, and the other *T'ien tung* 天童; the first lies about 17 or 18 miles eastward of the city, our track upon the canal led chiefly through the scenery noticed under the last date. The

vicinity around the sacred grounds and the site of the temple itself offered many pleasing and curious objects. The edifice itself, its furniture and its contents in general correspond so much with the descriptions of Budhistic temples, that have elsewhere been given, that it appears needless to enter upon details.

Our line of march to *T'ientung* was partly by water and partly by land. When by land myself and my two companions, (who were Chinese, quite ignorant of the locality and perfect strangers in the neighborhood) were carried in sedans. The aspect of the country differed much from that to which hitherto I had been accustomed. The ground rose in frequent undulations, and the road was remarkable for its ascents and descents in some places, both steep and rough. We passed through several villages, whose inhabitants had never seen "a white faced foreigner." The villagers seemed to vie, not in the expression of their curiosity only, but in kind attentions to the stranger from a far country; and every where Christian tracts were gratefully received.

When we reached the vicinity of the temple, called *T'ientung*, the scene was truly so fine and so grand that I dare not attempt to describe it. The site appears as if it had been designed to be a sacred spot. As far as the eye could reach hill rose after hill, covered with trees of every variety; and the temple lay concealed within the bosom of a circle of lofty hills. The avenue leading to the sacred edifice was one mile in length, all along shaded on both sides by a row of tall firs, growing at equal distances. At the top of the avenue the temple suddenly burst upon our view, a novel and a noble sight, rising up the side of a hill, one flight of steps after flight; room upon room; halls within halls: corridors beyond corridors. But over our surprise there fell the gloom of sorrow, as the thought that we were now treading on ground desecrated by idolatry, and occupied by one of the seats of paganism, a "school of prophets" themselves deceived and promoters of a delusion. Kind reception awaited us, and we were invited into "the visitors room," where was laid out before us refreshments of every kind and quality, admissible by the dietetic rules of the Budhistic religion. The remainder of the day was spent in taking a view of the premises, from the cellars and store-rooms up to the *sanctum sanctorum*.

Although this was the first time that an Englishman had stepped within their precincts, or come within their reach, where they were able to offer explanations and unravel difficulties, instruction was

given by the priests in the most polite and respectful style, and information communicated with the greatest cheerfulness, without the show of the slightest timidity and without any affectation of reserve or secrecy. It would be tedious to drag the reader from this lobby into that cloister, and throughout the entire range of buildings; and it would prove equally desultory to detail all the incidents that came under my observation during the short sojourn under the roof of this noted temple. It will suffice to select a few of those particularly worthy of notice.

Early in the afternoon the priests, whose present number does not exceed sixty, were called to their closing repast for the day. Not only is *the quality* and the *quantity* of the food regulated by their canon-law; but the rules of monastic life, among the priests of Budha, extend also to the *times*, the *courses* and the *frequency* of "daily food." The rice and other provisions are doled out with a most sparing hand to the cooks by a comptroller appointed by the order to look after the carnal things of the store-room and the kitchen; and by a certain hour the meals must be upon the table. The call for dinner is made by a succession of slow strokes upon a sonorous stone suspended at the door of the dining-hall; and the sound no sooner rang through the labyrinthic corridors than the priests, of all ranks and ages, rallied out to satisfy the cravings of hunger. A stanza or two was chaunted by all standing up, and the dinner was devoured in solemn silence.

I had heard in various quarters, that, within this noted temple, there were six or seven devotees, who knew nothing of the world around them, for they had so been long, and were now so completely absorbed in idolatries that they appeared always in the posture of devotion, or seated every man in his own niche in the wall muttering conversation with Budha, that they were so much occupied with thoughts of their service that they had neither time nor inclination even to whisper a word or glance a look at a bystander. On approaching the hermitage, its few inmates were found engaged in their recitations. They looked filthy in their habits and were far from prepossessing in their manners. Nor was there any thing approaching that external form of sanctity which I had been led to understand they assumed. The religious exercises on this occasion were marked with hurry, indifference, and levity; and no sooner over, than they approached the stranger to handle his person and his raiment. One of them according to a practice frequent amongst them, had exciud-

ed some of his fingers in order to fulfill a vow which he had made to his patron idol.

Comfortable apartments were provided for me for the night. At my request, I was aroused at three o'clock in the morning to attend the early matins of the priesthood. The "thunder-drum" and the "sounding bell" both announced that it was the call to prayers. The principal hall for worship is the most capacious and magnificent of the kind that I have seen. The Budhistic triad stood in the centre, surrounded by the ordinary satellites, of demigods and genii. Before the centre altar-piece the priests stood in several rows of eight and ten, each with his mat before him on which he sometimes bent his knee or knocked his head. The ringing of bells, the frequent bowing, the slow chanting, the smoke of incense, the rosary, the shaven head, and the general garb of the priesthood, struck me as bearing a close resemblance to the rites, ceremonies, and paraphernalia of *Poper*y. The service lasted about an hour, after which having taken breakfast with some of the priests, I returned to Ningpo.

Among numerous reflections on the "wickedness in high places" which I have witnessed during the last few days, (most of them sad and sorrowful reflections) one grateful anticipation has arisen which has kindled up the bright prospect that, when the glorious gospel shall ultimately run its "free course," these halls of idolatry shall be consecrated to the service of the Saviour of the world and converted into colleges for Christian ministers, who shall run to and fro as ambassadors for Christ in this vast empire and perhaps also in neighboring lands.

*July 7th.* A small crew of shipwrecked Japanese sailors have been lately sent up from Macao, by Mr. S. W. Williams, with the request that I would use all my influence with the authorities of Ningpo, to have these shipped on board one of the *Chá-pá* junks, trading with Japan, and returned to their native island. They reached Ningpo this morning; and, as this was the last day of my residence here, I called upon the chief officers to pay my farewell visit. They received me most kindly, expressed regret at my leaving the place, and begged to know if they could be of any assistance to me. I improved the occasion to bring forward the case of these unfortunate Japanese. They at once responded that, if I would leave the matter with them, my wishes should be attended to. As speedily as possible, the poor fellows were brought up before them; and I saw, with my own eyes, the chief authorities paying them the most kind offices,

supplying them with food, assinging them rooms for lodging, clothing them with decent Chinese dresses, and condoling with one of the sailors who was sick and to all appearances a dying man.

With such a reminiscence I cannot but look back upon the last day of my residence in the city of Ningpo with feelings of pleasure and exultation.

ART. II. Chinese terms to denote the Deity; note from An Impartial Reader; views of Drs. Marshman, Morrison, Milne, and others, communicated in former Numbers of the Repository.

BEFORE resuming the review of papers relating to the terms in use among the Chinese to denote Deity, we have to call the attention of our readers to another short note from an unknown Correspondent, who thus writes:

DEAR MR. EDITOR.—Every one must be deeply obliged to you for the trouble taken in recording the opinions concerning the use of *Shángti* 上帝 and *Shin* 神. As an impartial observer, the sum of all that has been said upon the subject appears to me the following. (1.) Your valuable Ningpo Correspondent and others have sufficiently proved that to use *Shin*, would be idolatrous. (2.) That the only term for the Supreme Being, used by the Chinese themselves to express their most imperfect notions of God, is *Sháng-ti*, to which Milne and Morrison latterly subscribed. Gonsalves, in his Dictionary, gave his confirmation, which every Sinologue, theoretically and practically acquainted with the language, will never call into question. (3.) For *Shángti* 上帝, subsequent writers have used *T'ien* 天, and the philosophers *tái-kih*, 太極, *kien-shin* 乾神, etc, and the vulgar, *t'ien ti*, 天地, words entirely inadmissible on account of the gross dualism they convey. (4.) As this is the only term your Correspondents are aware of, the use of it is no longer a matter of choice, but of necessity; for to substitute any thing that does not originate in the usage of the language, would be preposterous. In one of your papers, *ling* 靈 and *fung* 風 are suggested as substitutes for *Shin*, 神; but none of the quotations justifying such meaning, we must rest contented with

what the Chinese language furnishes, how inadequately soever it may answer to our notions. Yours &c.

AN IMPARTIAL READER.

If we mistake not this note and three others from "A Reader and "A Constant Reader," are all from the same author; at least they all contain the same ideas; and without going back to the former, we will notice a few points in the one now before us.

1. Our Correspondent at Ningpo has not proved, nor attempted to prove, that the use of *Shin*, in the Chinese version of the Scriptures would be *idolatrous*. On the contrary, he has endeavored to show, and has succeeded in showing, that the term *Shin* corresponds to the *Theos* and *Elohim* of the Old and New Testaments, more nearly than any other in this language.

2. An Impartial Reader, in saying that the phrase *Shángti* is the *only term* used by the Chinese to denote the Supreme Being, assumes two points that require proof: (1.) it remains to be proved that the phrase *Shángti*, "the ruler on-high," as used by the Chinese, does refer to the true God; and (2.) if it does—as Dr. Medhurst declares it does, *always* and *invariably* when standing alone without any prefix,—it then remains for An Impartial Reader to prove that it is "the *only term*."

3. That it is *not* the *only term* (admitting here for the sake of argument that it does refer to the Supreme Being) used by the Chinese to express their most imperfect notions of God, is sufficiently proved by An Impartial Reader's own declaration, when he says that subsequent writers and philosophers have used the phrases *t'ien*, *tái-kiá*, *kien-shin*, and *t'ien ti*, instead of *Shángti*. That these four phrases are inadmissible we grant; and that they are used as synonymous with *Shángti* is, we believe, admitted by all without controversy.

4. That "Milne and Morrison latterly subscribed" to the statement that *Shángti* is the *only term* for the Supreme Being," is not in accordance with facts, so far as the sentiments of those two men are known to us. In their version of the Bible they never used *Shángti* but *Shin* for the word God. We have now before us a form of prayer, written in Chinese by Dr. Morrison not long before his death, in which the single word *Shin*, 神, is repeatedly used for God. Dr. Milne, like many others, seems not to have been fully satisfied on this subject; and though he continued to use the word *Shin* till the very end of his life, still in one of his last tracts (which we have not seen) he is said to have used also *Shángti*; and

in an article, written not long before his death (and published in the Indo-Chinese Gleaner, and republished in the seventh volume of the Chinese Repository,) after giving several reasons in favor of the phrase *Shángtí*, he thus concludes: "Though we thus give our reasons in favor of this term, we wish it to be understood, that *we are far from considering it fit to express all the names of Deity.*" Whether Dr. Milne was prepared to substitute *Shángtí* for *Shin* in the translation of the Bible, we do not know; but certainly he did not maintain that it is "*the only term* for the Supreme Being."

5. What An Impartial Reader means when he says—"as this is the only term your Correspondents are aware of, the use of it is no longer a matter of choice but of necessity," we leave for him to explain, and beg he will do so and give us his own name.

6. It is singular that, after having maintained the proposition that using *Shin* for the Supreme Being would be *idolatrous*, he comes to the conclusion that "we must rest contented with what the Chinese language furnishes:" this is strange, if we rightly understand him. Does he mean to say that the use of *Shin* is idolatrous, and therefore cannot be used for *Theos* and *Elohim*, maintaining at the same time that we must rest contented with it to express the Third Person of the Trinity? Does he mean that, in translating the Holy Scriptures into Chinese, we must rest contented with such *ideas*, and *only* such, as this language contains? Are not words and phrases to be employed in new combinations, in new connections, in new positions, so that new meanings will be attached to them, and they thus be made to convey new principles, new sentiments, and new opinions?

Let us now turn to the pages referred to in the *VI*th Art. of our last number, and see what opinions and facts are there recorded. We will not weary our readers with long quotations, nor occupy much time with our own remarks. What we have to say shall be arranged under a few distinct heads.

1. *Method of translating the Scriptures.* The last words Dr. Morrison ever wrote for the Repository, were penned only a few days before his death, and related to this subject. See Vol. III. p. 141. We quite concur with him in the remarks there introduced. In the choice of native words for our translations the terms used must often be, as it were, *coined* for the occasion; and "the meaning of these new words, or what is the same thing, *old words in a new sense*, must (and will) be understood by the native from the context rather than the text." In a similar strain, Dr. Milne remarked in one of



his latest papers : " As there is no term, in any language, adequate to convey the full meaning of the awful name of Deity, so it is in itself of comparatively small consequence what term be used for that purpose; provided it be well defined, and obtain the sanction of general use." VOL. VII. p. 320.

Since writing the foregoing, we have met with some remarks bearing on the same point by Professor Stuart, one of the ablest Biblical scholars of the present age. He is treating of the use of the word *θεοι* in the New Testament, and maintains that it is no more objection to such use, " because the heathen employed the word to designate his false gods, than it is that *theos* should be used by such writer; since *theos* was also employed by the heathen to designate a false god." After some explanatory remarks, the Professor thus concludes: " All words of such a nature, when employed by a foreign nation, are used in a *modified* sense; and although they designate some general idea that is common both to them and the nation to whom the words are vernacular, yet there must of course be a *specific* difference between the same words as employed by the one nation and the other. Every critical reader well knows how plainly this is the case with a multitude of words in the New Testament, which, in passing from a *heathen* to *Christian* use, have become modified; so that they may be fairly said, and in a very intelligible sense too, to have acquired a new meaning." *Bib. Repos.* VOL. I. p. 744

2. *Chinese deities or divinities.* These are innumerable and exceedingly diversified in character; and as they are false, the descriptions of them are necessarily vague. See VOL. XV. p. 41. All that has been written of Greek and Roman mythology, and much more, might be written about the gods of the Chinese. See VOL. III. p. 49. This article, on the State Religion, was written by Dr. Morrison; and he takes occasion to show what are the objects of religious worship among the Chinese. " These are chiefly *things*, although persons are also included." After enumerating the principal, he remarks, " The material universe, as a whole and in detail, is worshiped; and subordinate thereto they have gods celestial and terrestrial, and ghosts infernal; they worship the work of their own hands, not only as images of things divine, but human workmanship for earthly purposes, as in flags and banners," &c. Such has been, and such is the condition of the Chinese mind,—so darkened, so degraded; so superstitious, so alienated from truth, and so much under the dominion of the world, the flesh and the Devil—that apparently there is no object,

real or imaginary, within the whole circle of their knowledge, that is not, or has not been, or may not be elevated to the rank of deity.

But in all their writings, ancient and modern, judging from the references before us, there is no explicit recognition of the one Supreme Being, as Creator and Governor of the universe. In their notions of *deity*, the Chinese rank far below the ancient Greeks and Romans. Anaxagoras and Cicero and their disciples recognized a creator of the universe, a God who was omnipotent, spiritual, eternal and supreme. But can the same be affirmed of Confucius, Láutsz', Budha and their followers?

3. *Gods of the Three Sects.* The Chinese have no generic term for religion: they have their *Sán Kiáu*, by which terms they designate the followers of Confucius, of Budha, and of Láu-tsz', with the doctrines and instructions which they receive and inculcate: the word *kiáu* means to teach, or the things taught; but they do not apply it to the State Religion, for that does not consist of doctrines which are to be taught, learned and believed, but of rites and ceremonies. See Vol. III. p. 49. This article, on the State Religion of China, was one of the last productions of Dr. Morrison's pen: and though short, it gives a fair view of the subject, a more complete one than is elsewhere to be found. But neither this article, nor any other published in our pages, presents a three-fold classification, corresponding with the *Sán Kiáu*, or three sects. The gods enumerated therein are worshiped by all, whether they are followers of Confucius, Budha, or Láu-tsz'. In the General Account of the Gods and Genii of the Chinese, (See Vol. VII. pp. 505, 553), and in the Researches concerning the Gods (Vol. X p. 87.), and in all the other works we have seen in Chinese, we find no three-fold division of their gods.

We have before us a letter, of recent date, written at Shánghái, in which our Correspondent says, "It is the belief of the people of this place, and so far as I know of all the Chinese of the present day, that the chiefest of the *Shin*, are inferior to Budha." The references given in our last number, (See Vol. I. p. 317; Vol. II. p. 217, p. 265, &c.) show that Budha does not hold a very high place in the records of Chinese mythology.

But we will not speak very confidently regarding the rank of these creatures of imagination, beings that have no real existence. In regard to such, there must of necessity be a great diversity of opinion, and it is not easy to determine which is high and which is low in the scale of power and dignity. On receiving the letter from

Shánghái, above alluded to, we requested a Chinese scholar, who chanced to be sitting by us at the time, to write down the names of a score or two of their gods, commencing with the greatest, and proceeding down the scale. He did so, and wrote out a list containing thirty-nine names. The first and second were of the Táu sect; then came four of the Confucian creed; then three more of Táu, next a Confucianist, with another of Táu; while *Huen shen Tái Sz'*, the founder of the Buddhistic school came in as the *twelfth*; and only *six* of this sect were found in the whole list, while *twenty-two* were of the Táu, and *eleven* of the Confucian sects. So far as our present knowledge goes, the mythology of the Chinese is a complete *chaos*.

4. *Terms for denoting the true God.* This is a subject of great importance,—to be approached only with feelings of reverential love and awe, such as become the children and worshipers of the only true God, the Great I A.M. Our present object is not a discussion of this difficult subject, but to draw attention to it, while we briefly refer to a few of the leading arguments already adduced in former volumes. To such of our readers as are especially interested in this subject, we recommend a careful perusal of *all* the papers referred to in our last number. Those from the pens of Drs. Morrison and Milne and of our Correspondents at Ningpo and Bangkok are among the most complete and valuable.

Drs. Marshman and Morrison were from first to last, we believe, uniform in their use of *Shin*, both in their translations and in common parlance. We know of no one, familiar with the Chinese language and conversant with their religious phraseology, who does not use the phrase *Pái Shin*; and what do these two words mean? Considered separately, they have a variety of meanings, well established by long usage. *Pái k'eh*, is to visit a friend or friends; but used in a religious sense, *pái* has quite a different meaning, as well understood and as well defined, probably, as any word in the Chinese language. *Tsing shin*, in like manner, is in daily and common use; to possess *tsing shin* is to be in good health and spirits; and to be without *tsing shin* is to be in poor health and spirits. These phrases are never misunderstood, by the Chinese. So the phrase *Pái Shin* is perfectly intelligible. Used by the pagan, with reference to the religion of his fathers, it means religious homage paid to some one or more of his deities; but when used by the Christian, or by the pagan with reference to acts of Christian devotion, the meaning of the two words is as clear and definite as that of any words in any language;

that meaning is *to worship God*. And so in the translations of the Holy Scriptures by Morrison, Milne, and Marshman, the meaning of *Shin* cannot be mistaken, any more than the word *God* in English, *Theos* in Greek, and *Elohim* in Hebrew.

The word *Shin* was also used by the earliest and some of the most learned missionaries of the Romish Church. In that translation of the New Testament (almost entire) in the British Museum, a copy of which is now lying before us, *Shin* is invariably used. Subsequently they used *Shángti*; but the use of this term was soon discarded; and they published a treatise in Chinese, of which we have a copy, giving their reasons for rejecting the phrase. Finally, instead of *Shin* and *Shángti*, they adopted *T'ien Chú*, "Lord of heaven," or *Celestial Lord*, which is still in use,—a use defended not only by their missionaries, but by such scholars as Rémusat. With the phrase *T'ien Chú* many of the Roman Catholic missionaries were dissatisfied; and they were supported, in their preference for the single word *T'ien*, by such men as Káughí, one of the most enlightened sovereigns that ever sat upon the throne of China.

Among Protestants the question now rests, as our readers generally know, between *Shin* and *Shángti*. And a very grave question it is. As we have already stated, the first translators, Morrison, Milne and Marshman used *Shin*. Near the close of his life, after he had been a student of the language ten or twelve years, Dr. Milne, while he still adhered to the use of *Shin*, as a better phrase for Deity than *T'ien chú*, came to advocate the use of *Shángti*, *T'ien* and *T'iu*. The only objection he found to the former was its infrequent use. As great stress is laid on Dr. Milne's opinion, we will repeat here the summary of his argument in favor of using *Shángti*. (1.) It has been used in China, from the very earliest ages, to denote the Supreme Ruler; (2.) is always considered as above the celestial and terrestrial gods, in dignity and authority; (3.) the sacrifices offered to *Shángti* were always very select and peculiar; (4.) *Shángti* is said to love and pity the people, and to be angry with, and take vengeance upon, tyrants and oppressors; (5.) the term is used occasionally by all the *Sán Kíáu*; (6.) inspires great reverence in the minds of the Chinese; and (7.) is not represented as having any being that coöperates with him. See *Indo-Chinese Gleaner*, Vol. III. p. 99.

Now, in addition to its infrequent use, Dr. Milne had to admit "that this language is not explicit in attributing selfexistence, eternity and unity to *Shángti*;" and also that "*Shin* very generally signifies

a spirit, an intelligent Spirit, a spiritual existence, something divine ;" none of which attributes, he might have added, seem ever to be recognized, by the Chinese, as belonging to *Shángti*; and in conclusion he says: "We think that all that can be said against the use of *Shángti*, can be urged with equal force against each and all of the other terms, while more can be said for it than for any of the others."

Had Dr. Milne lived to pursue this subject, as he hoped to have done, he doubtless would have cleared it from that obscurity in which he left it and in which it is still enveloped. His declaration, regarding the use of the term *Shángti*, "that more can be said for it, than for any other" is a strong one, and it is matter of regret that he did not fortify it by strong arguments, bringing forward, under the several heads enumerated above, proofs sufficient to establish his opinion. Had such proofs been at his command he doubtless would have adduced them. This, which he hoped to have done at some future day, he never accomplished. And we think it never can be accomplished. If however the position which he took can be maintained, by fair arguments, it behooves the advocates of the term to bring forth their strong reasons and without longer delay put this question at rest.

After the above was in type, we received from a Chinese Correspondent more than a score of Essays, all evidently written for the purpose of showing that *Shángti* is the proper phrase to denote deity. Strange indeed, that in every one of these we should find the phrase *chin Shin*, meaning literally "the true God." This, being done unwittingly, shows how very exactly the word *Shin* denotes *Deity*, and how, even with those who advocate the phrase *Shángti*, the use of *Shin* will be employed to denote the true God. If, as An Impartial Reader maintains, the use of *Shin* is idolatrous our score of Essayists are idolaters, ignorant of the true God, or else they have purposely or unwittingly used the term *Shin* as synonymous with *Shángti*. But we will not charge them with being idolaters, though they speak of *Shángti* "sitting enthroned in the western heavens," and say other things of "the ruler on high" wholly incompatible with the Biblical account of God; nor will we charge them with purposely using *Shin* as a synonyme for *Shángti*; because they would not designedly contradict themselves. Hence we conclude that these Essayists have unwittingly employed *Shin* as a fit term to denote what the Greek and Hebrew writers have expressed by the words *Theos* and *Elohim*. We will quote a few words from their Essays in proof of what we have said.

The first and second lines below are from one writer, and the third is from another :

- (1.) 眞神之外不可有異神
- (2.) 上帝之外不可有異神
- (3.) 上帝者世間之獨一眞神也

Thus we have *Shin* and *Shángti* used as synonymous terms; and in common parlance we do not object to using the phrases *Shángti* and *T'ien Chú*, to indicate him who is "the ruler on high," "Lord of heaven," &c., but as a translation of *Theos* and *Elohim* we are not prepared to use either of the two terms. It is correct to say of God that he is King of kings, Lord of lords, Governor of the universe, &c., &c., but neither of these phrases can be used as a translation of the word God.

As the Essayists have, if we mistake not, written at the suggestion of An Impartial Reader, we will give from them one more quotation, in which the term declared by him to be *idolatrours* is used thrice in reference to the Trinity; we give the text and the sound of the characters, and beg him, as An Impartial Reader, to give us the translation :

聖神神父神子三位合爲一體  
*Shing Shin, Shin Fú, Shin Tsz', san wei hoh wei yih Ti.*

ART. III. *Meadows' Commercial Reporter; a periodical in the Chinese language, published every Saturday at Canton.* By JOHN A. T. MEADOWS. No. 3. Mingqua's New Hong.

ANXIOUS as we are to give every possible encouragement to all laudable efforts for the promotion of useful knowledge among the Chinese, we think we cannot do better than publish Mr. Meadows' Prospectus, together with a communication, prepared at our request, and containing a synopsis of the first four numbers of the Reporter.

*Prospectus.*

ON Saturday, the 21st November next, the First Number of a Weekly Periodical in the Chinese language will be published at CANTON by the Undersigned, under the title of—

報 易 質 士 安 審

"MEADOWS' COMMERCIAL REPORTER,"

"The JOURNAL will be devoted chiefly to subjects of a Commercial nature, and the Undersigned hopes, that it will be found a useful medium of communication with the Chinese mercantile community—in particular as a vehicle for ADVERTISEMENTS and NOTICES. The Undersigned trusts, however, that it will ultimately be found still more servicable in another way, namely, as a means of creating a better feeling among the Chinese people towards foreigners—an object that becomes peculiarly important now, when signs of increasing powerlessness on the part of the mandarins are plainly thickening, and there is some reason to apprehend a total anarchy at no very distant period. The Undersigned will, indeed, publish no articles on expressly the policy of China, nor anything in fact likely to be offensive to the mandarins, because tending (however slightly) to weaken their authority; but he entertains the firm conviction, that unobtrusive statements of such *simple facts* concerning foreign countries and their relations with China, as the Chinese may be able to comprehend, will eventually remove many of the hostile prejudices now existing among them, and lead them to believe a free and equal intercourse with foreigners a great and unalloyed benefit to both parties. The Undersigned hopes that the JOURNAL, viewed in this light, will be deemed worthy of support by the liberal minded. Copies of the JOURNAL will be printed off for circulation at Hongkong, to which a SUPPLEMENT will be affixed, containing PROCLAMATIONS of the Canton Mandarins, PLACARDS, and any CANTON NEWS of interest. An AGENT will be appointed to distribute these copies, and receive advertisements. The Reporter will be printed on octavo sheets, of the same size as those used for the "PEKING GAZETTE," and each Weekly Number will contain about 25 sheets.

PRICE TO SUBSCRIBERS.—Per Annum, Two Taels; Six Months, One Tael, Two Mace; Three Months, Seven Mace; all payable in advance. SINGLE NUMBERS, Seven Candareens each.

If ADVERTISEMENTS be sent in CHINESE, the Charge will be One Cent per Character, and One-half Cent per Character for Repetitions; if sent in ENGLISH to be translated by the Publisher, Four Cents per English Word, and One-half Cent per Word for repetitions.

No Advertisement will be repeated unless so ordered; and all Charges are payable in Advance.

JOHN A. T. MEADOWS.

No. 3, Mingqua's New Hong,  
Canton, 30th October, 1846.

*Synopsis. &c.*

The Reporter is printed on octavo sheets stitched and pasted into a yellow cover, in the manner of the Chinese. It contains on an average about twenty-five sheets. The cover has in the front the name

of the Paper in large characters, the number, date of the issue, &c. &c; and at the back various extracts from the much prized writings of Mencius. These extracts uphold the good treatment of strangers, and the abolition of restrictions on trade, as a part of good government, belonging by their nature to political economy. The first and second sheets or leaves of the Reporter (which are the same in each number) contain the Regulations according to which the periodical is issued and is to be obtained, and of comparative tables of the weights, measures and coinage of foreign countries, for reference by the Chinese readers.

Synopsis of No. 1. published Saturday the 6th February 1847, consisting of 31 sheets, or leaves.

Part I. Regulations and comparative tables, as above described. General index. Arrival of the Braganza and accident to the Corsair in bringing the mails to Canton. Discussions respecting the tea duties in England. Sir Henry Pottinger appointed Governor General of the Cape Colony and "Imperial Commissioner" to repress the incursions of the Caffres, &c. Marriage of the Queen of Spain, and the newspaper discussions respecting it. Revolution in Portugal. Execution of a Chinese pirate at Hongkong. Notice of intended publication, by the Editor, of a map of the World for the use of the Chinese readers of the Reporter. Advertisement for a Chinese teacher. Advertisement for paper. Foreign vessels of war in Chinese waters. Account of the manner in which the monthly mails are forwarded overland by steamers to Hongkong. A notice of the British government, introduced by a short description of the despotic, republican, and mixed governments generally, in order to render it intelligible; the nature of the legislature, as composed of the sovereign and the two Houses of Parliament; and of the executive as composed of the sovereign and the principal ministers, is briefly described in this notice. Two sheets of Chap. I. of a translation of De Foes Robinson Crusoe, (Edition printed by A. Shortrede in Edinburgh 1837,) which is inserted in the hope that a tale which has proved so universally interesting, may help to increase the circulation of the Reporter by rousing the attention of even the Chinese, many of whom are extremely apathetic for foreign matters.

Part II. (Commercial.) Notice regarding the publication of an Extra (commercial), on the arrival of the monthly English mails, and of a Whampoa shipping list on Tuesdays. London prices. Bombay prices. Calcutta prices. Singapore prices. Arrivals of vessels at Whampoa and Canton. Departures from Whampoa. Vessels at Whampoa, Hongkong, Macao and Camsing Moon shipping lists, arranged in the same manner as that for Whampoa, Arrivals from China in England. Vessels expected from England.

Supplement, containing Chinese news (appended) to such numbers *only* as are intended for circulation at Hongkong, Macao, &c., or for foreigners at Canton. Copy of a bill of rewards offered by the pawnbrokers of Canton for



the apprehension or killing of robbers. Copy of a proclamation issued by Hwáng, governor of Kwángtung, against robbers. Public execution of 45 robbers at Canton, &c. Expected arrival of the new district magistrate of Nínháí. Proposed building of a bridge between the two gardens by the foreign community and opposition of the shopkeepers of Hog Lane.

Synopsis of No. 2, published Saturday 20th February, 1847; consisting of 24 sheets.

Part. I. Regulations and comparative tables, as in No. 1. General index. Intimation from the Editor that the cause of no number having been published on Saturday 13th February was the absence of all workmen, on the occasion of the Chinese new year. Enumeration of vessels of war now fitting out at Sheerness. Piracy committed on the *Omega* and the *Catherine* in Chimmo Bay. Seizure by Mr. Younghusband at Hongkong of his cook, when stealing copper. Theft committed at Hongkong by a Chinese lodger from his landlord after having given the latter an opiate. Piracy committed on a fastboat when passing from Hongkong to Macao. Piracy committed on the *Young Hebe* schooner. Two amusing anecdotes. Vessels of war in the Chinese waters. Continuation of Robinson Crusoe.

Part. II. (Commercial.) Hongkong, Macao, Cumsing Moon and Whampoa shipping lists, arranged as in the first number. Calcutta prices. List of goods now on the voyage from England. Manila prices.

Supplement, containing Chinese news. Failure of the Tea-broker Aming and of two money shops in consequence. Extracts from the Peking Gazette; 1st, An Imperial rescript, in, which Hwáng, governor of Kwángtung, is severely censured for having recommended an aged military graduate for promotion, and his case referred to the Board of Office to be judged with increased rigour; 2d, A rescript appointing Sii Kwáng-tsin, now governor of Yunnán, to the governorship of Kwángtung vacant by the degradation of Hwáng, &c.; 3d A rescript granting Lin Tseh-ti (the celebrated commissioner Lin) three months sick leave instead of the final retirement from service, which he had requested. Copy of a placard against the erection of a bridge between the two gardens.

Synopsis of No. 3, published Saturday 27th February, 1847, containing 20 sheets.

Part. I. Regulations and comparative tables. General Index. Monthly mail not yet arrived. Short notice of the Punjab and of the late war there with an abstract of the last Treaty. Fine inflicted on the master of a vessel at Hongkong for non delivery of the mails. Attempted robbery of the fastboat between Whampoa and Cumsing Moon. Amusing anecdote. Foreign vessels of war in China. Continuation of Robinson Crusoe.

Part. II. Shipping lists arranged as in the first numbers. Supplement. Copy of a proclamation of Cháng, the new district magistrate of Nánháí, issued on his entering upon the duties of his office. Copy of a proclamation of the district magistrates of Nánháí and Pwányii against bands of people parading the streets with lamps, music, &c., after the new year.

Synopsis of No. 4, published Saturday 6th of March, 1847, containing 28 sheets.

Part. I. Arrival of the Lady Mary Wood. Reported loss of the *Medusa*, on the Manila coast. Sir Edward Coffin, formerly commissary general at Hongkong, sent to Scotland to make examinations, respecting the scarcity of food. Trade between Denmark free in consequence of the abolition of the Danish Asiatic Company. Assembly of a large army by the Russians to the north of Turkey. Account of the late disturbances in Nepal, preceded by a short geographical description of that country, a notice of its invasion by the Chinese Imperial forces in the 57th year of Kienlung, and of the British war in the 21st year of Kia-king. Notice of the trade carried on at Nagasaki in Japan by the Dutch and Chinese, the restrictions under which it is placed, the letter lately written by the king of the Netherlands to the emperor of Japan, the answer of the latter, and the probability of H. M.'s Plenipotentiary at Hongkong being sent there to try to establish a British trade. Foreign vessels of war in Chinese waters. Continuation of Robinson Crusoe.

Part. II. Hongkong, Macao, Cumsing Moon and Whampoa shipping lists, arranged as in the preceding numbers. Vessels arrived in England from China. Vessels departed from England to China. Prices current, brought by last monthly mail steamer.

Supplement. Copy of a proclamation of the Superintendent of Customs against false revenue cruisers. Extract from the Peking Gazette, of an imperial edict in which the emperor, after giving the report of the Boards of war and Civil office, on the case of Hwang Ngantung, sentences him to be cashiered for having recommended the military graduate, but at the same time hands him over to Kiyung, with whom he is to remain for employment in special commissions.

Note. With respect to the sort of articles prepared for the Reporter, it must be observed that, although there are many much more important subjects than those discussed in the numbers issued, quite new for the Chinese, still it is absolutely necessary, that as much as possible such should be chosen as are likely to interest them. Now many articles in the European papers, very interesting to us, would be left unread by the Chinese, because the latter do not possess the general information requisite to make them intelligible; and the best written and (intrinsically) the most useful article becomes useless, if no one reads it. Other articles, again, by which we are scarcely either amused or informed are read by them with some eagerness, and indirectly convey instruction to the naturally intelligent among them; such, for instance, as the account in No. 2. of the Reporter, of vessels of war fitting out at Sheerness. This gives them some idea of the extent of the British navy, in a way that may lead them to believe it large, which they would hardly do if expressly told so. They learn hereby that China is not the all important place which most of them imagine it is; for they perceive that a number of vessels larger than that in China is being fitted out for sea without reference to this country.

ART. IV. *Remarks on the Cotton Trade, as it is at present carried on by foreigners in China. Communicated for the Chinese Repository, by H. R.*

To the English the Cotton trade has long been one of the most valuable branches of their commerce with China, as well with respect to the amount of capital invested, as the shipping engaged in its transportation, and the thousands dependant upon its cultivation and preparation for this market. According to Henschman, as early as 1799 and 1800, the annual imports from India were 60,000 bales, valued at £720,000, and occupying 20,000 tons of shipping. The trade continued for a long time in a flourishing condition, and the imports nearly doubled after the abolition of the East India Company's monopoly; but within the last few years it has gradually languished. In 1836 the quantity imported was 494,666 piculs, and valued (according to the official returns of trade) at \$8,357,394; while in 1845 the imports were 543,000 piculs, valued only at \$4,930,523; so that prices have fallen nearly 50 per cent.,—an immense reduction in the price of a raw material.—The following is an account of the imports at Canton since 1841.

In the year 1841	total quantity imported	209,066	bales
"	1842	do.	320,102 "
"	1843	do.	359,306 "
"	1844	do.	342,206 "
"	1845	do.	232,136 "
"	1846	do.	230,798 "

At Amoy from 10,000 to 15,000 bales are annually disposed of; but nothing is done at the other ports.

The decline in the Cotton trade has not attracted the attention that the subject demands. The increased imports of manufactured Cotton goods, since the treaty of Nanking, interferes with the sale of the raw material. But there must also be very great competition from native production. Debarred, as all foreigners are, from visiting the interior, there are no means of ascertaining to what extent the cultivation of Cotton is carried. Canton men say very little is produced; but with a population estimated at above three hundred millions,\* I should doubt the truth of the assertion: for the foreign imports are small compared with the quantity annually consumed in

\* The Chinese generally are supposed to wear cotton clothing.

Great Britain. In 1845 the deliveries in Canton amounted to 111½ million pounds, and in England during the same year to 605 million pounds. I think we may therefore reasonably conclude that this article is cultivated to a great extent in China. And the native of this country must have every advantage, considering the saving in freight, interest of money, duty and landing charges, commissions, &c.,—amounting in the whole to about 50 per cent on the nett value! But when, in addition to this, we consider how enormously the prime cost of the Indian Cotton is enhanced by the excessive land tax imposed on the cultivator by the East India Company, it is surprising that the trade has not long ago become extinct. The following calculation respecting it is extracted from Messrs. Trueman & Cook's circular:—

“The East India Company's tax on Broach Cotton amounts to 43 Rupees per Surat candy of 7 cwt., which at the exchange of 2s. the rupee will give 1½d. per lb. The highest price for best quality in Bombay, ready for shipment, was, at the date of the last accounts, 80 rupees per candy, which would be 2.45 or 2½d. per lb. nearly; so that the tax on the land is more than half the value of the Cotton, with all the expenses of the growth, transit to the coast and by sea to Bombay, screwing ready for sale, &c. Taking all these expenses at 12 rupees, adding the tax 43 rupees, and deducting the sum of the two from 80 rupees, the net amount that remains to the cultivator is 25 rupees; the proportion therefore that the land tax bears to this latter sum is upwards of 170 per cent! which has to be paid in money to the collector of the district before the Cotton can be removed from the ground. At the time when Broach Cotton was worth 150 to 200 rupees per candy, this tax could be borne, for it still left a large sum to be divided between the cultivators and those engaged in the trade; but with the prices that have been current during the last two years (antecedent to the late rise) the remuneration is totally inadequate to the continuance of the cultivation. Taking the average price of Surat Cotton in this country for the above period at 3½d.—the charges for the transit coastwise, packing in Bombay, freight, landing charges, &c., at 1d., and the land tax 1½d., and there remains only a fraction over ¾d. per lb. to pay the grower, the inland carrier, and the merchant's profit.”

The abolishment of most monopolies in England has taught us that increased consumption is the result only of a decrease in cost price; and in this age of retrenchment and commercial reform, the government of India will do well to make some alteration in their policy before it is too late: it is unnecessary to predict the consequences should they not remain satisfied with the “golden egg.”

But the languishing state of the Cotton trade is caused also by the high duty imposed here, together with the heavy expenses in the shape

of linguist's fees, rent, &c. I find that during six months in 1846—from 14th June to 19th December—the sales of Cotton consisted of 104,842 bales (according to Chutong Aloo's report) of which quantity the greatest part—59,971 bales was sold at *and below* 5½ taels nett: so that the charges were as follows:

Duty, landing charges and rent, 8 mace per picul, equal to	14½ per cent;
Linguist's fees, \$15 per 70 bales, nearly equal to	1 "
Total duty and landing charges	15½ per cent.

But nearly one fourth of the entire sales—26,384—were made at *and below* 5 taels nett: therefore we have the following result:

Duty, landing charges &c., 8 mace per picul equal to	16 per cent:
Linguist's fees, \$15 per 70 bales, equal to	1 "
Total duty and landing charges	17 per cent.

and this while the expenses on the article in a manufactured state do not amount to more than 5 to 6 per cent—is it not too absurd? Chinese customs and ideas are in many instances very different from those of Western nations—but such a mistake in their commercial policy is unaccountable. The Chamber of Commerce will, it is to be hoped, take the business in hand, as it is a legitimate subject for their interference. The present improvement in the Cotton market cannot be of long continuance, and will only make matters worse ultimately, as the natives of this country will extend its cultivation.

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ART. V. *Notices of Canton and Whampoa and of the foreign commerce with China in the year seventeen hundred and fifty-two.* By PETER OSBECK.

PETER OSBECK was a native of Sweden and a pupil of the great Linnæus. In the year 1750, he was chosen by the Swedish East India Company to perform the duties of Chaplain on board the *Prince Charles*, a three-decked ship of 300 tons, with 132 men, bound to Canton. As chaplain his duties were, "to read prayers in the morning and evening, to confess the people, to administer the Lord's supper, to catechise, to visit the sick, to bury the dead, and to preach on Sundays and holidays." For amusement, "during so tedious a voyage," Mr. Osbeck applied himself chiefly to objects of natural history; and while in China he was, to use his own words, "exceedingly attentive to the exterior aspect of the inhabitants, their dress, customs, religion,

manner of subsistence, trade, &c., but especially to the condition of the country, the soil, the quadrupeds, amphibia, fish, birds, insects; likewise to the trees, herbs, plants, seeds," &c. He embarked in November, 1750, and arrived at Whampoa on the 25th of August the following year, "after a voyage of five months and four days from Cadiz," and more than eight months from Sweden. The ships at Whampoa that year, 1751, were 18 in number, two Swedish, two French, one Danish, four Dutch, and nine English.

At Whampoa, in those days, the foreigners were allowed to erect warehouses. Each ship was obliged to pay the comprador for erecting these and also to give a sum of money for the site of ground occupied. These warehouses were built of bamboo and mats, and sailors stationed in them to protect property from robbers.

A few notices from Mr. Osbeck's volumes will be read with none the less interest, because written a century ago. Some part of the first and second of the following paragraphs were given in our first volume, but at the present time they are worthy of being copied entire, to show the march of improvement.

"The factory is the first place in the suburbs to which the *Europeans* come: this is a general denomination of the houses built towards the river, or over it upon piles, and which are let by the *Chinese* merchants to the *European* ships during their stay: this time is sometimes five months, and sometimes a year; which long delay, though it may arise from accidental causes, is often by design, lest several ships coming home at once should glut the market with *Chinese* goods: during this time the *Europeans* lend money to a swiss himself runs great risque, when he lends his money in a place where the debtor is often sought for in vain. Commonly each ship takes a factory for itself; but sometimes two ships of a nation, may be together, and this time it happened so to two *Swedish* ships, and if I remember right, they paid 900 taels for it. The above-mentioned houses are but two stories high, but very long; and one end of them stretches towards the river, and the other to the factory street: some are built of unburnt bricks, others of bricks and wood laid cross-ways; but the partitions and upper floors, &c., are sometimes entirely of wood: therefore they are so poorly provided against fire, that on the seventh of *December* 1743, in three or four hours, more than 150 houses were reduced in ashes: the fire, for want of proper regulation, would have spread farther, if it had not been for commodore *Anson* and his men: the inhabitants, who believe an inevitable destiny, were merely spectators, not attempting to extinguish it. The factories look like two houses built parallel and near to each other, between which there is a courtyard; the floor of the lower story is covered, like the court yard, with square or rather oblong stones; in these stones are here and there little holes, through which the water may run into the river; the stair-cases are either of stone or wood: the rooms are high, and the roofs are sloping and covered with tiles, like those in *Spain*. Windows are made in the roofs, but they are square, and less than those in the walls: there are no ceilings up stairs below the roof: a room has seldom windows on more than one side: these are long and narrow, with wooden bows, and have square panes of mother of pearl; but the poorer

sort make use of other shells; which are the breadth of a hand each way. Lead and glass are never to be met with in a *Chinese* window: these windows stand open in day time, because they do not give sufficient light; at night they are shut, to keep out gnats, &c. In the lower story are few windows, and those look into the inner court. Near some of the rooms is a little garden, of the size of a middling room. The doors, when opened, give sufficient light to these apartments; for the side towards the garden is quite free. The garden encroaches no farther on the court yard than the projection of the building. From the excessive heats, the doors are mostly kept open; but a *Nanking* curtain is commonly hung up before them, with three pieces of wood plated with brass; one of which is at the top, one in the middle, and one at the bottom. Our hangings consisted of white *Chinese* paper, pasted to the wall. Though this paper is very smooth, yet lizards (*lacerta Chinensis*) run with such agility up and down the walls, that they can scarce be caught. In summer time they abound in the houses, but in winter they disappear: they do no harm, but merely seek for their food, which is mill-beetles and other insects. The *Chinese* padlocks are made in such a manner that many of them may be opened with one key; and therefore it is a proper precaution to bring some from *Europe*. The company find in every room a table, chairs, and a bed, with curtains of gauze, or blue *Nanking* stuff. You are obliged to draw your curtains quite close, to keep out *mosquitos*, a species of gnats, which is very troublesome at night; and whose sting is sometimes the cause of incurable complaints." Vol. I, pp. 204, 207.

"A factory is mostly built in the following manner: near the entrance of the street of the factory, on both sides of the gate, is a little apartment, upon which are commonly some papers with figures like arms, and two round lanterns of bamboo, covered with skins; for glass or horn lanterns are quite unusual here. The gate of the factory is on the inside built over: directly behind it stands a high board almost as broad as the entrance, to hinder the people in the streets from looking into the yard or court, without being any obstacle to those who pass to and fro. In almost all corners are buckets. The foremost rooms on the sides look like kitchens, and have rails before them. Further on, quite across the court, in the second story, is an open hall, with a sort of gallery, upon which is an altar covered with flowers and incense, provided with a gilt picture and a table. Behind this the yard is quite open in front, but on the sides are rooms both above and below. In the side roofs are here and there some lanterns of painted gauze, in some of which they burn lamps at night. Before the side roofs, and on their sides, are little gardens, with bamboo trees, citrons, and plantains, and other trees already mentioned. The wall about these trees towards the yard is made of brick, which, except the foundation, are laid like lattice work. Next to these gardens is an inclosed court-yard, and then an open one, with rooms and gardens for pleasure on the sides: the last of all is a hall in the second story across the yard, having rooms on its sides, and another hall goes towards the water, which we fitted up for a dining-room. Below it is the kitchen, the watch-house of the sailors, and the lodging of the captain of the factory. The captain of the factory has a mate, who is to take care that the sailors and *Chinese* workmen do their business: and he notes down those people who come from or go to the ships with sampans of burden. In the factories live the supercargo, the assistants, the purasers, the cooks, and other servants, during the whole time of their stay; and besides them, those who come occasionally thither from the ships. There are continually some sailors, who watch with drawn swords in their hands, to hinder those from entering who have no right. They indicate the time upon the *gungung*; and beat upon it as it were upon a drum with sticks, when dinner or supper is ready. Every thing is carefully kept in the factories, both effects coming from the ships, *videlicet*,

money, lead, cloth, raisins, almonds, &c., and those which are to be embarked, as porcelane, tea, silk, and many other things, which are brought on board by the sampans of burden, after some mandarins, appointed for that purpose, have weighed them, and stamped a seal upon them. In each sampan, loaded with these and other things, goes a mandarin and some armed sailors from the factory to the ship to guard them, lest the master of the sampan should defraud them, as often happens notwithstanding these regulations. The supercargo always sends a letter to the captain, or whoever has the command of the ship, with an account of all the boxes and packs, and the sailors bring an answer back. The flag of the factory stands on the water-side, and is hoisted on all festivals. Our ships are obliged to have a *fiador*; for that purpose one of the richest and most respectable merchants is generally chosen, who is answerable for all damages to the company; and in case an *European* should wrong a *Chinese*, must make up matters in the best manner possible, &c. Our *fiador's* name was *Sagua*. The name we give to the *Chinese* servants is *kahier*. These wait at table in the factories; bring in the meat, wash the dishes, &c., clean the knives and forks, fill the lamps in the yard and rooms with oil at night, clean the vessels, and do the like business; which the *Chinese* valets de chambre look upon as trifling; in regard to sweeping the rooms, assisting in carrying the tea-chests, and other wares in and out, &c. These, and a *Chinese* cook, are paid by the company. Besides these, every one, or several together, hire a *Chinese* servant, who is paid some dollars per month. This person buys every thing you want, and frequently by this means avails himself more than by his wages. Happy is the man who has not the misfortune of hiring a thief into his house; but often however it is the case." *Vol. I. pp. 210, 214.*

"Tailors offer their service as soon as any *Europeans* arrive, as almost every one wants waistcoats of satin, paduasoy, or taffety; for which the black colour is commonly chosen. All *Europeans* go here, as well as aboard, only in their waistcoats, with a white cotton cap, and a hat over it, carrying a stick in their hands. Coats are only made use of when one *European* visits another. The tailors commonly find the stuffs, and are paid for all together afterwards: a waistcoat and a pair of breeches of satin came to five taels. The *Chinese* tailors scissors are small, but exactly like ours in every other respect. Their needles have round eyes, 100 of them cost a mes. Pins are not made here. Instead of the smoothing iron, they have a little pan, without feet of brass or copper, into which they put some burning charcoal, and rub the seams; or all that must be smoothed with it. Their silk buttons and button-holes are strong and well made." *Vol. I. p. 234.*

"It is almost incredible what quantities of tea are annually exported into *Europe* and other parts; and what innumerable hands are employed in so unnecessary an article. The countryman must with great care plant and nurse the tea shrubs; pluck every leaf in due time; separate the new leaves from the old, and dry them with extreme accuracy. The green tea is said to differ from the others only by consisting of young leaves, or by means of repeated dryings. But since some sort of brown tea likewise consists of tender young leaves, the afore-mentioned reason is not probable. I imagine the difference arises from the plates on which (according to their own accounts) the tea is dried. It is not unlikely that green tea is dried on copper plates, and brown on iron plates: which is the more likely, since green tea occasions purging, which seems to be the effect of verdigrise: but brown tea hath the contrary effect. At last when the merchant has got the baskets of tea, at a low rate, from the country people, he must often take care of it for years together; and is always uncertain when or at what price he shall sell it. When the *Europeans* have fixed upon a place where they will make their bargains, they empty the baskets (but let it be noted I am now speaking of *Bohea* tea, for the finer



sorts are sold in chests); and if any bad tea is found in these baskets, it is separated from the rest. The good tea is then packed up in new chests, the weight of which is deducted; and these chests are marked, and lined with lead in the inside. A Chinese gets into these chests, and treads down the tea as it is emptied out of the baskets: this is very hard labour; and throws the treader, who is almost naked, into a profuse perspiration. Though great care is taken to prevent any thing from coming into the tea, yet it is hardly to be avoided: and sometimes their feet are wounded and bleed. But the tea has already passed through so many dirty hands, that those who use that drug have no reason to be disgusted with this last mark of indelicacy in the packages. As soon as some of the chests are packed by a number of *kulcers* or Chinese servants, they are pasted over with paper, and carried out of the warehouse to the factories, where they are weighed by the Chinese custom-house officers, in the presence of the interpreter, and marked red with a stiff brush, or with a wooden stamp." Vol. I. pp. 251, 253.

"11th September: 11th: I had a mind to have a nearer sight of the *Moorish Pagoda* (*Delubrium Mauritavianum*), which is at a good distance from the *European graves*; for this reason I left the town by the same road we had taken the day before, in company with Mr. Braad, whose attention to all that is curious is well known, and two other gentlemen. On the road, a Chinese covered only with rags run after us, and desired *Kamsa-a* or alms. We did not mind him, but went on as fast as the great heat would allow; but he came nearer, and pulled one of us by the coat, and would not leave his hold till he had money given him. We did not know how to act; for though we could have made him depart, we were afraid that by his cries he would bring hundreds of the Chinese, who were every where working in the fields around us; to whom we could not have proved our innocence since none of us understood the language. When we were in doubt what we should do, another Chinese came and lashed our follower about the legs with a whip, which made him cry out exceedingly, and jump into the rice fields, where he was up to the knees in mud. This man called himself and his comrade officers of the government; he afterwards accompanied us to the *Pagoda*, which lay upon a high mountain, and its inside was somewhat different from that of the Chinese temples. Having observed all the trees that were planted hereabouts, we made haste back." Vol. I. pp. 339, 340.

"January 1st 1752, having taken in our cargoes in porcellane, tea, silk, &c., according to the following account, and provided ourselves with water for our return as far as *Java*, we yet took in this day some Chinese potatoes, turnips, yams, carrots, cabbages, and other garden stuff.

#### Bill of Lading.

##### TEAS.

1,030,642 pounds of *Bohea-tea*, in 2885 chests.  
 96,589 lb. *Cango-tea*, in 1071 large, and 288 lesser chests.  
 67,388 lb. *Soatchoun-tea*, in 573 large and 1367 lesser chests.  
 17,205 lb. *Pecko-tea*, in 323 chests.  
 6,670 lb. *Bing-tea*, in 119 chests.  
 7,930 lb. of *Hyson-Skinn-tea*, in 140 chests.  
 2,206 lb. of *Hyson-tea*, in 31 tubs.  
 3,557 lb. of several sorts of tea, in 1720 canisters.

##### SILK STUFFS.

961 Pieces of poisies damask.  
 67 Pieces of ditto, of two colours.  
 143 Pieces of damask for furniture.  
 673 Pieces of satten.  
 15 Pieces of satten, of two colours.  
 16 Pieces of ditto, coloured flowers.

681 Pieces of paduasoy.  
 192 Pieces of gorgoron.  
 1,291 Pieces of taffety.  
 16 Pieces of lampasses.  
 5,319 Pieces of yellow cotton Nankin stuffs.  
 5,047 lb. of raw silk, in 33 chests.

## SUNDRIES.

35,314 lb. of *Galanga* roots.  
 6,359 lb. of *China* roots.  
 2,165 lb. of mother of pearl.  
 6,325 lb. of thin canes for hoops.  
 10,709 lb. of sagoe.  
 4,171 lb. of rhubarb, in 24 chests.  
 9,314 lb. of painted paper.  
 1,250 Pieces of flowers, &c.  
 3,400 round jettoons of mother of pearl, 140 in each set.  
 62 ditto, 10 in each set.  
 108 japaned play-boxes, with mother of pearl jettoons.  
 18 japaned tablets, or boxes for a toilet.  
 10 japaned tablets.  
 6 tons of arrack.

## PORCELLANE.

222 chests, 70 tubs, 52 lesser chests, and 919 packs.

“The ship was twenty one feet ten inches behind, and twenty feet five inches before, in the water.”

“The 4th of *January*. After a stay of four months and ten days in *China*, our ship and the other *Swedish* ship began their voyage home. Every one leaped for joy, and my *Tea-shrub*, which stood in a pot, fell upon the deck during the firing of the canons, and was thrown over-board without my knowledge, after I had nursed and taken care of it a long while on board the ship. Thus I saw my hopes of bringing a growing tea-tree to my countrymen at an end; a pleasure which no one in *Europe* has been able as yet to feel, notwithstanding all possible care and expences. Some have brought tea-nuts as they get them from the *Chinese*; but in case they could get them fresh (which I very much doubt), they are spoiled on the voyage: others have bought tea-shrubs in pots, which they commonly get in flowers just before their departure from *China*, but they withered about the *Cape of Good Hope*.” *Vol. II. pp. 36, 39.*

“We have no more space for extracts, and must refer the reader for further particulars to the book itself. The *Prince Charles* returned to Sweden, 26th of June, 1752, having lost eight men—one of dysentery, one of pleuresy, three of agues, and three by accidents,—bringing back 124 to their own country, after a voyage of almost three years. The Swedish East India Company, if we correctly remember, obtained its first charter in 1731. But the age of monopolies is past, and those that still exist must soon expire. The trade between Sweden and China is now free; and his excellency, Mr. C. F. Liljevalch, will no doubt by treaty obtain for his government and nation all the privileges which have been granted to England, France and the United States of America.

ART. VI. *Notice of a trip to Fuhshán, in a Chinese fast-boat, on the twelfth of March, 1847. Written for the Repository by one of the visitors.*

HAVING been invited by several English gentlemen to accompany them on a trip to Fuhshán, a large city situated about twelve miles distant to the west of Canton, I set out with them in a fast-boat, which was hired for the occasion, at 7 o'clock in the morning of the 12th March. We called at the steamer *Pluto*, which was lying in the river off the suburbs of Canton, and took on board an English gentleman connected with the naval service in this quarter. We then proceeded with a fair wind up the river, which here separates into three forks. The one on the left is only a narrow creek at this place, but widens somewhat as we ascend. Following this we proceeded on our way to the city of Fuhshán, without molestation or difficulty, except the running aground a few times, and moored the fast-boat on the bank of the creek, about a mile from the city. We then entered our small boat, and, having passed a long line of houses and boats on each side of the creek, soon found ourselves in the midst of men and close upon the borders of the city proper. Hundreds of faces, staring upon us from every quarter, instantly appeared as soon as we had arrived at the landing place, which is here a narrow part of the creek, with small wooden buildings on each side and the city in front.

Having landed, it was proposed by one of the party that we should proceed at once to the office of the chief magistrate of the place, and pay our respects to him. So we inquired of a number of persons if they could direct us to his office, but they only pointed towards the place of his residence, leaving it for us to go by ourselves and find the way as we could. At last we found a poor man of the laboring class, who manifested a kind and friendly disposition, and offered to guide us to the office of the magistrate. Following him as our leader we passed along nearly the whole length of the city, which appears to be much longer than it is broad, and having marched half or three quarters of an hour, found ourselves in an open court in front of the magistrate's office. A rabble had followed us through the city, though but few had collected until we arrived at the magistrate's, when the whole square in front of the residence was in a few minutes crowded with hundreds of people. The whole

space was filled, the numerous bodies of the Chinese with their yellow faces peering above them, forming one solid and continuous mass.

The office itself covered a large extent of ground, and had a very antiquated and no doubt to the Chinese a very imposing aspect, the walls in front being emblazoned with huge pictures of mandarins and various devices, calculated to fill the minds of an ignorant populace with feelings of dread and a high notion of the importance of the powers that be. Some stones had already been thrown at us by the rabble, and several of us had been hit by them as we were passing through the streets, though no one was seriously injured.

On arriving at the office, a gentleman, who seemed friendly and treated us very courteously, made his appearance and inquired of us, who we were and what was our object in coming. We gave as good an account of ourselves as we could, saying that we were a company of English and Americans, who had come to pay our respects to the magistrate. He inquired if we were officers of government. We told him we were not. He then wanted to know what business we had there, and seemed to wonder somewhat why such a company of private individuals had come in this manner to compliment a Chinese magistrate. This perhaps was very natural, as some of the company had guns, and the whole affair was such as probably had never been known before to the people of Fuhshán.

We asked to be admitted into the interior apartments of the office, or at least to have the pleasure of an interview. But we were told that we could not be permitted to enter, and were soon informed that the magistrate was not at home; this we found before leaving to have been a literal fact.

We had hardly commenced these preliminaries, when a very natural inquiry was started by some of our company; how we were to make our escape. As we could not see the officer nor enter his apartments; of course we had nothing to do but to return. But how could we do this in the midst of such a noisy and impetuous rabble, who had already manifested some hostility, and from the time of our arrival had kept up a constant clamor and assault, and had been kept out of the court only by the vigorous exertions of the men about the office with whips and stones. Some of the company were for starting back at once, but this did not appear practicable.

At length we were invited to be seated in a small apartment on one side of the court, close and dark, with but one door and no window. The apprehensions of some of the company were excited by

this procedure, fearing that such a confined inclosure might be turned into another "black hole," and that it would be easier to secure an entrance than an exit. Here we found ourselves sheltered from the rage and the gaze of the rabble, and we had leisure to think of our condition and consult as to the best means of effecting a retreat.

The room was crowded with Chinese who made many inquiries, but showed little disposition to favor or assist us, being more intent upon gratifying their own curiosity than conferring any benefit upon us. A few of our number proposed that we should take leave at once, and make our way back as well as we could; but this seemed to be a rather dangerous policy, and it was judged better to write a request to the magistrate, when he should return, for a number of men, to protect us from the rabble and escort us safely back to the boat. Accordingly we asked for a paper and pencil, which being furnished the interpreter of the company wrote a statement of our circumstances, with a request for an escort of ten men, and sent it in to the magistrate, who with two of his subalterns had in the mean time returned. It was interesting to see how easily the rabble was cleared at his approach, fleeing like so many cattle before scourges and stones which were lavished upon them without mercy.

We had been about an hour in our close quarters, when the magistrate appeared with the number of guards requested to escort us back. The crowd opened before us, the guards leading the way and the officer himself mounted on a white pony following us in the rear. Thus escorted, like prisoners of war, we commenced our march back to the boat. The streets through which we passed were lined on both sides with Chinese, who were drawn out with as much order as if it had been intended to honor us with a march of triumph out of the city, and observed a remarkable and very unexpected decorum at a sight to themselves so novel and interesting. To one of the party at least the spectacle of so many Chinese thus arranged, as if the whole affair had been previously concerted, to behold the strangers as they passed, presented an aspect quite as imposing and grand as the scene was to them novel and interesting. The number of the people we passed in the streets of the city was probably not less than twenty, and it may have been as many as thirty thousand. At one of the cross streets a volley of stones was hurled at us, but did us no damage. The guards were armed with shields made of rattans wadded and about two feet in diameter. In their hands also they carried short daggers, and whenever the crowd became tumultuous or troublesome, they were easily intimidated and

made quiet by the sight of the daggers brandished before them. In this manner we arrived at length at the landing place, and found the boat as we had left it. We however got into another boat belonging to the Chinese accompanied by the magistrate and one of his subalterns, our own boat being employed to tow us along.

The people followed us out of the city, and we had not proceeded far when the storm of brickbats commenced. Such a scene as ensued has not often, if ever before, I think, been witnessed in China. It was splendid. Here were seven of us, six Englishmen and one American, in a small boat with two Chinese officers, and a few oarsmen, with a small guard on shore to protect us from the rabble. On both sides of the creek there were thousands of people, the whole city in arms against us. The banks of the creek were covered with stones, and the motley crowd had only to hurl them upon us. This they did with no little violence. We kept as near the middle of the creek as possible which was here but a few rods in width. The stones fell in showers upon our poor boat. The slight texture which covered us seemed every instant ready to give way under such impetuous discharges; but being very elastic it broke the force of the stones, so that only one of them came through, though many came in at the ends of the boat. Some of us were hit, but none badly injured except a boatman, who received a severe cut upon his head.

The rowers in the open boat were most exposed, and many of the stones seemed aimed at them with peculiar violence, as if it had been intended to stop their rowing and thus prevent our progress.

The chief officer, who was with us, conducted himself with great dignity and a most noble magnanimity, standing outside in the midst of the flying missiles without fear or trepidation. The other also was not deficient in generosity and energy of character, behaving in a very undaunted manner. Receiving a gash upon his head, from a stone, he made light of it, and once he was nearly up to his waist in water helping the boat forward. The tide happened to be in our favor, and thus, though the men were prevented much of the time from rowing, we were able to move slowly along.

After much labor and confusion we succeeded in reaching the fast-boat. We got on board of this and were now less exposed to the stones, which still continued to be thrown. The officer followed us in the boat we had been in, descending the creek with us to some distance. At length our fast-boat ran aground and could not be got off. The crowd discovered it, and came on in great numbers. The guns were shot off into the air to intimidate them, but

it only provoked their ridicule and made the matter worse. Our faithful officer now came along side and ordered us into our small boat. To this we accordingly repaired, and with the aid of tide and rowing we moved on quite rapidly and were soon out of reach of the multitude.

Before leaving we asked the magistrate his name, as it was proposed to make a representation of his conduct to the higher authorities, and if possible have him rewarded. But he declined telling us, satisfied no doubt with having rid himself of some trouble and us of some danger.

Having descended a mile or two in our small boat, we were overtaken by a large one with about thirty men and sails. We requested them to give us a rope and tow us along. But they politely invited us into their boat. We gladly accepted the invitation and in this we arrived at Canton not far from six o'clock in the evening.

This adventure may give rise to speculation in the minds of some. There are only a few points, which I shall notice here. It was, in the first place, a very fortunate circumstance for us, that we proceeded at once to the magistrate's office, forasmuch as we seem to have been entirely indebted to him for the accomplishment and safety of our return. We had got into the place, whether prudently or not, and we should have found it difficult if not impossible, as the circumstances proved, to effect a retreat without his assistance. If it had been intended for this very purpose, it would have been no contemptible stroke of policy, for a company like ours in such circumstances.

Another point to be observed, in this connection, is that when we put ourselves into the power of the Chinese, we should let them protect us in their own way. The conduct of the officer, from the first to the last, was most praiseworthy. Everything appeared to be managed with a high degree of skill and coolness, without the least fear on his part, and with a perfect knowledge of Chinese character. He seemed to know the extent of the danger and the best means of escaping from it. His exposure of himself for our safety excited our gratitude and admiration.

A third consideration is whether foreigners have a right to make such demands upon Chinese magistrates for protection. True, the government ought to protect us. But ought an individual magistrate to be made liable by them, as this man was, contrary to his own wishes and without any advantage to himself? The mob-spirit is what it is in China as everywhere else, and if a single magistrate

cannot prevent or restrain it, ought we to expose him to danger and trouble by exciting it? In the present instance there was the strongest disposition manifested to protect and befriend us, and a true nobleness of character evinced, such as is rarely witnessed, in effecting it.

A fourth point, with which the writer will conclude this notice, is simply to remark, in view of our peril and escape, that the protection of heaven is better than all earthly defences, which puts singular thoughts into our minds, turns the hearts of magistrates to do us favor, and restrains the rage of the people that they harm us not.

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ART. VII. *Protestant missions in China: extracts from a printed letter, dated Ningpo, January 1st, 1847.*

SINCE this letter was written some changes have occurred in the missions, and we have taken the liberty to correct accordingly. Some further corrections and additions we make here. The Rev. Mr. and Mrs. Graham of the Shanghai mission, and Dr. Cumming of the Amoy mission, embarked at Macao, in the *Horatio*, capt. Crocker, on the 17th instant. Mr. and Mrs. Young sailed for England in February. The Rev. Stephen Johnson, late of the mission in Siam, arrived early in January at Fuhchau, where he has commenced a mission; and the Rev. L. B. Peet and family, also from the mission in Siam, have proceeded to Amoy, either to remain there or to join Mr. Johnson at Fuhchau. And the Rev. Messrs. Happer and French have removed from Macao to Canton, and the school of Chinese boys has come up with them to the provincial city. We now turn to the letter; the writer thus commences:

“The providence of God seems to mark the present period, as one of the most remarkable in the world’s history. The eyes of the whole civilized world are turned with expectation to the future. The current of passing events is apparently carrying us rapidly onward to some wonderful consummation; and the Christian philanthropist, and infidel philosopher, alike await the result with the deepest interest. A revolution is going forward among men, which differs, both in its nature and its extent, from all that have before occurred. It relates to great principles; and in its extent, it embraces well nigh the whole family of man. It is felt in every country in Europe; and is carrying the states of the New World to a destiny which we dare not anticipate. In the Mohammedan states of Western Asia, events are developing a state of things which must lead ere long to important results. In central Asia the eyes of the world are fixed upon the progress of the British Empire in India, and the results to which it will lead. Even the barbarous tribes of distant islands are beginning to be brought within the sphere of new influences, and



to rank themselves as nations. In the midst of political changes everywhere in progress, another power is at work with which these changes are closely connected. It is the gospel of Christ. While the world is engaged in a threefold struggle, for despotism, for liberty, or for agrarian anarchy, the gospel is operating silently but mightily upon the minds and the hearts of men; and the struggle which has ever been waged between the powers of light and of darkness, begins to assume a form which indicates a more desperate and vigorous contest, than the world has yet witnessed.

"It is a matter of deep interest, that just at this epoch China should be brought into the struggle. The set time, appointed in the counsels of eternity, having arrived, He who is Head over all things to the church overthrew the barriers by which China had hoped to protect herself from external influences, and opened the way for the entrance of the heralds of salvation. At the same time, a state of things is found to exist within her own borders, from which it may be presumed that the course of events which commenced with the war with England, will result in some wonderful, though perhaps gradual revolution. At all events, China, with her hundreds of millions, has been brought within reach of the mighty influences which agitate the nations of the West, and when these influences begin to be felt, this unwieldy, overgrown empire, weak, decrepid, and wrinkled with age, must be shaken in all its members. Thus China too has at length among the last, though the oldest, taken her place in the ranks of the nations, and will henceforward march hand in hand with them to fulfill their respective destinies.

"But it is not as a field of political strife, that the eye of the Christian is now directed to China. It is rather as a field for the triumphs of redeeming grace—as a wide and open door to which the Lord is directing his people, commanding them to enter, and proclaim "peace on earth, good will to men." In this view only we propose to consider it.

"When the armies of Israel went forth against their enemies, their numbers were sometimes diminished by the express command of God, and a large portion of the fighting men were sent back to their homes, or left where they could take no part in the battle. They could not therefore take to themselves the glory of victory, as though they had achieved it by their own courage and strength. Thus it is in the great spiritual struggle in which the Lord's people are now engaged. A mighty work is to be accomplished among the heathen, in which the church is to be instrumental. It must be made evident, however, that she is but an instrument—that by her own strength she can do nothing. The means employed therefore exhibit a striking disproportion to the results to be effected—a disproportion so great as to excite the contempt of the world. The labourers are few. A small and feeble band is sent to attack a countless host. But even of this small company, the numbers are diminished every year by premature death, or by the attacks of disease. Thus the world will be taught, and the church will be made to feel, that it is God alone that can effect the result. The history of Protestant missions in China, as elsewhere, affords abundant illustration of

these remarks. During the past year, as in previous years, some of those who had entered upon a course of labours for the welfare of China, have been called to their rest, while others have been compelled for a season to leave the field. Of those who have, during the past two years, returned to their native lands in search of health, many hope speedily to resume their work, and some have already arrived in China.

"We give a brief view of the present state of the different stations, so far as our information enables us to do so.

"The labourers at Canton are the Rev. E. C. Bridgman, D. D. and Mrs. Bridgman, Rev. P. Parker, M. D. and Mrs. Parker, Rev. Dyer Ball, M. D. and Mrs. Ball, the Rev. J. G. Bridgman, Mr. S. W. Williams, and Mr. S. W. Bonney of the A. B. C. F. M., and the Rev. I. J. Roberts, the Rev. Messrs. S. C. Clopton and George Pearey with their wives, and the Rev. J. L. Shuck, of the American Baptist Board. Messrs Williams and Shuck are at present temporarily absent in the U. S., but expect soon to return.

"In Hongkong are stationed the Rev. Wm. Gillespie and the Rev. J. F. Cleland, of the London Missionary Society. Mr. Cleland has charge of a press and font of metallic type, which has recently been removed from Singapore, and the Rev. Wm. Dean and the Rev. T. T. Devan M. D. of the American Baptist Board. The Rev. Jas. Legge, D. D. and Mrs. Legge, and B. Hobson, M. B. of the London Society, are at present on a visit to England.

The Rev. S. R. Brown, who has had charge of the flourishing school of the Morrison Education Society, has returned to the U. S. on account of the ill health of Mrs. Brown, leaving the school in charge of Mr. William A. Macy.

"At Macao there is a boarding school of about twenty boys, under the care of the Rev. A. P. Happer M. D. of the Am. Presbyterian Board. A reinforcement, consisting of the Rev. J. B. French, and the Rev. Wm. Speer and Mrs. Speer, has recently been sent to this mission from the U. States.

"At Amoy, in connection with the A. B. C. F. M. are the Rev. W. J. Pohlman, and the Rev. E. Doty. The latter is at present absent in the U. S. but is expected to return very soon with a reinforcement of several missionaries. W. H. Cumming, M. D. is not connected with any missionary society. The London Missionary Society supports the Rev. John Stronach, the Rev. Alexander Stronach and Mrs. Stronach, Mr. William Young and Mrs. Young.—The Rev. John Lloyd and the Rev. H. A. Brown are supported by the B. F. M. P. C.; and J. C. Hepburn, M. D., of that Board, with Mrs. Hebburn, is temporarily absent in the U. States. Mr. and Mrs. Young have also left the field for a time, and may be compelled to visit England.

"At Shánghai are stationed the Rev. W. H. Medhurst, D. D. the Rev. William Milne, W. Lockhart, physician, and their families, supported by the London Missionary Society—the Rev. T. M'Clatchie and Mrs. M'Clatchie, by the English Church Missionary Society—and the Rt. Rev. Bishop Boone, the Rev. J. Syle, and their families, with Misses M. J. Morse and E. G. Jones, by the Am. Episcopal Board. Drs. Medhurst and Boone have erected chapels, in which they preach on the Sabbath to large audiences. Dr. Lockhart's facilities for alleviating the sufferings of the diseased, have been increased by the erection of a building suitable for a hospital.

"At Ningpo, the English Baptist Society supports the Rev. T. H. Hudson and the Rev. Wm. Jarrom and Mrs. Jarrom; D. J. Macgowan M. D. and Mrs. Macgowan are supported by the Am. Baptist Board. A girls school of about twenty pupils is sustained by Miss Aldersey, an English lady not connected with any society. The school has overcome many obstacles, and is gradually gaining in the confidence of the people.

"The missionaries of the B. F. M. P. C. are the Rev. R. Q. Way and Mrs. Way, the Rev. W. M. Lowrie, Rev. A. W. Loomis and Mrs. Loomis, Rev. M. S. Culbertson and Mrs. Culbertson, D. B. McCartee M. D., and R. Cole, printer, and Mrs. Cole. Mr. Loomis returned to this station from Chusan when that island was restored to the Chinese. It is expected that the Rev. John Quarterman, who has been appointed to this station, will reach his field early

in the ensuing spring. The school in connection with this mission contains thirty boys. A female school has recently been commenced, under the care of Mrs. Cole. A young man, a native of Ningpo, has lately been baptized, and admitted to the communion of the church in connection with this mission. The truth seems to have made some impression upon the minds of several others, who it is hoped will yet approve themselves sincere believers.

"Protestant missions in China, are yet in their infancy. Few of the missionaries, enumerated above, have yet been on the ground long enough to accomplish any thing more than that preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours; and even in this preparatory work, the greater part are but beginners. Although in one sense it is true that the fields are white to the harvest, it is equally true in another, that the seeding time is hardly arrived; the breaking up of the fallow ground is scarcely yet completed. Those however who have prayed for the millions of this populous empire, will thank God that he has at length brought into its territory so large a body of men, who are making those acquisitions which will fit them to enter the wide doors of usefulness, every where opening around them. Already a beginning has been made in the public preaching of the word. In all the ports thrown open by the late treaties to which missionaries have been sent, the gospel is now regularly and publicly proclaimed. It is a further ground for thankfulness, that those for whom a way has been opened by scenes of war and carnage, and the terror of foreign invasion, have in general been received with so much favour by the people. Although in the city of Canton the old hatred and contempt of foreigners, which has been gaining strength for two centuries, continues with all its bitterness, in the northern ports the popular feeling partakes but little of this rancor; and the missionary may pursue his labours, secure both from violence and insult.

"The topic of greatest interest to the missionary, and the friends of missions, is the religion of the people. To delineate this would of course require volumes. We shall but attempt to throw together, in what follows, a few of the most prominent features of the religious feeling generally prevalent.

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**ART. VIII.** *Journal of Occurrences: seals of office opened; new year's festivities; rights of foreigners; decapitation of criminals; trips to Fukshán and other neighboring places; a third instalment paid to government by the hong merchants; Peking Gazettes; degradation of Hwáng Ngantung; murder and riot in Canton.*

**MARCH 5th**, being the 19th day of the 1st month of the 27th year of his majesty T'aukwáng, the seals of the provincial officers, closed since the 20th of the last Chinese month, were opened with the usual formalities of salutes, congratulations, &c. *Kíying's* name appears in the Canton Court Circular as *governor-general and acting governor*, while that of his last colleague, *Hwáng Ngantung*, is

wanting. The festivities, usual on the commencement of a new year in China, have passed without any outbreak of popular fury. There has been no lack of dissipation among all classes of the people; but by the precautions taken on the part of the provincial authorities and the presence of three foreign vessels of war—one near the factories and two at Whampoa, quiet and order have been preserved uninterrupted.

As things are in Canton, with thousands of the basest sort, poor, idle, and half famished congregated in and about the city, a very little matter may easily lead to the most fearful consequences. This was twice exemplified last year, once in the demolition of the prefect's office, and again in the attack on the factories in July. Fond as the Chinese naturally are of quiet and order, these cannot be enjoyed here, without great watchfulness on the part of both the native and the foreign authorities. While we continue to urge the constant exercise of circumspection and forbearance on the part of the residents, we feel that the time has come when governmental authority should interpose with a strong hand and secure to foreigners their *rights, — safety from insult and injury, freedom and liberty in exercise, with healthy and convenient residences,*—rights provided for by all the late treaties.

*Twelve hundred Chinese criminals* are said to have been beheaded in Canton during the last year, and many thousands are now in prison. Since the opening of the seals of the provincial officers on the 5th the work of decapitation has been renewed. Causes are in operation among the Chinese that must year after year continue to swell the tide of evil and hasten on some—it is hard to say what—dreadful calamity.

*The trip to Fuhshán*, on the 12th inst., has excited much talk both among the foreign and native communities. Other trips have been made, some in boats and some on foot; and we trust they will be continued and extended. It is folly to think of forever limiting foreigners to the Thirteen Factories and the narrow space in front of them; and if one steamer is not enough to secure quiet, others doubtless will be put in requisition.

*A third instalment*, of 60,000 taels, was paid into the provincial treasury by the "Hong merchants" on the 12th instant. This is for the expenses of the army on the "New Frontiers," the extreme west of the celestial empire.

*From the Peking Gazettes* we learn that *Pwán Sz'shing* is to take a superintendency in Kwángsí, and that commissioner Lin, being in poor health, has asked for leave to vacate his office; the emperor gives him a recess of three months, "to repose his heart and to heal his body," but does not yet allow him to vacate. It is said that Kiying has memorialized the emperor in favor of Lin.

Respecting the degradation of our late governor, we make two extracts from the Gazettes; the two edicts, which we quote, were issued at Peking about the end of December 1846.

*Imperial Edict No. 1.*  
*Hwing Ngantung* has presented to us a memorial, requesting that a title of office may be conferred on an aged cadet, who, at the late mili-

tary examinations (in Canton) on three successive trials, carried off the palm. This presentation of the memorial is exceedingly rash and inconsiderate. Our government, in establishing examinations for the election of scholars, had originally equal regard to both the civil and military services. But at each triennial provincial examination while titles of office have been conferred on aged scholars of four different grades, they have been restricted to literary exercises, which differ from the military where the trial is made to depend on age and strength. Hwáng Ngantung, fully aware that no law has ever existed for granting titles to aged cadets, must need wish to present his request in the most plausible terms. Having sole regard to reputation and fame, he has allowed himself to be deceived, and has willingly thrown old regulations into disuse. If all the governors and governors-general, vie with each other in these deceptive practices, and are willing to put forth their specious documents, of what advantage will they be to the government? That which is proposed in the memorial, it is impossible to grant. By making such an irregular request, in opposition to the laws, Hwáng Ngantung has greatly disappointed our hopes. Let him be delivered over to the Board of Civil Office to be tried and punished with severity, as a warning to those who traffic in favor and hunt for fame. This is from the emperor.

*Imperial Edict. No. 2.*

Hwáng Ngantung, trafficking for favor and seeking for fame, having sent up to the throne a disgraceful memorial couched in the most plausible terms, and in opposition to the laws irregularly requested that a title of office might be conferred on an aged cadet, our pleasure was sent down on that occasion, delivering him over to the Board of Office to be tried and punished with severity. Likewise commands were given to the Board of War to examine and clearly define the laws (bearing on this case); accordingly that Board has made a report, stating that the age of military cadets, presented for examination, is limited to sixty years; and that the said Board, on two occasions, in the 9th and 18th years of Kienlung, deliberated and reported on memorials from Tsáng Pú and Tolun, and recommend that the regulations should be fixed so as not to allow cadets above the age of sixty to enter on the examinations.

Now the Board of Office has reported that, according to the laws for the punishment of those who irregularly present memorials, it is required as the utmost extent of severity that he be degraded three degrees, removed from office, and retained in the public service; and that the cadet, Fú Shingmei, being 64 years of age, ought not to have appeared at the examination. Hwáng Ngantung in this carelessly allowing him to enter on the examination has not only acted in opposition to the laws; but being himself in high office, by having such sole regard for reputation, by presuming to set aside the rules and regulations of the state, and by begging for an extension of favor, has acted in a manner the most irregular and erroneous. Let him be at once deprived of office, and delivered over to Kiyung to be employed in the service of the government. And let the literary chancellor and the governor, who, in opposition to the laws, allowed the said cadet, above the age of sixty, to appear at the examination, be delivered over to the Board of Office, and according to their respective offences be tried and punished with severity. This is from the emperor.

*Murder and riot.* The Manchu and Chinese of Canton are in collision. The affray commenced in child's play. The extent of damage to life and property we have not learnt. The loss has not been great; and we are glad to learn that all troubles are likely to be settled speedily. The particulars, so far as they may be worthy of notice, will be given in our next. (*Canton, March 25th, 1847.*)

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ART. I. *An accurate relation of the first Christian missions in China, collected from the best authorities extant in the writings of the Oriental and European historians.* By THOMAS YEATES. London, 1818.

WHETHER the gospel had reached China in the times of the apostles, is an important question. Certain it is, however, that the apostles had received a very high commission, and the fullest powers for extending the kingdom of their Divine Master, to the utmost bounds of the habitable earth. They knew the force of those words of Christ, "Go ye forth into all the world and preach the gospel to every creature," and they, doubtless, fulfilled the sacred charge, either personally or virtually, in all its extent. The wonderful gift of tongues, and miraculous powers, wherewith they and their immediate successors were endowed, qualified them for the work beyond the calculation of all human conception; we are not, therefore, at liberty to reason about human possibility, for the gift of tongues is alone sufficient to silence the whole world itself, as to the supply of means for the accomplishment of the divine purpose: as far as these went, they went; and where these were withheld, they went no further: the ways of the gospel being first explored, and marked out by them, were then left for their successors in after ages, to pursue and follow up in every part of the earth.

Indeed, when we reflect on the vast country of China, and also how rapidly Christianity made its way eastward in Persia, India, and Tartary, it is scarcely possible to deny its entrance into those

vast dominions. The only rational impediment is the distance of place: but are not the eastern parts of India also distant? and we are certain from history that Christianity had, in the apostolic times, reached those countries; so that the distance of China could not be unsurmountable.

The Syrian chronicles relate, that Thomas having gone through Mesopotamia, Chaldea, Persia, and Parthia, and visited the churches in those countries, went to the utmost confines of the east: and in the epitome of the Syrian canons, quoted by Assemanus, they name "Thomas the apostle of the Hindoos and Chinese."

The Malabar Christians, says Antonius Govea, relate, "that St. Thomas, having arrived at Cranganor, he continued some time with the king of Malabar; and when he had founded many churches at Cranganor, he went to Culan, a city of the same country, and there brought over many to the faith of Christ. Then he went to the country over against Malabar, which is now called Coromandel, and remained in Meliapore, where he converted the king, and all the people, to the Christian faith. From thence he went to China, and preached the gospel in the city of Cambala, and there he built a church."

Another point to be remarked is, that the tradition goes so far as to name a city of China, where the apostle built a church, said to be the city of Cambala, supposed by some to be a city of northern China. Cam, or Cham, Cambala, and Camboja, are doubtless of Chinese origin; but since the situation of the ancient city of Cambala, seems doubtful and uncertain, we may as well look for it in the kingdom of Camboja, with which name it hath some affinity.

As for the conversion of the king of Meliapore, mentioned in Antonius Govea's report, that is also attested by the Syrian writers, "Thomas baptized the king and his brother, and a great many nobles." He then made his expedition to China as related; "From thence he went to China, and preached the gospel in Cambala." On inspection of the maps of those lands east of the Coromandel coast, the shores of Siam were the first land the apostle made, supposing him to have taken a course by sea directly east; from whence he might easily make excursions into Camboja, and Cochin-China; all which parts formerly belonged to China, and are by the Syrian writers called Masin, Matsin, or South China.

"When the Orientals," says De Herbelot, "speak of China in general, they call it Tchín and Matchín, in the same manner as they call Great Tartary, Jaging and Magiug, or Gog and Magog, as mentioned in Holy Scripture. There are, (says he,) geographers who

contend that by the name Tchín, a certain northern part of China is signified, and which most writers suppose to be the same as Khatha or Kathai, but that by Matchin is to be understood South China, which comprehends Cochin-China, Tonquin, the kingdom of Arian, together with that of Siam and Pegu." Vide Assemannus, Tom. III. par. ii. page 436.

"There is," says Mon. Cerri, (in his Account of the State of the Roman Catholic religion, which he drew up for the use of Pope Innocent XI.) "in the kingdom of Camboja, a very ancient temple, as famous among the gentiles, as St. Peter's church is at Rome, among the Christians. Many Talapoins, who are their priests, live in the temple; and all the neighboring nations resort to it to consult the oracle, and go thither in pilgrimage. The king of Siam himself, though an enemy, sends every year an embassy to that place." Such an extraordinary veneration observed towards this temple, and the pilgrimages, and offerings annually made there, denote some superior sanctity. It is in the possession of the pagans: but was it always in their possession? That place may formerly have been Christian ground, and many others, where, now of a long time, paganism and Mahometanism have reared their temples, propagated their doctrines, and obscured those places with their primitive darkness! It should be a matter of strict inquiry, whether any, and what remains, or vestiges of Christianity are discoverable in China.

Now the preaching of the apostle Thomas, in the remote country of China, being a point in ecclesiastical history little known among our writers, and deserving the most scrupulous inquiry, I shall collect what further notices I can from the purest fountains of information on this subject. (1.) That the apostle Thomas, having preached the gospel first on the Malabar coast, and afterwards on the coast of Coromandel, from whence he went to China, hath already been stated. (2.) The apostle's return from China to the coast of Coromandel, and to the city of Meliapore, where by reason of the innumerable conversions to the faith of Christ, he exposed himself to the hatred and envy of two Bramins, who having raised an uproar against the apostle, buried him with stones; but another of the Bramins, when he perceived that he was yet alive, thrust him through with a lance; and he expired. So says the Syrian historian, "Thomas baptized the king, and his brother, and a great many of the nobles, and began to preach the gospel with great boldness. Then he went up into a mountain of India, and there proclaimed the gospel of God: and being thrust through with a lance by one of the



heathens, his sacred body was conveyed to Calamina, and there buried. This Calamina is near Meliapore, and is no other than the sepulchre of the apostle hewn out in a rock in the mount, afterwards called St. Thomas's mount. (3.) According to the Indian tradition, the martyrdom of the apostle happened in the sixty-eighth year of the Christian æra, and in the reign of their king Salivahan, or Salibahan. (4.) In the year of the Greeks, seven hundred and five, (i. e. A. D. 380,) in the month Ab, (i. e. August) on the twenty-second day thereof, they deposited the coffin of Saint Thomas the apostle, (which had at an immense expense been brought from India) in the great temple dedicated to him in the time of St. Cyril the bishop." The city and cathedral of Edessa was ever after held in the greatest veneration on account of this sepulchre of St. Thomas: though the Indians will have it, that only his coffin was taken from India, but that his sacred dust remains with them at this day. Even the day of the removal of the body of St. Thomas is commemorated with great solemnity at this time in India, when even the pagans unite with the Christians, in the celebration of their apostle and martyr.

Rufinus, who went into Syria in the year of Christ 371, and remained there twenty-five years, makes mention that the remains of the apostle St. Thomas, were in the city of Edessa in the time of the emperor Valens. "Edessa, says he, is the city of the faithful people of Mesopotamia, enriched with the relics of the apostle Thomas." Lib. ii. And here we remark, that as the removal of the body of the apostle from India to Mesopotamia, and from Meliapore to Edessa, is sufficient proof that he had been in India, and was martyred in the vicinity of Meliapore; so what is said of his going from Coromandel to China, and of his return from thence to Meliapore, appears a relation altogether consistent, and to be depended on, that the Christian religion was preached both in India and China by Thomas "the apostle of the Indians and Chinese," as he is emphatically styled by the Syrian writer in the epitome of the canons, quoted by Assemanus. "The fifth episcopal seat is Babylon, in honor of the three apostles, and great teachers of Christianity, Thomas the apostle of the Hindoos and Chinese; Bartholomew, who is Nathanael, of the Syrians; and Addeus, who was one of the seventy; the master of Agheus and Marus, the apostle of Mesopotamia, and all Persia."

In the Chaldean ritual there is an office for the celebration of St. Thomas the apostle and martyr, and particularly that in use with the Christians of Malabar, quoted by M. Riccius, and Nicolaus

Trigautius, wherein are the following versicles in praise of their apostle: "By the blessed St. Thomas, the error of idolatry vanished from among the Hindoos. By the blessed St. Thomas, the Chinese and Chvshiths were converted to the truth. By the blessed St. Thomas, they received the sacrament of baptism, and the adoption of sons. By the blessed St. Thomas, they believed and confessed the Father, the Son, and the Holy Ghost. By the blessed St. Thomas, they kept the faith of the one God. By the blessed St. Thomas, the illuminations of the life-giving doctrine arose upon all the Hindoos. By the blessed St. Thomas, the kingdom of heaven was extended, and opened to the Chinese." And in a certain anaphora, they say after this manner, "the Hindoos, the Chinese, the Persians, and other regions: they of Syria, Armenia, Greece, and Rome, offer memorials of celebration to the sacred name of Thomas!" See *Assem.* vol. III. part ii. page 516.

It ought to be noticed that the Indian bishops and Metropolitans of the Christians of St. Thomas, have ever retained the name of China in their titles and subscriptions. When the Portuguese first came to Cochin, Mar Jacob, the bishop of the churches of Malabar, at that time, subscribed himself Metropolitan of Hindoo and China." In like manner also did the unfortunate Mar Joseph, his successor, who died at Rome. "Metropolitan of all Hindoo and China," is the most ancient title of this church, says Trigautius.

The traditions of the Christians in the east deliver that the apostle Thomas preached the gospel also in China: so writes Antonius Govea of the traditions current amongst the Christians of Malabar, "Thomas the apostle, say they, having converted the king of Meliapore, and many people to the Christian faith, he went from thence into China, and preached the gospel in the city of Cambala, and there built a church."—"On his return from China by reason of the innumerable conversions of people to the faith of Christ he stood exposed to the hatred and envy of two Bramins, who having raised an uproar against the apostle, buried him with stones; but another of those Bramins, when he perceived he was yet alive, thrust him through with a lance, and he expired."

"It appears from the ancient tables of the diocese of Angamala," says the same Antonius Govea, "that it used formerly to send from that coast a superior, and two suffragans, to that part over which the name of the archbishop now bears rule: one in the island Socotora, and the other in the country of Masin, for so is that country called in the ancient titles." That is to say, the ancient records of the episcopal

church of Angamala, on the coast of Malabar, shew, that it formerly used to send to Goa a superior, under whom were two suffragans; one in the great island of Socotora, in the gulf of Baba'lmandel, and one in the southern China."

According to this account, the churches of Coromandel were dependent on those of Malabar, which had the right of nominating suffragans. It is well known that Angamala is a very ancient city, and famous for being the residence of the bishops of St. Thomas in former ages. It was in this city, as being the ancient seat of the archbishops of Angamala, that Alexis Menezes opened his first conference with the Christians of St. Thomas, all which, I observe, perfectly agrees with the account of the first preaching of the apostle Thomas in that part of India.

The celebrated Du Halde, in his description of China, having made some valuable remarks on the rise and progress of Christianity in that country, and which account opens with the second volume of his work; it may be acceptable here, to insert from that author, whatever may conduce to elucidate a subject hitherto so obscurely understood, but of such great religious importance as the first planting and labors of Christianity in that vast empire.

"Though the Jesuit missionaries," says Du Halde, "who first entered China, about the middle of fifteenth century, found no traces of Christianity there, this is no proof that it never had been enlightened with the truth of the Christian religion: for two venerable monuments make it plain, that anciently the gospel was preached to this mighty people. The first is a very ancient Breviary of the church of Malabar, written in Chaldaic, where, in a lesson of the second nocturn of the office of St. Thomas, are these words, "It was by means of St. Thomas, that the errors of the Indian idolatry were dispelled. By means of St. Thomas the Chinese and Ethiopians were converted to the faith and embraced the truth. It was by means of St. Thomas that they received the virtue of baptism, and the adoption of children; by him the kingdom of heaven penetrated even to the empire of China."

"In an anthem of the same Breviary are read the following words, 'the Indians, Persians, and China, offer to the memory of St. Thomas the adoration due to his name.'"

In the nineteenth chapter of the second part of the synodal constitutions there is a lesson of the patriarch Theodosius, conceived in these terms, "In like manner the bishops of the great provinces, such as are for the most part Metropolitans of China," &c.

“When the Portuguese came to Kochin, they found there Don James, who presided over the churches in the mountain of Malabar, and assumed the title of Metropolitan of the Indies, in which China was included,”

“The famous Quan-yun Chang who lived in the beginning of the second century certainly had a knowledge of Jesus Christ: as the monuments written by his hand, and afterwards engraven upon stones plainly prove. This may be gathered from copies found almost everywhere, of which nothing can be made unless he speaks of Christianity; because he mentions the birth of the Saviour in a grotto, exposed to all the winds; his death; his resurrection; his ascension, and the impression of his holy feet; mysteries, which are so many riddles to the infidels.”

“If the image of this great man, was worshiped after his death, this error of the people proves nothing against Christianity, and is only a testimony of his virtue. But whence could the Christians of China, in the beginning of the second century, come? unless from the instructions, either of St. Thomas, whom every body knows to be the apostle of the Indians, or of his disciple! which last is the more probable opinion. However that be, there is not the least footsteps to be found of the time when the Christian religion flourished, or what success these apostolical labors met with: as the Chinese history seldom speaks of any events, but those that concern civil government: all that appears by it is, that about that time, an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew the admiration of the world upon him; by the fame of the virtues he possessed; by the sanctity of the life he led, and by the number of the miracles he wrought.” Du Halde, whose words are here quoted, declares himself very plainly respecting this first monument of Christianity in China which is comprehended within the first two centuries of the Christian æra, according to the Chinese histories.

“The second monument proves, that a long time after, that is, towards the seventh century, a patriarch of the Indies sent missionaries to China; that these evangelical teachers preached the truth of the gospel with success; and that their ministry was both respected and countenanced by authority.”

The particulars relating to this noble monument are as here under carefully collected from the works of the learned Kircher and Assemanus to which I subjoin the circumstances of its discovery from Du Halde and Le Compte.

## SYRIAN MISSIONS IN CHINA.

Such was the state of the Syrian churches in the seventh century, that they were not regardless of missions for the extension of the Christian religion. Of which a famous example is left on record to this day in the Chinese empire, engraven on stone; whereof take the following brief account.

In the year 1625, there was found in a town near Si-ngan-fu, the metropolis of the province of Shen-si, a stone having the figure of a cross, and inscriptions in two languages and sorts of writing, which on examination, were found to be Chinese and Syriac; the latter in the ancient character, called the Estrangelo. The lines of the inscription are thus described. The title consists of three lines, of three words each, in Chinese, whereof the signification is given as follows, "This stone was erected to the honour and eternal memory of the law of light and truth brought from Ta-cin and promulgated in China." Beneath this title which is written in form of a square, and composed in nine words, are twenty-eight lines, each line consisting of sixty-two words, all in Chinese, so that the number of words or characters, is about 736.

On one side of this inscription is a column of Chinese words, in number twenty and five. On the other side is a column of Syriac; which two columns form margins to the inscription above mentioned: and at the bottom forming a base to the whole, is likewise writing in the Syriac language.

The body of the inscription is divided into twenty-one sections or verses. The first contains a summary of the fundamental articles of the Christian faith: the rest form a sort of chronicle of the design, labours, progress, and success of the mission from its first arrival in China, to the erection of the stone, viz. from A. D. 636 to A. D. 780. The chronicle mentions. (1.) That the mission entered China, in the reign of the emperor Tai-cum, i. e. A. D. 636. (2.) In the twelfth year of that emperor, i. e. A. D. 639, an imperial edict passed in favour of the Christian religion. (3.) A grant for building a church at the imperial charge, and an appointment of twenty-one attendants to Olopuen, or chief of the mission. (4.) The success of the mission under the reign of the emperor Cao-cvm, son of Tai-cvm, who reigned from A. D. 650, to A. D. 684, when Christianity was promulgated in the ten provinces of China, and churches built. (5.) Persecution against the Christians in China, A. D. 699. (6.) A second persecution, A. D. 713. (7.) The happy state of the Christians under the emperor Hiven-cvm, who put an end to the

persecution. (8.) A second mission arrived in China whose leaders were Kie-ho, John, and Paul. (9.) Grant of the emperor So-cvm, for the building of a number of churches. (10.) State of the Christians in the reign of the emperor Tai-cvm, who reigned from A. D. 763 to A. D. 780. He used to honour the commemoration of Christ's Nativity with a profound respect; abounded in charity towards all men, and observed an especial regard for the ministers of the sacred law, bestowing on them many munificent gifts. (11.) State of Christianity under the reign of emperor Kien-cvm or Te-cvm, who reigned from the year A. D. 780 to A. D. 805. He was a great favourer of Christianity, through the preaching of Jesus. He had the churches repaired, and new ones built; was very munificent to the Christian priests, and eminent in all the acts of charity. (12.) Then followeth the date and erection of the stone in the Chinese language, as follows:—

“In the second year of Kien-cvm of our imperial family Tam: on the seventh day of the month of autumn: on the Lords day: this stone was erected in the ministration of Him-civ bishop of the church of China: Liv-sie-civen bearing the title of Ciao-v-cum: who in office succeeded to Tai-ciev-sie-sv-can-kivn wrote this inscription.”

The second year of the emperor above named, corresponds with the year 780 of the Christian æra.

The Syrian inscriptions on the border of the above table have been interpreted and arranged in the following classes:—

CLASS I. 1. Mar Johanan, Bishop. 2. Isaac, Priest. 3. Joel, Priest. 4. Michael, Priest. 5. George, Priest. 6. Mahadad, Priest. 7. Christian, Priest. 8. Ephraim, Priest. 9. Abi, Priest. 10. David, Priest. 11. Moses, Priest.

CLASS II. 1. Achaius, Priest and Monk. 2. Elias, Priest and Monk. 3. Moses, Priest and Monk. 4. Ebejesu, Priest and Monk. 5. Simeon, Priest and Monk. 6. John, Priest and Monk.

CLASS III. 1. Aaron. 2. Peter. 3. Job. 4. Luke. 5. Matthew. 6. John. 7. Jesueme. 8. John. 9. Sabarjesus. 10. Jesudadus. 11. Luke. 12. Constantine. 13. Noah.

CLASS IV. 1. Adadsaphas. 2. John. 3. Enos. 4. Mar Sergius. 5. Isaac. 6. John. 7. Phuses. 8. Simon. 9. Isaac. 10. John.

CLASS V. 1. Jacob, Priest. 2. Mar Sergius, Priest and Chorepiscopus of Sniangathus. 3. George, Priest and Archdoacon of Cumdan. 4. Paul, Priest. 5. Simeon, Priest. 6. Adam, Priest. 7. Elias, Priest. 8. Isaac, Priest. 9. John, Priest. 10. John, Priest. 11. Simeon, Priest.

CLASS VI. 1. Jacob, Priest. 2. Ebedjesu, Priest. 3. Jesudadus, Priest. 4. Jacob. 5. John. 6. Sergius. 7. Simeon. 8. Epharim. 9. Zecharias. 10. Cyriacus. 11. Baccus. 12. Emmanuel.

CLASS VII. 1. Gabriel. 2. John. 3. Solomon. 4. Isaac. 5. John.

Also, 1. Constantine. 2. Saba, Cusheè. 3. Mar Sergius, Tabennita. 4. Isaac, Cusheè. 5. Paul, Priest. 6. Simeon, Priest. 7. Adam, Priest. 8. Zuhān, Mizreite. 9. Matthew, Cusheè. 10. Annania, Gytus. 11. Gabriel, Priest. 12. Luke, Priest. 13. Susen, Bishop. 14. Jacob, Priest. 15. Mahadad, Priest. 16. Arius, Priest. 17. David, Priest. 18. Asba, Cusheè, Priest. 19. Aies, Syrus. 20. Abraham, Priest. 21. Simon, Priest. 22. Peter, Priest. 23. Luke, Priest. 24. Matthew, Priest.

Here follows the Syriac Subscript:—

“ In the days of the Chief Father Mar Hanan Iesv. Catholic Patriarch. Adam the Priest. Chorepiscopvs and Papvs of the Kingdom of China.

“ In the year of the Greeks, One Thousand and Ninety and Two, Mar Jazedbvzid priest and Chorepiscopvs of Cvmdan a royal city, son of the Meek Mailas, Priest of Balach a city of Tvrkestan set up this Stone Table, whereon is inscribed the Dispensation of our Redeemer and the Preaching of our Spiritual Fathers to the King of China.

“ Adam the Deacon son of Jazedbvzid chorepiscopvs.

“ Mar Sergivs Priest and chorepiscopvs. Sabarjeavs Priest.

“ Gabriel Priest, Archdeacon and Ecclesiarch of Cvmdan and Sarag.”

The year of the Greeks, 1092, corresponds with the year A. D. 781, and as the names of the several Chinese Emperors in the Inscription of this noble monument of antiquity are found to agree with their own histories the precise time of the erection is indisputably determined.

This mission is supposed to have consisted of seventy persons of three orders, Olopuen, the name of the chief and superior, appears to be a compound of two Syriac words, *Aloho* and *punoya*, signifying *the conversion of God*. The country from which they came is called in the said Inscription, Ta-chiu; which the learned Kircher interprets Judea, but Assemanus explains it to mean all Syria and Palestine, according to the Chinese geographers. The Chinese having no name for the true God in their language, this deficiency, it is observed, is supplied from the Syrian *Aloho*, expressed in the Chinese characters, with several others belonging to Theology.

In the chronicle, aforesaid, we have a notice of a second mission which arrived in China soon after the persecution of 713 had ceased. The names of the heads of this mission are mentioned, but we have no account of their company, nor the number of them, unless they are enumerated in the seventh class. This circumstance carries with it all the marks of a genuine history. The persecutions which had arisen against the preachers of Christianity in the year 699, was followed by another more fierce in 713, when a great many Christian

churches were destroyed, and doubtless numbers suffered martyrdom : an account whereof reaching the Christians of the West, they sent into China a supply of evangelical men under the guidance of Kie-ho, John and Paul : a grant was at length obtained, and religion revived under the benign government of the emperor So-cum.

The success of the first mission, as mentioned in the chronicle, deserves a remark, consistent with the design of these sheets, and, that is, the extension of the Gospel in the reign of the Emperor Cao-cum, when it was promulgated in all the provinces of China, and churches built. What progress it had made in the course of one hundred and forty-four years, viz. from A. D. 636, to A. D. 780, can alone be obtained from these records. It is very possible, that every part of this account may be authentic, and that yet in a few centuries after, Christianity should become unknown in China. New governors, and new edicts, probably excluded a succession of those evangelical men for the supply of that empire, and Christianity became at length proscribed. Here is, however, sufficient evidence to prove that Christianity was known in China in the seventh century.

*Christian establishments in India, Tartary, and China,*  
A. D. 800–1200.

In the Episcopal canons, the canon of Theodotius, bishop of E-dessa, who lived about A. D. 800, appointed six Metropolitan Electors for the ordination of a Patriarch chosen from the six principal and nearest seats, viz. Elam, Nesib, Perath, Assyria, Beth-germa, and Halach. This canon did not prohibit other metropolitans the right of election, and enjoined that the electors should convene with the Patriarch every four years. "But the other metropolitans, says the canon, namely, of China, Hindia, Persia; of the Merozites, of Sciam, of the Raziches, the Harivns, and of Samarcand, which are far distant, and which by reason of infested mountains and turbulent seas, are prevented journeying as they would; they send letters of salutation to the Patriarch once every six years, in which letters also they make known all the public affairs of those regions, which require direction; when all cities, great or small, according to their ability, and the precept of the canons of the Fathers, send to the Patriarch what is appointed for the maintainance of the Patriarchate."

The above mentioned six Metropolitan seats I also find in a list of Metropolitans of the Nestorians of that period; and it belongs to this place to insert that list, as in some measure it brings within view the



great extent of Christianity formerly in Asia: and the same is taken from the Oriental collections of Assemanus.

Metropolitans formerly subject to the Patriarch of the Nestorians.\*

1. Metropolitan of Elam, residing at Gandisapor, a city of Chusistan.
2. Metropolitan of Nisibin, Nesib or Soba in Mesopotamia.
3. Metropolitan of Perath-mesin, or Bassora.
4. Metropolitan of Adjaben and Mosul.
5. Metropolitan of Beth-germa (Begerma, or Beth-selucia) and Carach.
6. Metropolitan of Halavan or Halach, a city on the confines of Media.
7. Metropolitan of Persia.
8. Metropolitan of Mara in Chorasán.
9. Metropolitan of Hara in Camboja.
10. Metropolitan of Arabia.
11. Metropolitan of China.
12. Metropolitan of India.
13. Metropolitan of Armenia.
14. Metropolitan of Syria and Damascus.
15. Metropolitan of Cardo, or Adorbegen.
16. Metropolitan of Raja and Tarbistan, on the shores of the Caspian Sea.
17. Metropolitan of Dailem.
18. Metropolitan of Samarkand and Mavaralnahar.
19. Metropolitan of Cashgar and Turkestan.
20. Metropolitan of Balach and Tocharestan.
21. Metropolitan of Segestan.
22. Metropolitan of Hamadan.
23. Metropolitan of Chantelek.
24. Metropolitan of Tanchet or Tanguth, a country of Great Tartary.
25. Metropolitan of Chasemgar and Nuachet.

To the foregoing list of the Oriental Metropolitans, there is also another list of Episcopal seats, formerly subject to the See of Antioch, shewing that both east and west the ecclesiastical jurisdiction of the Syrian Church did widely extend about A. D. 1000, which list was taken by William an Englishman, and first prior of the Canons regular of the Church of the Holy Sepulchre at Jerusalem, afterwards made Archbishop of Tyre. I shall only insert the names of the respective seats, with the number of Bishopricks depending on each, and those who are curious for the particulars, I refer to the author from whence the said list is taken.

\* The Nestorian Christians of the Syrian name are not to be confounded with the Greek Nestorians, as they too generally are; for although both have one common tenet respecting the *one nature* of Jesus Christ, yet in other things they materially differ; and even in the article, of the *one nature* of Christ, they have a partial difference; so that the Nestorian name is the unhappy brand applied to a great mass of Christians of those times. It is true, indeed, that the Syrian Nestorians hold with the one nature; yet it is so qualified, that they consider the nature of the humanity absorbed in the glory of the divinity; nor do they differ in faith from the Athanasians on this head, when properly understood. As for the Greek Nestorians, see their doctrine, under the name of *Nestorian*, in Theological Dictionaries, and other books of all Religions.

List of Churches, or Archiepiscopal Seats, formerly depending on the Patriarch of Antioch:—

1. Tyre, having XIV Bishopricks.
2. Tarsus, having V Bishopricks.
3. Edessa, having X Bishopricks.
4. Apamia, having VII Bishopricks.
5. Hierapolis, having VIII Bishopricks.
6. Bostra, having XIX Bishopricks.
7. Anerverza, having IX Bishopricks.
8. Seleucia, having XXIV Bishopricks.
9. Damascus, having XI Bishopricks.
10. Amida, having VII Bishopricks.
11. Sergiopolis, having IV Bishopricks.
12. Theodosiopolis, having VII Bishopricks.
13. Emissa, having IV Bishopricks. Besides which are reckoned VIII independent Metropolitans, and XIII Archbishops.

Marcus Paulus, who lived some years in Tartary, mentions the Christians in those parts as quoted by Brerewood. "The Nestorians inhabit a great part of the Orient, for besides the countries of Babylon, and Assyria, and Mesopotamia, and Parthia, and Media, wherein very many of them are found; that sect is spread and scattered far and wide in the East, both northerly to Cathay, and southerly to India" so that in Marcus Paulus, his history of the East region, and in others, we find mention of them, and of no sect of Christians but them in very many parts and provinces of Tartary. As namely in (1.) Cassar. (2.) Samarchand. (3.) Carcham. (4.) Chinchintalas. (5.) Tanguth. (6.) Suchir. (7.) Ergimul. (8.) Tenduch. (9.) Caraim. (10.) Mangi, &c.

Marcus Paulus relates, that, "in Tenduch were many cities and camp-towns, where formerly the so called Presbyter John had his residence, but afterwards that province became tributary to the great Cham, having a king of the family of that name: \* and although there are there some idolaters and Mahometans, yet the greater

\* About A. D. 1253, William de Rubrique was sent by Ludovicus IX. king of the Galls, to the Great Cham of Tartary; who relates, that at the time the Galls took Antioch, a certain one named Con Can held dominion in Kara Kithay, and adjacent regions to the north, whence the Turks emerged. In the same Kara Kithay, a certain Nestorian, named Opilo, was a mighty prince of the people of Yayman, and after the death of Con Can he invaded the kingdom of Kithay, called John by the Nestorians, of whose greatness many fabulous things have been narrated, whence all those fables about Presbyter John have originated amongst the Europeans. He had a brother named Unt, who dwelt beyond the mountains of Kara Kithay, three days' journey northward from his brother: his subjects were called Crits or Mirkits, and were Nestorians; his city was called Caraca: but he departed from Christ to idols, and succeeded his brother John, who died without issue, and took the name of Chan, &c. But the learned Hyde, from the relation of Paul the Venetian, who penetrated into those regions, plainly shews from his book, *Lib. I. cap. li. lii.* that he who is called Unt, or more properly *Unchn*, was the real John, vulgarly and improperly called *Presbyter* and *Prester John*: but in the Tartar language, *Prestar Ghan*. *Vid. Hyde's Note, Itinera Mundi. Cap. xxv. pag. 153.*

part of them hold the Christian Faith, and these Christians have the chief places in the province." Lib. I. cap. lxiv. Aghens brought the Gospel into these parts, called *Gog* and *Magog*, but by the Tartar nations *Jagog* and *Magog*, also *Lug* and *Mongug*. Vid. *Kircheri Prodrumus*, cap. iv. p. 91.

Comestabularius, an Armenian, who, about the year 1248, wrote a letter to the king of Cyprus, concerning the Christians of Tanguth, says, "This is the country out of which came the three kings to Bethlehem to adore Christ; and the people of this country are Christians. I myself have been in their churches and seen paintings of Jesus Christ, and of the three kings; one presenting the gold, a second the frankincense, and the third the myrrh. Through these three kings they had the knowledge of the faith of Christ, and through them the Cham and all his people were made Christians. When they go to salute the great Cham, they first enter the church, and salute the Lord Jesus Christ, and then go to salute the Cham. We found also many Christians dispersed through the east country, and many goodly churches, lofty and ancient, which had been despoiled by the Tartars. The Christians of the country, when they come into the presence of the Cham, who now reigns, he receives them with the greatest honour, uses them liberally, and suffers none to annoy them. And though by reason of their sins, Christ hath none to preach his name in those regions, yet he himself preacheth for himself, and declareth it by his own most holy virtues in such manner that the nations of those countries believe in Christ."

Marus Sobensis writes, that "Aghens illuminated with the Faith Gebal and Huz, and the coasts of Sindia, and the adjacent countries as far as Gog and Magog." Ebedjesus says, "All Persia, all parts of Assyria and Armenia, and Media, and the regions about Babylon, Huz, and Gala, to the confines of India, as far as Gog and Magog, received the priesthood from Aghens, the silk-weaver, and disciple of the apostle Addeus."

Magog was one of the sons of Japheth, (Gen. ch. x.) his land and people were also called Gog, and his seat was in the northern parts of Asia. Ezek. ch. xxxvii. He is called the chief Prince of Meshech and Tubal, names implying drawers of the bow, and leading cattle, so justly descriptive of the hordes in Tartary: they are also described as warriors, and famous horsemen. Ibid. ver. 15. The Togarmahs, or western Tartars, were famous for breeding horses in Ezekiel's time, as they are to this day; they supplied the markets of Syria and

Palestine with horses and mules. Ezek. xvii. 14. There can be no doubt of the identity of these people, and that by Gog and Magog, we may understand the whole of the Tartar nations.

As for the decline of Christianity in the whole of Asia, the continuance of heathen and idolatrous practices, and the progress of Mohamadanism among them, the reason is evident to all who have the least knowledge of those countries: even what is said above, of their churches without priests, is enough to convince any one who credits that report, that whatever was the state of Christianity formerly in those parts, the want of Christian priests has been the ruin of religion there, as in other countries, especially Persia and India, as hath been already remarked above. To complete the ruin, revolt and war desolated those countries, and left them an easy prey to the Mohamadan conquerors, under Ghengis Khân, in the twelfth century, since which period Islamism has greatly spread in all Tartary.

The destruction, and almost extermination, of so many Christian churches in the East, must be looked for in the histories of those nations, and the wars and revolutions which caused such a fatal overthrow. The spirit of war against the Christian powers of Asia and Africa, which, within a century after the death of Mohammed, began to shew itself in enterprises on other countries, already strengthened by the reduction of all Arabia, first discovered itself in the exhortations of Abubekar and his followers, by a general incitement to a holy expedition against Syria, to wrest from the Christians that fine and populous country; and such was their success, that in a short time they carried the religion of Mohammed from Arabia to Syria and Persia, and by their subsequent conquests all the towns of Syria and Persia possessed by the Christians, became subject to the Turkish dominion. Temur, called Tamerlane, who in 1370 began to spread his conquests over a great part of Asia, Tartary, Persia, Syria, and Egypt, gathered immense treasures. He sent from Damascus eight thousand camels, laden with the spoils of that city, at one time; and is said to have conquered more kingdoms in the space of thirty-five years, than the old Romans did in eight hundred years. He carried his victories to Babylon, Mesopotamia, Syria, Persia, Parthia, Egypt, India, and China; and boasted of having subdued three parts of the world. He had his palace at Samarchand, where he celebrated his victories, blended with the Scythian festivities of Attila and Ghengis, and those of the Ottoman court. Ghengis ravaged all the eastern Asia, making conquests in China, Transoxania, Syria, Asia Minor, Siberia, Kara,

&c. Ghengis Khân and Timour were the scourge of every Christian and Mohanmedan state which invited or resisted their ambition; the Christians of those unhappy countries visited by their victorious sword, were scarcely allowed a choice offered them by the Koran, of tribute, or of death.

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ART. II. *Biography and Obituary, with notices of the late Mrs. Pohlman, Mrs. Doty and Mrs. Stronack of Amoy, of Mrs. Fairbrother of Shangkai, and Mrs. Hobson of Hongkong.*

(In our number for January was given a list of the Protestant missionaries to the Chinese, but it was confessedly incomplete. We should be glad to see a full list, and think that most of our readers would also like to have some notices of all those who have been engaged in the honorable service of giving a knowledge of true religion to the Chinese. Had we at hand short biographical notices of those who have died in this service, we should be glad, now and then, to diversify and enrich the pages of the Repository with such papers. Our views, regarding this matter, quite coincide with those of the writer of the following remarks, which we borrow from the second volume of the Indo-Chinese Gleaner: see page 94. They were written, we believe, by Dr. Morrison, and are very characteristic of his style and manner of writing. In the Gleaner they served as an introduction to an Obituary of the late Mrs. Dr. Milne of Malacca—which we may by and by transfer to our own pages.)

BIOGRAPHY, every one acknowledges to be a highly interesting and useful species of reading, when it records a life full of incidents, or virtues of an extraordinary kind, or the great actions of persons distinguished, either by the obscurity of their birth, or by the elevation of their rank. We also gladly admit the truth of this remark; but we hesitate to subscribe in full to the inference which is often drawn from it, viz. that biography is insipid and useless, when it narrates the principles, conduct, and death of those who moved only in a common sphere, whose talents never rose above mediocrity, and whose life was marked by no unusual vicissitudes. No; we believe that the real benefit to mankind, from the relation of that which is extraordinary in the lives of great and even good men, is exceedingly small. The faithful and modest exhibition of the Christian character embodied, and of the virtues requisite in our every day's duties and trials, and of those tempers which constitute the charm of the conjugal state or the oracles of human life,—is of vastly more benefit for the instruction of readers in general, than the memoirs of an Alexander, a Cleopatra, a Pascal, or a Brainard. And the reason is

obvious—things in themselves extraordinary—or common things carried to an extraordinary degree,—equally cease to be fit models for general imitation. They are considered impossible to the greater part, and perhaps unnecessary to all; hence, except in a very few minds, formed by nature for unusual exploits, they merely excite a temporary astonishment, but produce no practical impression. That which is common, being within every one's reach, and suitable to the condition of most persons, cannot be so easily evaded—convictions are more easily fixed on the mind—and, by the biography of a consistent, though ordinary Christian, the forgetful children of men are put in mind of duties which conscience feels binding; of afflictions which are their common inheritance; and of death to whose gates every passing hour brings them nearer. Let not the reader conclude from this, that we consider extraordinary characters as unfit subjects for biography—no: but that there is often much in the lives of ordinary persons, worthy of being held up to the imitation of others who are similarly situated.

Were it the sole object of biography to preserve from oblivion the genealogy of families, the distinctions of rank, the names and abode of individuals, the eulogies of endeared relatives, the tears of mourners, the apostrophes of eloquence, the epitaphs of tombstones, or the desolate state of survivors,—were these the sole objects of biography, we should never dip a pen in ink to compile them. For, while we believe that a little of these gives an interest even to Christian biography, and helps to fix it more easily on the memory, we are also assured that it has a nobler aim—to make men wise, and good, and happy. The moment the biographer loses sight of these ends, and suffers his pen to run wild in the unqualified praises of the dead, he perverts his talents, and defeats his proper object. Forgetting, as much as the nature of this class of writing will allow, the person of the individual, he should fix on those parts of the life and character which are most pregnant with instruction and which furnish, by natural and unforced inference, the most useful lessons to the living.

Among the readers of every periodical publication, there are various classes—some who love religious biography; some who sneer at it; and others who care nothing about the matter. Though very imperfect, it will generally be acceptable and edifying to the first class; to the second, however well written it may chance to be, it will furnish matter for jocular remark and laughter; by the third, it will perhaps be read, and perhaps not. The aversion of some to religious biography, particularly to obituaries, arises, it is to be feared, from a

secret aversion to religion itself. Christian obituaries present to their view subjects for which they have no relish; and excite apprehensions about a future world, which they know not how to calm: Christian obituaries lead them into the chambers of the sick, and call them to listen to the dying counsels of those who are taking their leave of terrestrial things; of those to whom the once glowing charms of youth, beauty, riches and honor,—are for ever become insipid; of those to whose view a life prolonged (were it possible) through as many ages as the world has existed, and its every year, month, day and hour well spent,—would seem scarcely enough to furnish an adequate preparation for that interminable portion of human existence which lies beyond the grave! To the irreligious mind, scenes and subjects of so serious a stamp, cannot be welcome. Can those whose constant aim seems to be, to put death and the grave, and the resurrection, and the judgment, and eternity, as far from their thoughts as possible, feel pleasure in being brought into so close a contact with those dreaded though unavoidable scenes?

It has been frequently remarked, that Christian truth is never more lovely and instructive in the estimation of the wise and good, than when it appears embodied, living, and acting in the conduct of its friends: perhaps the very reverse of this is the case with those of whom we now speak. While religion rests quietly in the Bible, and the Prayer Book, or confines herself within the walls of the church, making only her weekly demands for an hour to prayers on the Sabbath,—her claims are bearable with a large proportion of her nominal adherents; (though even these moderate claims are quite intolerable to not a few;) but when she takes up her abode in the heart, influences the actions, moulds the character, regulates the family, and at last pours her celestial balm into the heart of some dying person, known to them,—then her requirements are considered exorbitant—her pretensions, hypocrisy—her friends, self-righteous pharisees—her consolations, enthusiasm—and the writers of Christian biography, are stigmatized as a mean or a deluded set of men, determined at all events to canonize a father, a mother, a wife, or friend;—and who will not scruple to give an honorable place in saintly calendar, even to cobblers, black-smiths, and maid-servants! Such are the views of some on this subject. Perhaps, however, could we follow them to their solitude, after they have been entertaining their gay and thoughtless associates with such remarks, and did we understand the language of sighs, we should not unfrequently hear secret approbation of the individuals with whose history they have been amusing the

company, and many a silent wish to die as they died. Happy for them, would they but listen to the noiseless lectures of wisdom, which she delivers in retirement!

Well written biography proves commonly more instructive to survivors and the friends of the deceased, than the same length of a sermon or essay. The reason, we apprehend, is not because it really contains more instructive matter than is generally combined in an equal number of the pages of a sermon or essay; but because by sketching the early character, the domestic circumstances, the public life, and the last moments of some endeared friend, it raises most vivid and powerful associations in the mind, by that innate power which the human soul possesses of identifying herself, (if we may so speak) with the things and occurrences related: thus we see when, where, how, and by whom those virtues held up for imitation, were displayed; and being interwoven in the actual history of a friend, they take a much more powerful hold on our remembrance than if delivered abstractly, though set forth in the most glowing language. Moreover, having been practiced by persons in circumstances nearly similar to our own, they appear practicable to us also; and we feel condemned if we do not make the attempt. We feel that we are also subject to affliction and death. We are, if not furnished with new subjects of knowledge, put in mind of important things which the hurry of the world had jostled out of thought. We trace the steps of the consistent Christian in the time of his repentance, and learn how the penitent feels. We enter his domestic circle, and learn how to bring up our children. We follow him to his employment, and learn to manage our affairs with discretion. We see his errors, imperfections, and foibles; and learn to take heed to ourselves. We attend him in his afflictions, and learn patience. We follow him through life; and we feel ashamed. We behold him die; and we are filled with salutary fear, or cheering hope. These are some of the advantages that result to the pious readers of biography and obituary in general; and to persons of nearly the same age, and placed in the same domestic relations, the instructions imparted have a peculiar suitableness. They come home with more force to the heart. In how many instances has the religious history of a young person, been the means of rousing the attention of juvenile readers, to the importance of eternal things! How frequently have mothers been excited to a due care to their household, and a proper concern for their children's best interests, by perusing the history of some pious mother, who is now gone the way of all the earth? The dying



counsels of Christians, tend not only to edify their own families, but others also. Our dormant souls need sometimes to be quickened, and our general belief, that life is short, requires to be made operative. The views we obtain through the medium of persons in the closing scene of life, powerfully tend to direct our thoughts to that period, when our own lives also shall close, and to stir us up to make timely preparation.

The longest life, is but a short preface to eternity: The belief of this, invests every hour of the former with an indescribable importance; while it presses the unchanging realities of the latter upon our most serious consideration. Death opens the passage of human beings from time to eternity. To see, in as far as surviving mortals can, how their fellow-creatures conduct themselves on this passage—what their fears—what their hopes—what their joys—what their regrets—what their ideas of both worlds are, will generally furnish important lessons to those who must shortly pass the same way. This gives a peculiar importance to obituary. We would not lay undue stress on the dying words and penitent confessions of those who have unhappily spent their days in immorality and vice; nor do we think they ought ever to be recorded merely for the sake of preserving them from oblivion. But when we think of the good which they are sometimes calculated to do to the living, (putting the state of the dead out of the question,) especially to relatives and acquaintances, we cannot but consider the practice of occasionally inserting obituaries in periodical works, as upon the whole a very useful one. This explicit statement of our opinion will, we trust, be considered a sufficient apology to our readers, for our imitating a practice of which we think there are so just reasons to approve.

When the editors of a periodical work are called to this melancholy labor, by the death of persons within their own immediate circle, it will be difficult for them to escape the charge of partiality from the fastidious. It will perhaps be said: "they will doubtless try to secure an honorable niche for their relatives, and the members of their own society, and their fellow-laborers, &c." To which surmise it may be replied: that, in the cases supposed, it is perhaps nearly as difficult for the writers to be perfectly impartial, as it is for the reader, not to suspect them of partiality, if it is known that they were related to or connected with the deceased. To remove every objection would be endless. To lay but little stress on the notoriety which the press gives to the names of individuals; to be sparing in those fulsome eulogies which often render biography and obituary so disgust-

ing; and to exhibit, as above noticed, such parts of the life and character as are fullest of instruction, and best adapted for edification, —these are the best means of rendering the charge of partiality, groundless, and we may add also, of rendering biography and obituary worth the reading.

The death of an individual, compared with some grand event affecting at once the whole social system, seems no great matter—little more than as the dropping of an autumnal leaf from the trees of the forest, on the boughs of which myriads more hang, ready to fall in quick succession, by the next wind that sweeps across the desert. Yet to the individual himself, death is big with consequences. It closes the 'drama of life;' it opens his eyes on a world of realities; it removes him from all that is visible, sensible, and tangible; it fixes him in a state of spiritual existence, where objects are perhaps no longer measured by their length, breadth, or height, or time calculated by days, years and ages; it finishes the term of his probation, and settles him either in heaven or in hell!

Death, thus awfully important to the person who falls by its resistless shafts, has also a certain aspect towards surviving friends—its electric blow is felt through all the domestic and social circle. When death cuts down one who stands alone, without those relative ties from which most of the endearments, and many of the sorrows of life, spring—the event may be said to affect an individual only. There are no surviving parents to suffer by the loss—no brother or sister to weep in sorrow over the grave—no children to feel the want of parental guardianship—no near relatives left without any source of dependence. In this case the work of dying is, humanly speaking, much lighter.

How widely different is the case, when death steps into the family circle, and carries off one of its more important branches—or one who, by a distinguished course of beneficent actions, had become a father or mother to the indigent! How many hearts are pierced with grief! How many are, by the fall of such a person, shaken over the grave, if not cast into it!

*Females* are the life of society: a prudent and virtuous woman, who is also a wife and a mother, gives a zest to every domestic enjoyment, and imparts a charm to life itself. She increases the virtue, the comfort, and the respectability of the family. She is tenderly loved at home—greatly respected abroad. The general tenor of her conduct, fixes her more deeply in the affections of her nearest friends—renders her life almost necessary to the existence of the family—

and her early removal from the world, a subject of most earnest deprecation. Suppose such a one cut off in the midst of her days. She has but just seen enough of her children to feel the cords of maternal affection firmly twine around the heart. Ten thousand anxieties about her sons and daughters—about their education—virtue—comfort—and eternal felicity,—have often swelled her maternal breast, pressed the flowing tears from her eyes and drawn the agonizing supplication from her heart. She must die; and the affecting scene approaches. Looking round on her dear little ones, her pale and languid eye speaks volumes. (Reader, can you form an idea of the state of his mind, who must now take his leave of such a companion!) They come, or are carried to her bed-side, there to receive her dying blessing. Inconscious, however, through extreme infancy, of the nature of the event which is about to deprive them of a mother's care, they not only cannot mingle their tears with those of their father; but even play about the expiring parent's bed; and when her breath is departed, carry the news from room to room with an air of childish amusement; yea, and shortly after talk of Mamma's clothes, &c., as destined for their ornament in riper years! A character more amiable, a death more affecting, can hardly be conceived: Such was the character—such the dying circumstances of the individual whose memoir is here subjoined.

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Thus wrote Dr. Morrison in 1819; the memoir of Mrs. Milne we must defer for the present, but hope to give it in a future number, while we subjoin in its place some brief notices of others, who have more recently deceased.

No. 1.

The following letter dated Amoy September 30th, 1845, was addressed to the Rev. Dr. DeWitt, New York, U. S. A.

*“Rev. and Dear Sir,—*Death has visited us, and the remains of one of our little number was last evening committed to the silent tomb. Dear sister Pohlman is no longer a pilgrim with us, but an inhabitant of heaven; no longer a mourner in this vale of sorrow and tears, but a glorified spirit before the throne of God, and rejoicing in being with and like Jesus. This, to you, we know will come most unexpected and sad tidings. We too have been taken by surprise. Death has come upon us as a thief in the night, and borne off his victim. Mrs. Pohlman was confined on Sabbath morning, the 21st ult., of a daughter. At the time, all things were favorable. Her labor was of short duration, and in no respect was there any thing unusual. But on the 22d, she was very nervous, had obtained no sleep, and during the day had fainting fits. After this she continued to sink away, and though there were

no alarming symptoms, and the physicians, (Dr. Cumming of the Mission, and Dr. Winchester of the British Consulate,) did not seem to have apprehended any decided danger, yet under all their prescriptions and medical applications, she did not rally. There had been febrile action, but on the morning of the 29th, the physicians thought all symptoms favorable. In the afternoon, at five o'clock, a change came over the sufferer, and it was soon evident that death was near. She lingered until the morning of yesterday, Sept. 30th, three o'clock A. M., when she breathed her soul away, we have every comforting reason to believe, into the bosom of Jesus. Her grave, and that of her little son, buried only about two months since, now form one—and the mother and child sleep side by side, waiting a glorious resurrection. Our afflicted, brother is comforted in feeling that it is the Lord, and that He can and does sustain.

“It is with us, dear brother, a truly dark and sorrowful time. What the Lord intends to do with us, we know not, but we do know—and thanks for his rich grace—I never have enjoyed a deeper, heartfelt conviction, a soul-calming realization, that what He does, and all he can do, is and will be nothing but right—for the best.

“My own wife is lying almost as helpless as an infant, on a bed of sickness, and I fear, it must prove of death. She has been ill of diarrhoea and constant indigestion for two and a half months. The opinion of the physicians now is, that there can be no recovery here, and we have decided, with all possible speed, to be away from this, and, according to the doctors and all our brethren's advice, on our way to America. But I now very much apprehend that my own dear wife will soon be with our departed sister. We have no prospect of getting from this, much, if any, short of a month. The Lord reigns—yes, Jesus reigns—and shall we not rejoice? We feel that all is darkness and desolation around us, but “unto the upright ariseth light in darkness,” and Jesus feels a deeper—yes, an infinitely deeper interest, in his cause and glory, and for the salvation of the heathen, than we can. Shall we not commit all to Him, and lie sweetly passive in His hand? Not our, but His will be done, is I do feel, the prevailing, almost only desire, of my heart. Your brother in gospel bonds.

E. DOTY.

#### No. 2.

This, dated Oct. 8th 1845, was addressed to the same Gentleman.

“*Rev. and Dear Brother,*—It is only a few days since my associate in labor and in suffering, had a sad duty to perform for me, which I have now to perform for him. Truly the hand of the Lord is heavily upon us. A new thing has happened to us, though it is no new thing in the earth. We know that the same God reigns, and the same event happens to all. Our dear sister Doty lingered with us until Sabbath morning, the 5th inst., when her happy spirit was released from its clayey tabernacle, to join the blood-washed throng in heaven. I need not say that we are in deep affliction. Once, again, and still again, within a short time, has God spoken to us. The first victim was a fond son of two years, who came forth like a flower, and

was out down as with a stroke; then followed the beloved mother and wife, in the bloom of health, and the vigor of life—fleeing away like a shadow; and now we have to record the departure of the friend and sister of the latter, who was associated with her for years, in labors of love—in life and in death not far separated. Last Sabbath they together entered upon their first Sabbath in heaven—that eternal Sabbathism of rest which remains for the people of God; where they “shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

“Mrs. Doty was the daughter of Mr. Hezekiah Ackley, of the county of Litchfield, Conn. She was early impressed with divine things, and at the age of thirteen, made a public profession of faith in Christ. In June, 1836, she had the desire of her heart, in being permitted to leave home, and kindred and friends, for Christ’s sake and the gospel’s. She was one of the first band of missionaries, who went out from the Reformed Dutch Church, to establish a mission in Netherland’s India. When the five ports were opened in China, she removed to Amoy. In about fifteen months after arrival at this new field, where the prospects are bright, and brightening, she has fallen at her post. Her health was never very vigorous, and her decline was gradual. About midsummer she began to fail, and had a deep impression on her mind that as God had suddenly, last summer, taken to himself a beloved son, so he would come for her this season. In all her sickness she cheerfully submitted to the will of God concerning her. All was done for her recovery that could be done. Besides our friend Doctor Cumming, Doctor Winchester, of the British Consulate at this port, was called in. The result of the consultation was, that the only hope of her restoration, was an immediate return to her native land. This step was determined on, but before it could be carried into effect, she was removed to another, and a better land, were the inhabitant shall not say, “I am sick.” Mrs. Doty, was in her 39th year, and has left two young daughters.

“That God, whom she had chosen in early life, did not forsake her in the trying hour of her dissolution. In view of death, she was calm and composed. She had a well grounded hope of a glorious immortality, and was enabled to give her dying testimony to the faithfulness of Jesus. No doubts harassed her mind. Her experience was not extatic, yet had she clear, decided, happy views, of the land that is afar off, and could say with all the heart, “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff shall comfort me.”

“Her funeral took place on Monday, the 6th, with appropriate exercises at the house and the grave by Mr. Lloyd, and myself. She was buried in the Missionary’s burying ground, Kolongsu, near Mrs. Boone, and that sister who, five days previous, preceded her to glory—and by the side of her only son, Ferris—there to await the resurrection morn, when all, we confidently expect, shall arise to everlasting life and glory.

"They sleep in Jesus, and are blest,  
How sweet their slumbers are ;  
From suffering and from sin released,  
And freed from every care."

"And now what, shall we say? We feel that these are the chastenings of a kind Father. They are for our good. They are designed to draw us to himself—to drive us away from our poor, half-hearted services, to pure, holy and acceptable offerings in righteousness. Oh, these dark and deep waters, they must be waded through, in order that we may be cleansed, purified, and made meet for the Master's service. We do not murmur. No; by God's grace, we can bow in sweet submission. We kiss the rod, and Him who has appointed it. 'Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.'

"Brother Doty is now considering the question of an immediate return to America, with our poor motherless children. These loved ones are now at such an age as to require the most constant and assiduous attention. If they remain here, they will be neglected, their education will be but partially attended to, and they will prove a hindrance to us in the great work we have to do among the heathen. It seems the part of wisdom to send them at once, where they can be watched over, and trained up for society and usefulness.

"The field here seems to be rapidly whitening unto the harvest. How painful, just at this time, to have our number lessened! To the eye of sense, all is dark; but to the eye of faith, all is bright and cheering. God can easily raise up his own instruments. What though two of us are sitting in the weeds of widowhood; what though five children are thrown upon the world without a mother's care? God is on the throne. He can cause more souls to be saved by the death of our dear partners, than by their lives. He will take care of the orphan and the stranger. "Blessed be his holy name for ever; and let the whole earth be filled with his glory." We ask a renewed interest in your prayers to God for us, and as many laborers as you can send.

"Yours, in sorrow, as in joy, W. J. PORTMAN."

The following brief notice of Mrs. John Stronach is from the pen of the Rev Dr. Legge, who was a fellow passenger with her from Hongkong, and must have been written about two years ago.

No. 3.

"You are aware that she embarked with her four children in company with us on board the Duke of Portland, on the 19th November, 1845, hoping that a visit to her native land would restore her to the enjoyment of health, and enable her soon to rejoin her husband in his important sphere of labour. It seemed good, however, to the Supreme Disposer of all events that her hopes should not be realised. The long sickness and many privations, which she had endured in the missionary field, had exhausted the energies of her constitution. She was not privileged to behold again the shores, which, nearly ten years before, she had left on her mission of love to the heathen. On the 7th of March, more than a month before the conclusion

of the voyage, her life on earth terminated, and she entered into the joy of her Lord. There was much in her circumstances to depress her mind. Separated from her devoted husband, suffering from disease in various forms, called to resign the guardianship of her dear children,—she felt that all these things were against her, but underneath her were the everlasting arms and she possessed her soul in peace.”

Mrs. Fairbrother had been in China only a few months, and had suffered much on her outward voyage. The following paragraphs are from a letter addressed to the Directors of the London Missionary Society, written by Mr. Fairbrother.

No. 4.

“I have to communicate the melancholy intelligence of the decease of my dear wife. When we arrived here, she was weak from the excitement produced by the constantly varying and trying circumstances in which we had been placed; but I indulged the hope that a temperate and perfect rest would restore her to health. About a fortnight after we landed she had an attack of diarrhœa; but then I had no serious apprehensions of any danger. She was much better, though she had not recovered her usual strength, when the disease returned with increased violence. It continued several days, and she expired on the evening of September 18th 1845.

“For several years she had indulged the hope of carrying the Gospel to the Heathen, and lived to reach her destination, but died before entering upon her work.

“Her piety was unobtrusive and sincere; the best evidence of it is in the sacrifice she made, and the holiness and consistency of her life. Though we could not hold intercourse with her during the hours which preceded her death, yet we doubt not her end was peace: her countenance indicated a composed and happy state of mind.

“I abstain from saying anything about my own feelings. You will feel certain that I am almost overwhelmed with sorrow, yet a divine power sustains me to a degree which I could not have anticipated. The thought of her happiness, and knowing that it was the will of God, forbid me to murmur, and the hope of re-union in happier circumstances supports my mind in my desolate condition. It remains my duty to “follow them who through faith and patience inherit the promises;” doing the will of God, and waiting, with cheerfulness and resignation to the divine will, the time of my great change, when, like the dear now sainted partner of my every enjoyment and every sorrow, I shall find that ‘to die is gain.’”

The following paragraph is from a note to the same Directors, written by Dr. Hobson, Dec. 24th, 1845. Dr. and Mrs. Hobson left the Chinese waters on the 23d of July.

No. 5.

It is my painful duty to announce to you the death of my dear wife, on the morning of the 22d inst., at 4 o'clock, when anchored, after heavy weather,

off Cugeness, a little south of Dover. The object of the voyage has entirely failed, and our most sanguine expectations have been disappointed. Fever, chiefly in an intermittent form, continued unabated and unsubdued till within a few days of our reaching England; it was then succeeded, as I always feared it would be, by diarrhoea, which, with the previous debility and emaciation, soon terminated her existence on earth. It seems mysterious that, when on the point of accomplishing our voyage, having sailed upon the mighty deep for nearly five months, a distance of 17,000 miles, our native shores just in sight, her spirit should be then summoned to its heavenly rest. But it was the Lord's will, and what He doeth must be right. Her end was peaceful and calm, She died in faith, resting on the promises, and was content to die. I am thankful in being able to commit her mortal remains to the earth, and surrounded by my friends to bury my dead, with the sure and certain hope of its resurrection in place that she desired."

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ART. III. *The Opium Trade: increased production of opium: transit duty on Malwa; remarks on the character of the traffic, by a Resident.*

On what we suppose is good authority, it is said that the production of Malwa opium this year will amount to 30,000 chests; and the transit duty, from and after the 1st of July next, will be on it 400 Rupees per chest—giving the government an annual revenue of 1,200,000 rupees. The product on the other side of India will hardly be less in quantity or yield less in revenue. Nearly all this—fifty-five or sixty thousand chests, will find its way to the markets of China, where it is sold and bought *nominally* as a contraband article, and usually commanding ready money—say 60,000 chests at \$600 per chest (more or less)—\$36,000,000.

We have been asked to give our opinion on the propriety, or otherwise, of its being legalized. Considering the question in all its bearings—political, commercial, and moral—it is not easy to give an opinion. Excepting as a medicine, we consider the use of opium as highly injurious, and always to be deprecated. As its traffic is contraband, forbidden by the laws and statutes of the empire, it too is to be deprecated. But is the article, *de facto*, contraband in China? Since Lin's discomfiture the law has been a dead letter. Without legal forms, the article is *dutiable*—and the duties are levied in a manner the worst possible and in the highest degree injurious. Let the *cultivation* of the drug, the *traffic* in it, and the *use* thereof—so far as they minister to evil—be abandoned. Though we cannot, (at least for the present,) give our opinion in favor of legalization, still we are not prepared to say that, if the traffic were legalized, its evils, and the evils flowing from the use of the drug, would be augmented.



One thing is clear to us—the whole subject is worthy of the most careful discussion in all its bearings; and we invite our readers to take it up, and put the whole question in its true light. The conditions of the premium, for which “A Resident” inquires, will be found on page 573. vol. vol. V. The following are his remarks addressed to the Editor of the Repository.

Dear Sir,—Seeing some remarks in your late periodical on the opium trade, in which almost the whole mercantile community here is concerned, I as one of its members do not consider a few observations on the character of our pursuits out of season at present, being not indifferent about the iniquities of this nefarious traffic so justly condemned; and I think it culpable to preserve silence, considering my duties towards my God, my fellowmen and myself.

Commerce is acknowledged by many to be an enlightened and honorable pursuit, and the precursor of light and civilization to the distant parts of the globe. An honest merchant possesses the means of doing good to mankind far superior to those of the men of any other profession. Placed by Divine Providence between the cultivators and manufacturers in one country, and the consumers in the other, employing many thousands of beings in the transport of his merchandise, what a wide field lies before him for benevolence and charity. Being accountable to the one only omniscient and all powerful Master, how does he stand envied by the political, literary, and other classes, whose masters are so zealous as to require the whole man for a very sparing remuneration, making them dependent upon and subservient to mortals like themselves for reward and success in life. Independence! the greatest of blessings, is enjoyed by no class of people so purely as by merchants whether rich or poor. Governments are employed by them to look after their property and persons by land and sea, for which they are liberally paid and supported. Scientific societies are formed to explore unfrequented countries and to navigate the remotest corners of the sea, to open the bowels of the earth, and to seek the bottom of the deep, clearing ways and preparing new resources for mercantile enterprize. What class of people is so well paid for an easy service as that of merchants whose mere command is sufficient to ensure success in trade, “where money breeds money.” This is perhaps the season of spring and summer of the outward voyage; and had not our mercantile weather been so precarious as to have an untimely autumn and a severe winter in the duties of the homeward voyage, we should have had members who by their example could have shed lustre on our profession. Every

country is delighted to draw merchants to its shore, as the messengers of peace and comfort; and why China groans and sorrows for its commercial intercourse with foreigners, is a problem painful to be solved. In vain we go to the beautiful Flower Gardens to bring comfort to the soul disturbed by this heart-aching question, but the opening of the numerous blossoms of spring and the amiable faces of youthful children dressed in costly silks of variegated hues can impart to us no joy. "O conscience, thou mighty tribunal in our intellectual circle, thou first tribunal in the moral empire of the world, thou art at once the effect and the certain proof of the existence of a God." We are not all opium merchants, but alas—

"————— all are men,  
 Condemned alike to groan,  
 The tender for another's pain,  
 The unfeeling for his own.

Previous to our leaving home we had no idea of our predecessors being so cruel as to have thus bestowed our path with thorns so as to prevent our reaping any harvest in this distant country to which we so eagerly traveled for honorable commerce. "But honesty the best policy" seems the golden rule in all parts of the world, with the exception perhaps of Old China, on which we have brought sorrow in its dotage. England, proud of her valor, supports the folly of her children in corrupting the morals of the sons of Han, assisting them to break the laws of their government, quickly forgetting the fate of her enemies, who excited her own children against the mother country. It is true that God may not always give victory to the strong and the race to the swift. Mighty kingdoms, exercising their dominions far and wide are now no more, because they abused the power vested in them by the Almighty.

Where there is a will there is always a way to do, and if our fathers have allowed the opium question to pass unnoticed, it is absurd that it should remain so in such an enlightened age as this; and I hope your correspondents have not appealed in vain to the benevolent public, and particularly to that respectable body the Chamber of Commerce, to get redress for this horrid wrong; for if to do were as easy as to know what were good chapels would have been churches, and poor men's cottages prince's palaces.

I have given only one side of the character of a mercantile life, which might be justly called partial by some whose conscientious scruples have prevented them from entering it, did I not take it for granted that the other side will be fully understood by its true touch-

stone, the present opium discussion.—If the premium of £100, left with the Society for the Diffusion of Useful Knowledge, remains unappropriated, the best way of using it will be to collect and publish all that has been said about the opium trade, in one volume, as a seasonable guide to young merchants coming out to China. If you will oblige us by reprinting the proposed conditions of the Essay, I hope some of us will interest themselves about it, having for their reward the hope of forgiveness for their past errors in trading in a contraband and most pernicious article, opium.

Your obedient servant,

Canton, March, 1847.

A RESIDENT.

ART. IV. "*A Demonstration;*" particulars of the late movement to and from the provincial city of Canton, under major-general D'Aguilar, accompanied by H. E. sir John Francis Davis, H. B. M. plenipotentiary &c, &c.

AGAIN we have had to witness one of those exciting scenes, almost inseparable from such a state of undefined relations as now exists between China and the rest of the world—*undefined* only because there has been wanting a disposition or power to fulfill the provisions of the late treaties. On the 30th ultimo there was published at Hongkong an extract, from a public dispatch, wherein it appears that the British government "will exact and require from the Chinese that British subjects should be as free from molestation and insult in China as they could be in England," while the said government will exact and require from the said subjects "that they shall abstain as much from offering molestation and insult to others as they would if they were in England." When this is accomplished a great change will have been effected,—*a great change* in the conduct of multitudes, of almost all the Chinese, and of foreigners not a few.

With a view to supply our readers with as full a detail as possible, of the particulars of the late movement, we shall, so far as they have come to our knowledge, narrate them in the order in which they transpired.

*April 1st.* This evening a party of troops of the 16th Royal Irish, and 42d Madras Native Infantry, embarked at Honkong on board H. M. steamer *Vulture*, the H. C. steamer *Pluto*, and the chartered stea-

mer *Corsair*. His excellency, Sir John Francis Davis is known to have been engaged, till a late hour that night, in council with the heads of the principal departments of the government; and the *Pluto*, which had been lying for some weeks off the factories, had only just returned from Canton, bringing down major Aldrich and colonel Philpotts, who had been up to the city reconnoitering. In Canton it was only whispered that they would shortly return.

*April 2d.* Before dawn this morning the three steamers, with H. M. brig *Espiegle* and some boats, were under way. On passing the forts at the Bogue, troops were landed and most of the guns spiked—little or no resistance having been made, for the Chinese had been taken wholly by surprise.

*Saturday Morning, the 3d,* rumors reached Canton of what had been done at the Bogue, and an official report is said to have been made to Kíying by some of his own officers at an early hour.

The honorable major Caine had already been appointed Acting Governor of Hongkong; and we copy from one of the papers of the day the following, appointing him Commandant.

No. 1.

*Extract from General Orders*

*By the honorable Major-general D'Aguilar, c. s.*

Head-Quarters H. M. St. Frigate *Vulture*, off Whampoa, 2d April, 1847.

With the concurrence of H. E. Sir John Francis Davis, Baronet, &c., &c., the Major general commanding gladly avails himself of the services of the honorable Major Caine, and appoints him Commandant of Hongkong, during the absence of the Major general and the main body of the troops on service at Canton.

By order

J. BRUCE, Captain, Asst. Adjt. General.

By nine o'clock, with the aid of glasses from the tops of the Factories, the steamers were seen moving up the river towards the provincial city. All the guns in the forts, along the banks of the river, shared the same treatment as those at the Bogue—not excepting those in the French Folly off the south-east corner of the city, and those in the little red round fort opposite the Factories. Every one seemed to be taken by surprise. It was said that even the British consul had no certain (official) information of what was about to transpire. About noon H. E. Sir John Francis Davis, H. B. M.'s plenipotentiary, &c., &c., landed from the *Pluto*, which with the *Corsair* had been anchored off the British consulate, while the *Vulture* and the *Espiegle* were left at Whampoa. In course of the afternoon the troops were landed in front of the New Factories, in which they were to have their quarters. A small detachment was

stationed in the *Consos* house, at the head of Old China Street, and guards elsewhere so as to command all the avenues to the Factories.

As yet nothing transpired to inform the public what was the end and aim of all the extraordinary movements then in progress, while all manner of rumors and reports were flying in every direction. The excitement and the anxiety were considerable in certain quarters; but night came on and all was quiet; the Chinese governmental guards, at several posts, had disappeared; and the heavy tread, and challenge "who comes there," were heard during the night-watches. The common watchmen, however, were not disturbed, but told off with the beat of their bamboos and drums the hours of the night in their usual manner.

The following Government Notification (No. 2.) and proclamation (No. 3.) though they were not made public till the 4th, come under this day's date.

No. 2.

Diplomatic Department.

GOVERNMENT NOTIFICATION.

His Excellency Her Majesty's Plenipotentiary, &c., &c., has the satisfaction to publish, for the information of British subjects in China, the annexed letter from the Honorable the Major-general commanding Her Majesty's forces, just received, on the arrival of the expedition at Canton. The rapid and successful course of operations, begun and concluded within a period of 36 hours, by the small military and naval force under the direction of Major-general D'Aguilar and Capt. Macdougall, the senior naval officer, is calculated to teach a lesson to the people of Canton which they will not soon forget; and it is His Excellency's intention not to quit this place until he has placed matters on a footing consistent with treaty engagements, and worthy of the British nation. He feels that the moderation and justice of all his former dealings with the government of China lends a perfect sanction to measures which he has been reluctantly compelled to adopt after a long course of misinterpreted forbearance.

His Excellency Sir John Francis Davis, bart., &c., &c., &c.

Head Quarters, Canton, 3d April, 1847, 4 p. m.

Sir,—I have the honor to acquaint Your Excellency that in pursuance of the arrangements agreed upon between us on the 1st instant, I am arrived, with the assistance of Captain Macdougall of the Royal Navy and Her Majesty's ships under his command, at the British Factories, and have established myself here, with the troops under my orders,—having in the course of the last thirty-six hours assaulted and taken all the principal forts at the Bogue, and in the Canton river, and after destroying the gateways and blowing up the magazines, spiked eight hundred and twenty-seven pieces of heavy cannon.

As your excellency did me the honor of accompanying me in these operations and have yourself witnessed the details, I shall not enter upon them in this place, but shall reserve them for the information of Her Majesty's Secre-

tary of State for the Colonies, taking care to supply Your Excellency with a copy of my communication.

I congratulate Your Excellency on this result of our Naval and Military operations, and the more especially, because, notwithstanding the fire of several of the Chinese batteries, while the troops were engaged in the assault, we have had the good fortune to take possession of them all without the loss of a man.

I have the honor, &c. &c.

(Signed)

GEORGE D'AGUILAR, *Major-general,*  
*Commanding the troops in China.*

By order,

A. R. JOHNSTON.

British Consulate, Canton, 3d April 1847.

No. 3.

### GOVERNMENTAL PROCLAMATION.

*Yeh territorial commissioner, &c., and Hwóng chief superintendent of the commissariat, &c., with Yen judicial commissioner, &c. of Canton, jointly issue these instructions for the purpose of quieting the hearts of the people.*

To-day, it having been reported that steamers had entered the river and come up to the city, we immediately made careful inquiry and took the proper action thereon. As all nations have been in the enjoyment of free commercial intercourse, all enjoy quiet repose, and we conceive that there can be no cause for solicitude.

Moreover, there are near the city tens of thousands of militia connected with the colleges, who are banded together, and have in times of peace been trained and disciplined.

They have strength, are acquainted with the military art, and are prepared alike for peace or war. Never have they given rise to troubles. This we have known ever since we first came to Canton. You, soldiers and people, ought to abide in your own places, and, as you have always done, mutually protect and defend each other. If lawless vagabonds take advantage of the occasion to create trouble, and you are unable to remain in the quiet possession of your property, we will seize the disturbers and instantly punish them without mercy or lenity. Let each tremblingly obey. These are our pressing commands. April 3d, 1847.

*To be posted up at the Thirteen Factories.*

*Sabbath, April 4th.* Early in the morning it was generally understood there would be a conference, at the British consulate, between the two commissioners, Kiying and Sir John F. Davis. At 11 o'clock A. M., the appointed hour for the meeting, the troops with artillery, &c., were drawn up for his reception, when only two of his subalterns, Chiau Chángling and Pwán Sz'shing arrived; and as it was supposed that they came only in Kiyings' stead and not to announce his approach, the troops were accordingly removed, so that on his excellency's arrival there was only the guard at the consulate to receive him. He was accompanied by Hwóng Ngantung and others,

and the conference lasted about three hours. During the day great crowds of people assembled in the streets adjacent to the factories, and were exceedingly noisy and clamorous.

The following memorandum was furnished (we know not from whom) to sir John Francis Davis, before Kíying's arrival at the consulate; we borrow it from the China Mail.

## No. 4.

*Wishes and Views of the British residents at Canton.*

1st. A distinct recognition of their right to go such distance into the surrounding country as may be traversed either by land or by water in one day out and home, and full protection on their perambulations from insult and attacks by the populace.

2d. A space of ground of about fifty acres at Honan, or in some other convenient part of the suburbs, for the erection of warehouses and dwelling-houses.

3d. A site for a church and a churchyard for British residents.

4th. A site for a burial ground for the Parsee community, either on Danes or French island, of an area of 40,000 square feet.

5th. A bridge, to be thrown across the passage of Hog Lane, to connect the two Factory gardens.

6th. A cook-house for Lascars in Hog Lane.

7th. The railing-in of Lower China Street and the lower part of Hog Lane, and the garden walls to be kept free from Chinese buildings, excepting the military and police stations already erected.

8th. Removal of the stationary boats which at present encumber the avenues to the Factory gardens from the river-side.

British Consulate, Canton, 3d April, 1847.

Divine service was held at 11 o'clock A. M. as usual; but the attendance was small. About two o'clock, a party of the military were called out to repress the mob, and to drive them back from the space in front of Old and New China streets through the avenue leading from the south end of *Tehhing kái* (or Danish Hong) into *Lwán hing* street, where captain Sargeant received a blow on his temple, from a stone thrown by one of the mob. These proceedings created no small excitement. Major Aldrich and Major-general D'Aguijar were both upon the spot. The stone or brickbat was said to have been thrown from a house in *Lwánhing* street, which was forced open; and, as all the inmates "professed total ignorance, an ill-looking fellow was dragged out and flogged at the door." And "another, who had been seized by major Aldrich's party, for a similar offence, was taken to the gate of the British Consulate, and there received a dozen lashes."

The excitement during the remainder of the afternoon was great; and, as the numbers of the mob constantly increased, they became

more and more vociferous. At length orders were given to the sentinels, if they could not seize them, to fire on any and all who were seen in the act of throwing stones or brickbats. As the darkness of evening came on, the clamor and noise died away; and we are not aware that any shot was fired, or any Chinese or foreigner injured, excepting in the cases above named.

*Monday, April 5th.* Soon after daylight an armed party was sent down the river to demolish the principal parts of French Folly, which was blown up; and the guns in the Dutch Folly spiked. After the troops had breakfasted, they were served with ammunition; pistols were loaded; the artillery, &c., &c., were all put in readiness for action; the Corsair arrived from Whampoa with additional troops; the Pluto got up her steam; and most people were expecting an immediate attack on the city. At this juncture, between the hours of eleven and twelve A. M., the following circular came out.

No. 5.

British Consulate, 5th April, 1847.

I have been directed by his excellency her majesty's plenipotentiary, to inform you, that as a considerable portion of the troops may be employed to-morrow in coercive measures against the city, it becomes necessary for you to be prepared for defence, in the event of any attack being made on the foreign factories by the populace.—I have the honor to be, &c.

FRANCIS C. MACREGOR.

Fastboats and lorchas, and every thing of the sort, were now in great demand. Books, treasure, etc., were put on board. All the streets and avenues leading to the Factories were barricaded. Guns, swords, and all sorts of ammunition were in requisition. Still some, who could speak very confidently, declared that "every thing would most assuredly be amicably settled." Great numbers of the Chinese, perhaps all who had it in their power, removed from the vicinity of the Factories; and a few of the foreigners, including most of the ladies, went on board ship at Whompoa.

In the evening the Gentlemen Volunteers, comprising nearly the whole of the British community, were inspected by major general D'Aguilar, "who explained to them that, in the event of operations being commenced against the city next day, he confidently relied on their protecting the Factories from any attack on the part of the mob; and that he would leave with them twenty-five men of the Royal Irish and an equal number of the 42d."

During the evening, a small party of armed Chinese was found secreted in one of the buildings in the rear of the Factories, and no far from the Consol house, "nearly forty of whom were taken pri-



soners and sent to one of the guard stations; the rest escaped leaving their arms behind them." These proved to be a part of the "imperial forces," who on the evening of the 3d got jostled out of their place in the Consoo; and for the night they were safely housed in one of the upper rooms in Minqua's Hong.

In the course of this day and evening several placards appeared on the walls of the city and streets, three of which we subjoin. No. 6, denouncing Kiyng, we borrow from the China Mail; Nos. 7 and 8 have been translated for us by a friend.

No. 6. DENUNCIATION OF KIYNG.

The English have rebelled against us, disobeying our laws and bringing disorder and injury on the "Flowery Nation." Kiyng's heart is inwardly inclined towards them: he disregards our families, and, trampling on the people, he thereby degrades the nation. His crime deserves to be punished with death; it is therefore desirable that every one of us should exert himself, that all uniting together, we may set fire to his palace, and then cast his dead body into the street. To do this is not exceeding the law.

Taukwáng, 27th year, 2d moon, 20th day. (April 5th, 1847).

An appeal from the whole province.

No. 7. *From the Militia and Gentry of Canton.*

It has been represented that the foreigners have long boasted of their intention to enter the city, contriving means to levy and collect duties on the vessels of all nations. In consequence of a late controversy, about passing affairs, they have at length ventured to collect from Hlangshan and Singnan a thousand or more outlaws speaking the native tongue, but clothed in a foreign dress, who proceeding directly up the river of Canton have burned up and destroyed the forts. They have taken possession of the foreign factories and congregated in the offices. They then constrained the authorities to allow their money and extorted from them to the amount of some tens of thousands of dollars. Those truly foreigners were no more than about a hundred. By these proceedings the citizens became greatly alarmed. Lawless vagabonds of this sort are often thus plotting against the interests of the people, and audaciously contrive to league together in order to enforce compliance with their requisitions. They therefore commit their ravages upon the inhabitants residing both within and without the city. The great body of the people and the soldiers are not able to restrain their indignation at such proceedings. On the night of the 18th inst. (April 3d) the gentry were all engaged in notifying the country militia at the places of assembling, to be in readiness against the time appointed. The citizens from all parts of the city were also to be on the alert and prepared to exert their strength, proclaiming to the people to come from all quarters to exterminate and kill the villains. Let them take these false traitors, dressed in foreign clothes and cut them off completely and not allow them to proceed a step into the city. This is

the decree of the great body of the citizens. Let it be observed without tardiness or reluctance. It is thus urgently enjoined. The gentry of the city generally unite with the militia in this representation. (*No date.*)

## No. 8.

*From the Gentry &c., of Canton.*

Whereas we have heard of opposition to the authorities, and not permitting them and the aggressors to dwell under the same heavens, it is not possible that both should subsist together. The English barbarians take occasion to excite trouble, and make a great display of arms. By public consent they have taken possession of and occupy upon the river-side a tract of ground as a place for trade, in all thirteen separate hongas. They wish to build a temple for public worship; and also, across the river, in Honán, to take possession of a tract of ground and to build a fort. There have lately been foreign soldiers measuring off the ground for a site. Our citizens having met to take the matter into consideration, immediately they opened a thundering fire of artillery upon them by which many persons were injured. In such as this there is no law nor principle of justice. The whole body of the people can only gnash their teeth with rage and indignation. Now the great body of masons and carpenters in the two cities (the old and new) of Canton have held a public consultation and have agreed together that if the English undertake the prosecution of their works as aforesaid, the men employed in these trades shall none of them be permitted to engage to complete their works on their own responsibility. And if at Hongkong, Macao or Whampoa there should be men who are willing to undertake it, the people of our two trades will make it their business to search out every workman of this sort by name and kill him, and to notify the inhabitants of the district to burn up the dwelling of every man who ventures to assume such a responsibility, which will be done without the least delay. This among the citizens of the capital it is considered the reasonable duty of every faithful and obedient person to seek, to have carried into effect. The emperor hearing and knowing of it will also certainly afford some additional commendation and encouragement. It behooves us to regulate our minds and to chastise those who refuse to comply. It will by no means answer to be inconstant in our purpose, coveting the wealth of those rebels and aggressors. The citizens of Canton have issued this notification. If any persons venture to tear it down, that is, any vile traitors, the citizens will have them seized, and sent to the office of the Kwángchau fú. Let such citizens assemble at the public office and they will each receive a reward of two dollars, certificate money. (*No date.*)

*Tuesday April 6th.* General Orders had been issued to the troops; a movement was to be made on the "City of Rams" at daylight, unless the assent to certain "Reasonable Demands" were gained by that hour; the reconnoitering had been completed; the attack was to be made at three points simultaneously; one party was to mount the walls at the southwest and another at the southeast corner

of the city, while the Pluto was to take her station midway between—when, at the given signal, to be run up at the British consulate, the work was to begin. At day-break some of the officers were on the walls; and had the signal been given, and had the bombardment been driven on for a few hours—but - - - but the assent came, and the following was proclaimed by circular in the course of the forenoon:

No. 9. Diplomatic Department.

GOVERNMENT NOTIFICATION.

His Excellency her majesty's Plenipotentiary, &c., &c., has the satisfaction to announce, that at the last moment, and when actually awaiting the assault on their city, the Canton authorities have assented to his reasonable demands, and the impending ruin of this populous place has been happily averted.

The following are briefly the heads of the new agreement.

1. At the fixed period of two years from this day, the 6th April, the city of Canton shall be opened to British subjects.

2. Her majesty's subjects shall be at liberty to roam for exercise or amusement in the neighboring country without molestation, returning the same day, as at Shánghái, and any persons molestating them shall be severely punished.

3. The aggressors on the two seamen in October last, and on colonel Chesney and others at Fuhshán on the 12th March, shall be made examples of. The latter being already apprehended, will be brought to Canton and punished in the presence of persons deputed by her majesty's Plenipotentiary.

4. An adequate space on the Honan side of the river shall be granted on lease to British merchants and others, for the erection of dwellings and warehouses; and his excellency will ascertain the site and extent before he quits Canton.

5. A site for the erection of a Church shall be granted on lease in the neighborhood of the space now occupied by the foreign factories; and spaces for Burial Grounds shall also be allotted at Whampoa.

6. The flying bridge and another building between the two gardens shall be erected as desired, and sheds shall not be permitted against the walls.

7. For the better preservation of order, and for the general convenience, the river front before the factories shall be kept clear of boats.

British Consulate, Canton, 6th April, 1847.

By order

A. R. JOHNSTON.

In the afternoon of this day Sir John and Captain Macdongall, along with two Chinese officers, proceeded across the river for the purpose of fixing on 'an adequate space' for the erection of dwellings, &c., on the Honán side of the river. This site, as fixed upon, will extend from the front of the Foreign Factories to the Macao Passage, and from that corner of Honán to the Creek near the fort on the east bank of that Passage. How far it will extend back from the river we do not know; but if we mistake not a large part of its surface is already covered with dwellings, warehouses, &c.

'The prisoners,' taken on Monday, were released to-day; and the house in Lwánhing street, from which the stone was thrown on Sabbath day, was 'razed to the ground,' 'also one in Shoe Lane (?) where the sailors were mauled in October last.' In the mean time the two Chinese custom-houses, foreign boat-houses, etc., near the Gardens before the Factories, were removed. The excitement among the Chinese people and militia was now very great; and it was rumored that the latter were about to make an attack on the Barbarians. Sand and sand-bags were pouring into the city, designed for blocking up the gates. Cannon were also to be brought in from the country. However the day and the night passed, and "all things continued to go on as usual."

*Wednesday the 7th.* For the particulars of a scene enacted at a very early hour this morning we are indebted to the Editor of the China Mail, who was in Canton during all these late proceedings, and may have been an eyewitness of the 5 o'clock scene, which we give in his own words. The demand had been made and acceded to, under the third head of the "New Agreement," that the aggressors on colonel Chesney and others at Fuhshán, "should be made examples of;" this was now about to be fulfilled.

"Towards midnight a message was received at the Consulate acceding to the Plenipotentiary's peremptory demand that the men should be given up at day-light. Accordingly, at 5 o'clock three men were brought to the Consoo-house, a Chinese mandarin of high rank with other officials being present on the part of the Chinese, and the Hon. A. R. Johnston, Captain Macdougall, Captain Bruce, Messrs. Gutzlaff and Meadows, and a number of others, on the part of the British. The men were bamboosed in succession by the Chinese officers of justice, and on leaving the Consoo-house, the mandarin, on being required to do so, explained to the people, who crowded about the barriers, why the men had been punished; and it was added, that for a similar offence they might themselves expect a like chastisement."

Barricades were now removed; parties, who had left their houses or shops, began to return with their effects; and the British troops prepared for embarkation: and in the afternoon the *Corsair*, having on board a detachment of the 42d, moved down the river to Whampoa, where the *Vulture* had remained, while the *Espiegle* had been brought up, above Napier's Fort, almost within cannon shot of the city. The four following documents appeared during the day.

No. 10.

GOVERNMENTAL NOTIFICATION.

*K'iyang*, member of the Imperial House, guardian of the heir apparent, an assistant member of the Cabinet, a president of the Board of War, and governor-general of Kwángtung and Kwángsi, issues this proclamation.

As all the affairs of the provincial city at present are being conducted in their usual manner, there is assuredly no cause for anxiety. You, ye people, whether abiding in your houses or in your shops, ought all to remain quiet and joyful in your respective pursuits. And if there be lawless vagrants, who spread abroad exciting rumors, create troubles, and deceive the multitude, it being clearly ascertained who they are, they shall be seized and severely punished. Give heed to this special proclamation and oppose it not.

Canton, April 7th 1847.

No. 11.

*Rules agreed upon, at a public meeting of the gentry of Canton, for defense against the entrance of Barbarians into the city.*

**RULE I.** The inhabitants of all the shops and houses must hire militia, who will keep a constant patrol, and who, if a barbarian enters a street, will not be frightened, but sound the alarm, so that it may spread and be communicated from street to street, and all with united strength be ready to beat back and destroy the intruder.

**RULE II.** Throughout the whole city, all the people must remove the boards and planks from the roofs of their houses, and place instead many jars of water, ready to act against incendiaries; and must have ready prepared pots of lime, brickbats; stone, &c; and if they see a Barbarian enter the city, they must throw these down with thundering force, and not allow a single one to escape from their net.

**RULE III.** There must be no fear nor removing to other places, lest they give rise to plundering, and lest in the absence of our people, the Barbarians get possession of the country. Let all the people attend to their respective avocations, mutually protect and defend each other, and forever guard their own possessions.

**RULE IV.** If any spread the report through the streets, that the Barbarians are entering the city, they must be traitors, designing by such reports to ascertain the actual condition of the city, and perhaps are seeking opportunities to plunder and rob. Let the inhabitants at once seize upon such and deliver them over, for examination, to the chiefs of the gentry; and if they are truly traitors, they must be sent to the proper authorities for trial; and if found to be good people, they must obtain from their neighbors and elders bonds for their good conduct, and then they may be liberated.

The above rules must be put in practice by the inhabitants of all the streets and lanes however small; and all must watch and guard with care, in order to protect themselves and families, and to show a readiness to fulfill the gracious designs of our august sovereign in his love to all the people. Although the foreigners may enter the provincial cities of the other maritime provinces, yet great is the strength of this province; and it behooves us to quit ourselves like men, and continue watchful to the end. Then all will be well.

No. 12.

Canton, 7th April, 1847.

Sir,—The undersigned, British residents in Canton, beg respectfully to call your excellency's attention to the following matters, in connection with the arrangements you may at present be concluding with the Chinese authorities. The shops in Hog Lane and the thoroughfare there are the occasion of

great inconvenience, annoyance, and danger to the foreign community: The shopkeepers there are always ready to tempt the seamen to drunkenness, and it will no doubt be remembered by your excellency that most of the disturbances, which have occurred in Canton, have originated in that neighborhood, while on all occasions of riot or fire our danger is greatly increased by the assembling of low characters in the place alluded to. We therefore request that your excellency will obtain for us the removal of the houses in Hog Lane and the stoppage of this offensive thoroughfare.

We further suggest to your excellency that the space thus cleared will afford the best site which can be found for the erection of a Church, and as the Chinese authorities have agreed to give space for one, and must be put to considerable expense in removing buildings on a suitable locality, we think it but reasonable, that as they will be saved this expense, they should be called upon, instead to compensate the owners of the miserable habitations in Hog Lane; but to obtain such a desirable object, as that in view, we would be willing ourselves to pay the owners the reasonable value of the buildings if the matter can be arranged in no other way.—We have the honor to be, sir, your Excellency's most obedient humble servants,

(SIGNED BY FORTY-NINE BRITISH RESIDENTS.)

To his excellency Sir John Francis Davis, Baronet, &c., &c., &c.

No. 13.

British Consulate, Canton, 7th April, 1847.

Gentlemen,—I am directed by His Excellency Her Majesty's Plenipotentiary &c., &c., to acknowledge the receipt of your letter of this day's date, and to make the following reply:

On the 3d instant, on reaching Canton, his excellency received from Mr. Consul Macgregor a paper professing to embody all the principal Wishes and Views of the British Residents, and these were therefore shortly included in the list of demands made on the Chinese government, and since assented to. It is plain that his excellency at that time negotiated under circumstances peculiarly calculated to obtain successful results, and he therefore much regrets that the subject of your present Letter has been postponed until the negotiations are concluded.

At the same time he must observe that the objects now sought could never be urged as treaty rights, since none of our conventions with China entitle us to insist on the stoppage of thoroughfares and the obliteration of whole lines of houses. These in every country are very serious questions, involving vested rights, private and public, and it may be questioned whether (as far as the thoroughfare is concerned) the government of China has power to remove a right of way contrary to the public wish, for more than a limited time at least.

This circumstance may render your objects difficult of attainment, and his excellency regrets it the more, as he is fully alive to the evils attending the existence of the lane in question, and the advantages which would accrue from its removal. He will, however, use his best endeavours to persuade the Chinese minister of these respective evils and advantages, and if the British community can raise funds which will induce the owners of the shops to give them up, the other obstacles might probably be surmounted.

It is altogether a mistake to suppose that the Chinese authorities are to be at the expense of the proposed site for the Church, and it would be hardly worthy of the British government that they should. I have, &c.,

A. R. JOHNSON.

The above, (No. 10,) was the first expression given to the public of Kiating's sentiments; he is known to have been greatly perplexed and distressed, unable to eat by day or sleep by night. It is generally believed, by those who have the best means of knowing the truth in this matter, that he has been left to stand quite alone—and even opposed by some of the high officers of the province.

*Thursday the 8th.* The following correspondence, &c., we borrow from the Hongkong Register.

No. 14.

Head-Quarters, British Factories, 8th April, 1847.

Gentlemen,—I am directed by Major-General D' Aguilar, Commanding the troops in China, to acquaint you that he intends to leave captain Graves, and one serjeant of the 18th R. I. regiment, and Lieut. Da Costa, of the Royal Engineers, with one corporal and three privates of the Royal Sappers and Miners, behind in the Factories, until further orders, for the purpose of rendering you every assistance in their power, as regards the completion of your organization, and other defensive arrangements.—I have the honor to be, &c.,

J. BAUCK, *Assistant-Adjutant General.*

To the Associated Gentlemen Volunteers, Canton Factories.

As this note left an impression that the whole of the troops were to be withdrawn, a meeting was held to remonstrate against such proceeding, and the following address was adopted and had been signed by seventy-six persons, when captain Bruce arrived and stated that the Light Company of the 18th were to be left with captain Graves:

No. 15.

Canton, 8th April, 1847.

Sir,—The undersigned, British subjects, bear with alarm that it is the intention of your Excellency to remove immediately the whole of the Military and Naval forces from Canton.

We respectfully represent to Your Excellency that in our opinion the recent proceedings cannot fail to have created such feelings in the Chinese populace as to render the temporary presence of a portion of the troops absolutely essential to our safety, and we therefore earnestly solicit Your Excellency to afford us that protection which we cannot hope for from the Chinese authorities, avowedly unable to control the populace.—

We have the honor to be, &c.

SIGNED BY SEVENTY-SIX PERSONS.

To His Excellency, Sir John Francis Davis, Bart., &c. &c.

The following is the answer which was received to the foregoing address to his excellency sir John Francis Davis.

## No. 16

British Consulate, Canton, 8th April, 1847.

Gentlemen,—I am directed by H. E. Her Majesty's Plenipotentiary, &c., in reply to your letter of this day's date, to inform you, that the very natural alarm which you therein express is formed on a mistake, as it has been arranged that the Light Company of the 18th R. I., under captain Graves, shall not quit Canton until relieved by the armed Steamer, and that in addition to this H. M. sloop *Espigle*, is also anchored within reach.

Captain Bruce the Assistant-Adjutant General, states that he informed the meeting of British Merchants of the above arrangement before your letter was sent to His Excellency. Both that letter and the reply are therefore almost superfluous.—I have the honor to be, &c.,

A. R. JOHNSTON.

About mid-day all the guards were brought in, excepting two or three sentinels, and their excellencies the governor and the major general with the main body of the troops embarked and retired from before the provincial city—leaving a small detachment as above intimated, and proceeded on their return to Hongkong.

*Friday the 9th.* A placard, purporting to be from sir John Francis Davis, appeared on the walls of one of the streets near the Factories, and a friend has furnished us with the following translation.

## No. 17.

I, the envoy and minister plenipotentiary of Great Britain, make known for your full information, ye residents and shop-keepers, that in consequence of a breach of faith on the part of your Chinese officers, I have, with a naval and military force in large and small vessels, quickly entered the river and come up to the provincial city to inquire into the wretched principles and perverse reasonings of your Chinese officers, who knocking head have acknowledged their crime; it is (therefore) lawful and right to remit their offenses.

We regard you, ye people, as little children, and have a heart constantly to guard and protect you, and certainly have no reason to involve and injure you. If however there be any lawless vagabonds, who following the multitude combine to throw stones, we Englishmen will be in the highest degree indignant. And it was for this cause that we demolished the two shops in Lwan Hing street, as a caution to others. Henceforth let each one mind his own business, and you must not again create disturbance, if ye would avoid inconvenience. I especially issue this general edict to inform you. Let each as is becoming tremblingly obey.

*(Articles of convention appended to the above.)*

1. It is settled that we enter the city after two years.
2. On entering the city there shall be no disturbances.
3. There shall be a place for the anchoring of foreign boats.
4. Four shops in Hog Lane shall be taken down.
5. The custom-house, &c., in front of the factories shall be removed.
6. The people of Fuhshan shall be arrested and punished.
7. The cross streets on the east and west of the factories shall be removed



8. Forty *mow* (or Chinese acres) of land on Honan shall be ceded.
9. A long bridge shall be thrown across the flower gardens.

About three o'clock, this afternoon, the prefect, or some of his subalterns, came with a native guard to reoccupy the Consou house. A row ensued; stones were hurled at the magistrate; and the presence of Captain Graves and some of his men was required before order was restored.

*Saturday the 10th.* Several new placards appeared this morning, one of them on the walls of Mingqua's Hong, opposite the western gate of the garden, of which we have made the following version.

No. 18.

*From the scholars and merchants of the entire province of Kwángtung.*

It is universally known that danger awaits those who are in high stations, and ruin those who are proud in spirit, as surely as the meridian sun must decline and the full moon wane.

Now, English Barbarians, hitherto always accustomed to acts of violence and outrage, you have insulted the province of Canton. When formerly (a few years ago) your ships of war came to the provincial city, their excellencies, our high officers, extended to you their condescending regard; and as you had traversed the wide ocean from the regions of uncivilized barbarians, which royal laws had never reached, they bestowed on you extraordinary favor; and though you were rebellious, they did not lay judgment to the line. Still you would not repent and reform; but, continuing to cherish the disposition of the wolf and the tiger, you have taken it upon yourselves to raise puny troops, and in wild disorder have carried to the utmost extreme your acts of cruelty and violence. In bold daring, you wish forcibly to occupy the whole of the river-side, measuring off streets, disturbing and plundering the inhabitants, not knowing that our city is such a mart for all nations, that marketable goods of every kind and to any amount can readily be disposed of, and that in like manner there can be obtained any cargo which may be wished. Thus the French, the Americans, the Dutch, and the people of Bombay and Bengal, have all peaceably and orderly carried on their business,—just in their dealings and polite in their intercourse, the guest mild and the host agreeable.

At the present time imports were beginning to be in good demand, when suddenly came this troublesome and injurious outbreak, putting an entire stop to all commercial business and depressing the whole market, causing damage to all nations. This is truly worthy of detestation. Last year, Mr. Parker, an American, who had established a hospital, dispensed medicines, practiced the healing art, and universally relieved the poor people, and whose virtue has been praised by all the scholars and people of China, wished to erect a hospital at the entrance of Old China-street; but the people, considering that it was an important site, and fearing it might lead to some unforeseen difficulty, were unwilling to grant the request; how then (now grant it) to you, English barbarians, who, while hitherto you have conferred no favors, have been solely bent on acts of violence and wrong, and by a hundred fiendish tricks have robbed the people of their possessions and wasted their valuable effects.

Do you suppose there are no men among the thousands of officers and the hundreds of thousands of militia, who have been collected and disciplined in connection with all the colleges of our province? If our militia are once put in requisition, you will find yourselves mistaken, if you imagine they are like those vagrants who stand gazing with their hands in their sleeves and flee at the first display of arms.

You, English barbarians, may talk of the strength of your ships and of the efficiency of your artillery; and though you may have the means for making an attack, we too have means of making destruction; moreover, you do not consider that your provisions are in a precarious state, the rations being supplied by contributions, and that the three or four hundred mercenary sepoys, living at the rate of seven dollars each per month, together with the English barbarian troops, do not exceed 1000 in number; with soldiers so few and provisions so small, how can you long hold out?

If, English barbarians, you will not awake from your delusions, but will still persist in your former evil courses, we, the entire province of Canton, will first cut off your trade and provisions, and at the same time withdraw all who are employed in your service, and leave you like an infant on the breast, which, deprived of its milk, dies in the hands of its nurse! It becomes you, therefore, quickly to reform and each attend quietly to your own business, lest not a single sail return, to be the laughing-stock of other nations! Carefully consider these things.

Táukwáng, 27th year, 2d month, 25th day. (Canton, April 10th, 1847.)

The Pluto, lieutenant Airey commanding, returned this evening, bringing up some munitions for the gentlemen volunteers, and resumed her former anchorage, just above the Factories.

*Tuesday 13th.* During the last few days we have taken some pains to ascertain the state of popular feeling. On repeated occasions we have landed on Honán, and in one instance entered the large fort on the east bank of the Macao Passage, and in company with two gentlemen walked along the whole battery, mounting sixty or more heavy guns; a Chinese corporal, a soldier and a few coolies were all the persons we met in the fort; they seemed pleased with our visit, and said their superior, the commandant, had gone to town, to buy vegetables for their supper! We have also gone almost daily to some of the gates of the city, and through the streets of the suburbs—everywhere unmolested except by base language. But there is a great deal of excitement among all classes, and it partakes more of wrath and indignation than of aught else. Many copies of the following proclamation have been posted up, and almost all in the vicinity of the Factories have been torn down or defaced.

No. 19.

*A proclamation by Ching and Li the magistrates of Nánhái and Póányü &c., &c., making known strict and earnest injunctions.*

WHEREAS foreigners of all nations, in carrying on commerce at Canton, for more than two hundred years, have during this long period been well acquainted and on good terms with our people, the said foreigners coming as guests from afar to China; and BECAUSE it is perfectly natural and no matter of wonder that they should wish to roam abroad and see the places in the neighborhood of the provincial city; and INASMUCHAS not only the peace will be injured and serious troubles created if the people of the country assemble and crowd and gaze upon them, but the purpose of our august sovereign to show kindness to men from afar be greatly frustrated; therefore it is right and proper to put forth strict and earnest injunctions. This accordingly we hereby do, expecting that you, people and gentry of the country, will fully understand that, henceforth, if foreigners travel about in the said places, you must not as heretofore assemble and gaze at them, creating broils and giving rise to other serious troubles, so as to expose yourselves to trial and punishment. It behooves you carefully to consider this and obey. Oppose not our special proclamation.

Canton, April 13th, 1847.

特調南海縣正堂加十級紀錄十次卓異侯陞 調署番禺縣事新寧縣正堂加十級紀錄十	次卓異侯陞李 張 爲	剴切曉諭事照得外洋各國在粵通商貿易 歷二百餘年內地民人久與相安習熟該外 國人遠客中華因至附省處所觀瞻遊覽亦 屬情事之常無足駭異地方民人若輒聚觀 擠擁不但滋生事端有傷和好亦殊失我 皇上懷柔遠人之意合行剴切曉諭爲此示仰地 方紳民人等知悉自後如有外國人等前往 該處遊行爾等毋得仍前聚觀鬧致滋他 端以干查究切宜凜遵毋違特示	道光二十七年二月二十八日示
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No. 20.

Diplomatic Department.

## GOVERNMENT NOTIFICATION.

His excellency her majesty's Plenipotentiary, &c., &c., is pleased to direct that the annexed instructions to her majesty's consul at Canton be published for the information of British subjects at that Port:

Victoria, Hongkong, 14th April, 1847.

"Sir,—I have the satisfaction to state that I have received from Kiyong a reply to a note which I addressed to him before quitting Canton, regarding the objectionable Lane contiguous to the British Factories, in which his excellency does not dissent from the propositions made on that subject.

"You will take care that the British merchants reimburse the proprietors of the house lately pulled down at the eastern extremity of the river-front, adjoining the creek, and that they agree to a fair compensation for all Chinese property which may be given up for their benefit or convenience. On no other condition than this, which is the obvious dictate of common justice, will I aid, countenance, or permit any measures of the sort. I have, &c.,

J. F. DAVIS.

"F. C. MACGREGOR, Esq., &amp;c., &amp;c.,

By Order,

A. R. JOHNSTON.

Victoria, Hongkong, 15th April, 1847.

*Wednesday, April 20th.* Since the 3d, Hog Lane has been closed, and the prevailing opinion is that it will continue so. Yesterday crowds of people from Canton and Honán, thronged the offices of the city authorities, all begging that the street and ferry may be kept open. And to-day rumors are rife that, if compelled to abandon their houses, they will set them on fire! This threat should not be unheeded, since there are thousands that would exult in its execution.

Since writing the above, the following documents have been made public, having reference to the obnoxious street, Hog Lane, and to the site which it is proposed to rent in Honán.

No. 21.

## GOVERNMENTAL ORDERS.

Replies from his excellency Kiyong governor-general of Kwángtung and Kwángsi to a petition presented to him by the shopmen of *Sintau Lán* (Hog Lane).

(A.)

The petition, which has been presented by the said shopmen, is fully understood; and officers have already been deputed to manage this affair. Wait for their report.

(B.)

To Pwán Kíayuen and others. The collecting and training of marines, as set forth in your address, is truly a good exercise. But to talk—how easy

it is! Something more than this, however, may be requisite. The superintendents in the Dispatch Office are instructed carefully to deliberate on your address, and make (to me) a report thereon. All the securities and ter-rolls have been delivered over to the said Office.

Canton, April 17th, 1847.

No. 22.

Reply from *Chau Chángting*, commissariat-general, &c., &c., of Canton, on the petition presented by the people of Sintau Lán.

The commissariat-general most fully understands, as set forth in the petition, that it is in the highest degree desirable to keep the place quiet, and that to move is a weighty matter. But the said shops have been opened on the boundary lines between the English and American Gardens; and in case of disturbance there, it will always be difficult to prevent banditti from assembling and creating serious trouble. It is also to be feared that, after a while, it will be difficult for the shopmen there to carry on their business quietly. And now the English are willing to pay a heavy rent for the said shops, so that no damage will be sustained. Therefore his excellency (the gov.-general) has deputed local officers to meet and confer with the foreign officers for the proper management of this business, in all of which regard will be had to the preservation of quiet among our people. And you ought all in an orderly manner to attend to your appropriate duties, like good and faithful people. This I trust you will all do, and so fulfill the expectations of his excellency, and give no occasion for trouble and further deliberations.

Canton, April 18th, 1847.

No. 23.

Reply from *Yeh*, commissioner of finance, &c., &c., on the petition from the shopmen in Sintau Lán. In all commercial transactions, in buying and selling and renting of houses, &c., among the people, it is requisite and necessary that both parties have a clear understanding and be allowed a full expression of their wishes. Then business can go on. But in order to secure quiet for any length of time, regard must be had to circumstances, and there must not be coercion on either side. Those within and those without should be agreed and united. The prefect of Canton has been directed to examine the case set forth in your petition, that it may be duly attended to; which having done he will report to his superiors.

Canton, April 19th, 1847.

No. 24.

#### GOVERNMENTAL PROCLAMATION.

Reply from his excellency *Kyíng*, governor-general of Kwángtung and Kwángsi, &c., to a petition from *Mung Liúping* and other gentry in the villages of Honán.

It appears, on examination of the articles of the late Treaties, that foreigners, at the several ports opened for commerce, are allowed to rent houses and ground on which to build. Now the English are willing to pay a heavy rent for houses and for land on which to build. And this renting of houses,

&c., is provided for in the articles of the Treaties. Accordingly high officers have been deputed to confer and arrange this matter in concert with the foreign officers; and fairness ought to be equally maintained on both sides. The said gentry have no occasion to be over anxious regarding this, but may wait quietly for it to be properly managed by the deputed officers. Then all will be well.

Canton, April, 21st, 1847.

Here ends our Narrative. We subjoin some additional facts and some expressions of opinion, from the Hongkong Newspapers. And first from the *Overland Register*, 25th April.

"The only subject of much interest during this month has been the expedition to Canton and the attack upon the Chinese forts on the river. The affair has been and still is shrouded in so much uncertainty on several points, that we consider it better to give our distant readers a short retrospect of the whole so far as yet known, than follow our usual method of repeating the information collected through the month, as published in our weekly issue. It was known previous to the departure of last mail that stores and ammunition had been taken on board H. M. steamer *Vulture*, and a variety of conjectures were afloat as to her destination. On the evening of the 31st March, the H. C. steamer *Pluto* came down from Canton having on board colonel Philpotts and major Aldrich who had been for some time there, and it is understood had penetrated to one of the gates of the city and taken a survey of it, in anticipation of an assault. They immediately waited upon the Governor and were closeted with him until a late hour. Next day the town and harbor were astir with preparations for the expedition. Shells, rockets, scaling-ladders, &c., were taken on board, and in the evening parties of the 18th Royal Irish and 42d Madras Native Infantry embarked in the *Vulture*, *Espiegle*, *Pluto*, and *Corsair* steamer, which last was chartered for the purpose. The number of Troops, and Artillery, joined to the Marines on board, amounted to about 1,000. The *Pluto* sailed late on the evening of the 1st, and the rest of the vessels early on the morning of the 2d, under the command of Captain Macdougall, and having on board the Governor and Major-General D' Aguilar. The Hon. major Caine was left to conduct the Government here, and bestowed great care in stationing the troops that were left in a way to enable them to support the police and repress any attempt that might be made to disturb the peace. Mr. Pedder also took every pains, warning the vessels in the harbor to keep a good watch and be prepared to resist any attack, while three boat-srowed about the harbor to keep guard.

"On the forenoon of the 2nd, the expedition arrived off the Bogue forts, fully prepared for an attack on them, had it been found necessary. The Chinese however were totally unprepared for resistance, only a few men being found in the forts, who offered no resistance to the entrance of our troops. The Chinese Naval Commander-in-chief on the station who is also Governor of these forts only left Cowloon the following evening, sailing through

the harbor after it was dark. Both at the Bogue forts and those at the second bar, the guns were spiked and the ammunition destroyed. It has been reported that there was a want of proper spiking nails and that it was done insufficiently, as it is certain the Chinese had quickly removed them, and when the expedition returned the guns were manned and ready for service. We believe however that the failure arose from the size of the vent of the guns which it required two or three nails to close effectually. This evening the vessels anchored at Whampoa." \* \*

"When the public first learned the object of the expedition, the secrecy with which it had been prepared and the energy that marked the first proceedings led them to hope that effectual measures were at length about to be taken to vindicate the dignity of our country and curb the insolence of the mob at Canton. As measures proceeded farther however these hopes were converted into the strongest disappointment and disapprobation."

"We have already said that much uncertainty hangs over certain points on which H. E. has not condescended to inform us. It is uncertain whether he had orders from home to commence hostilities, or if the continued refusal of the Chinese to grant his demands, which were not only reasonable but already secured by treaty, provoked him to have recourse to arms. We are equally in the dark as to whether there was any previous declaration of war, for at war we certainly were for the time, and had the Chinese in the upper forts made any resistance, for which they were fully prepared, numerous lives must have been lost on both sides. We know that the English residents, and even the Consul were quite ignorant of the movement until the arrival of the expedition at Whampoa. Even the end for which it was undertaken seems not well defined. It was believed to be the right of entry into the city—but that is left in a worse position than before. The other objects promised are not without value, but are not such as to justify the means used to attain them—much stress is laid upon all the claims made by the merchants having been gained—these claims however had been given to the Consul a considerable time before, when no expedition had been heard of and when it was believed the interference of the Consul alone was sufficient to procure them, as it ought to have been, if properly backed by a fitting representation from the Plenipotentiary. The privilege to build on the Honán side is not likely soon to be of much avail under the violent feelings of the populace, unless backed by a sufficient British force. This is the most valuable of the concessions, and we think the Governor would have been fully justified in retaining one of the forts near the city, until it and the other articles of the new arrangement were carried into effect.

"As matters connected with the demonstration have gradually developed themselves, there is we think more reason than ever for considering it to have been a rash and impolitic movement. What H. E. styles "misinterpreted forbearance" in his first notification scarcely merits, as far as the public are acquainted with the circumstances, a better title than that of "vacillating policy," which naturally induced the Chinese authorities to assume a less deferential tone, and at last, when instructed by the Home Government

to exact (by force if necessary,) a proper observance of the Treaty, or stung by some occurrence, or want of respect on the part of the Chinese, H. E. rushed headlong into the other extreme of violent and uncalled for measures. The expedition itself was no doubt well ordered, and so far, effective as the results testify, but it remains to be seen how far the objects gained, as set forth in the Government Notification, warranted the extreme course adopted—a course which might have brought about a fearful catastrophe, never contemplated in the outset, and for the consequences of which we were totally unprepared. The stealthy inroad upon a country at peace with us, considering especially our respective positions as nations is we think open to severe censure. In this respect the Chinese authorities stand on advantageous ground, as they are said to have prohibited the forts in the neighborhood of Canton from firing on our troops, although they were in a position, had they availed themselves of it, to have done serious injury, and even when they heard of the attack on the forts they abstained from molesting in any way our countrymen resident in China who were quite unprotected.”

“In commenting also upon these matters we cannot too strongly deprecate the unfair and uncalled for inferences, and the Quixotic attitude assumed by H. E. Sir John Davis in this communications issued for the information of the mercantile community. The *animus* they display is sufficiently significant, and proves how unfitted H. E. is for the dignified and responsible duties of the head of a government.”

*Notes.* We have already borrowed somewhat from the China Mail, and had intended to draw some additional matter from the Overland Supplement, and also from the Friend of China—but we have no more space.

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ART. V. *The religion of the Chinese, without altars, temples, priests, or any proper term to denote the true God.*

MR. YEATES, in the volume from which we have borrowed the first articles in this number, gives us some remarks, on the religion of the Chinese, among which he affirms that “it is a religion *without altars, temples or priests*, except only one,” the emperor; and he might have, with equal correctness, affirmed that they have no proper term to denote the true God. Much has been said and written on this subject, and much more probably will be required ere it can be made to appear that any other term than *shin*, 神, is suited to this purpose. The advocates for the phrase *Sháng tí*, High Ruler, must have been grievously scandalized by seeing *Sháng tí páu tán*, 上帝寶誕, “the high ruler’s precious birth-day,” posted up every where in broad capitals during the first half of the present month, and then, on the 17th (the 3d of the 3d moon), the said per-



son or his image carried in state through the streets, accompanied by courtesans and all the riffraff of the country. In Canton the procession passed through 120 streets, celebrating *Sháng tí's* birth-day!

From a correspondent at *Shánghái*, we learn that Dr. Medhurst is writing and publishing largely on this subject. We are anxious to see his Essay, and may very likely republish it in the pages of the Repository. The following are the remarks of Mr. Yeates.

The religion of this vast empire must be allowed a subject of some importance truly to ascertain. Our only sources of information are the relations of the Romish Missionaries, whose abilities and penetrating genius all the world knows are equal to the task of this inquiry. From their accounts, as published in several authors, one point seems conclusive, and that is, that the Chinese religion is the most simple and refined species of paganism, different from all other, and peculiar to that ancient and extraordinary people. It is a religion without altars, temples, or priests, except one only, who is the emperor, and sovereign pontiff, receiving tithes of all; and who, annually performs the rites of sacrifice or oblation in behalf of the whole empire.

It does not appear that the learned missionaries are agreed as to the supreme object of the Chinese worship, or wherein the imperial and national religion consists. *Tien* is named to be the object of their worship, which in their language, signifies heaven: but in what sense they so understand the word *tien*, when referred to acts of religion, or when used in a religious sense, is a point to be inquired into: some of them understanding it of the *material heavens*, and others of the *immaterial heaven* or *spirit of the heavens*: concerning which neither their own learned men, nor the missionaries themselves, can absolutely decide: that is, whether the Chinese worship *God* or *heaven*; the Creator or the creature; likewise, whether by the *spirit of heaven*, or immaterial heaven, they understand an Almighty and intelligent Being, or only an energy or power devoid of life and intelligence; which diversity of opinions first gave rise to sects amongst the Chinese.

The determination of this question has given rise to warm disputes between the Jesuit missionaries, and their adversaries, for more than a century past. Du Halde, who was a Jesuit, tells us, "that the chief object of the Chinese worship was denoted by the name *Sháng-tí*, i. e. Supreme Emperor; or *Tien*, which according to the interpreters, signifies the same thing, though it is also frequently taken for the *material heavens*: *tien*, say they, is the spirit that presides in heaven,

because heaven is the most excellent work produced by the first cause." But here it is asked, "Did they regard this *Tien* as an intelligent Being, Lord and Creator of heaven, earth, and all things? Is it not likely that their vows and homage were addressed to the visible and material heavens; or, at least, to a celestial energy void of understanding, inseparable from the identical matter of which they are composed. But this, says the author, I shall leave to the judgment of the reader." Navarette, and many others, strongly maintained the latter point: and in 1704, Pope Clement XI. issued a bull forbidding "that the two Chinese words *Tien* and *Sháng-tí* should any longer be applied God, but instead of them, the term *Tien-chú*, which signifies *Lord of Heaven*, should be introduced. But neither this, nor the other papal prohibitions had much effect, and the matter has slept for many years.\*

Thus it appears that neither the Chinese themselves, nor Romish missionaries can decide absolutely on the religion of that empire: wherefore it is most safely and reasonably to be concluded, *that they worship they know not what*. Like the pagans of old, they have raised an altar to an unknown God—and have lived in the utmost darkness of superstition without the knowledge of God, and without hope in the world.

The religion of the bonzes is gross idolatry: there is no difficulty in pronouncing that vagrant priesthood the worshipers of idols, who in common with the whole mass of ancient and modern pagans, have *changed the glory of the incorruptible and immortal God into the image and likeness of corruptible man, and to birds' and four footed beasts, and creeping things: and thus, being led captive by the devil at his will, have changed the truth of God into a lie, and worshiped and served the creature more than the Creator*, as the great apostle of the Gentiles has so justly described them.

In reflecting on the religion of the Chinese, or rather their superstition, there seems to be elicited one great and evident maxim, which is, that in the example of China, the most refined and civilized nations of the world, unenlightened with Divine Revelation, are, in point of religion, on the common level with the most barbarous and uncultivated nations: that even the inhabitants of the most isolated portions of the globe, and the natives of the South Seas have equal, if not more exalted conceptions of a Deity, than the boasted wisdom of China any where discovers: and herein is proved by an infallible

\* *Le Compte*, Tom. II. p. 141. *Navarette's Account of the empire of China*, p. 21, 22. *Mosheim's Authentic Memoirs of China*, p. 27.

and universal testimony the assertion of the divine apostle, above quoted, "that the world by wisdom knew not God:" nor could in any way attain to any just ideas of his eternal and unchangeable attributes.

It is certain also, that if we look for any thing like natural religion, or natural theology, it must be sought in the unenlightened empire of China, where it is to be found in all its native perfection, and where its pestiferous fruits have been matured, and displayed themselves in the tyranny, the despotism, and cruelty of that empire.

Their great and eminent moralist, Confucius, was born about the year 551, before the Christian æra, a little before the death of Thales, one of the seven sages of Greece. He was contemporary with Pythagoras; and Socrates appeared not long afterwards. This oracle of the Chinese, and model of virtue and human perfection, was famed for his prediction of a *saint who should arise from the west, or holy one who should there appear*: which some have understood as an obscure intimation of a Restorer. According to a tradition universally received among the Chinese, he was often heard to repeat these words, *Si fang yiu shing gin*, the meaning of which is, "*That in the west, the most holy was to be found*. And it is recorded that Ming-ti, the fifteenth emperor of the family of Hân, was so struck with this declaration, and the image of a man who appeared to him in sleep, that he sent two of his grandees towards the West, whence the vision seemed to have come, with orders not to return before they had found this Holy Person, whom heaven had given him some knowledge of, and till they had learned the doctrine which he taught.

But the messengers, discouraged with the dangers and fatigues of the journey, stopped in some place by the way, where they found the idol of a man called *Fuh*, who had infected the Indies with his monstrous doctrine about 500 years before the birth of Confucius. They instructed themselves in this superstition, and upon their return to China spread it throughout the empire. This happened about 65 years after Christ, about the time when St. Thomas preached the gospel in the Indies, so that had these mandarins duly observed their orders, China might probably have shared in the labors of this apostle.

As to their idol *Fuh*, his origin is so obscure that there is no certain account of him extant; some making no more of him than an apparition, whilst others say he was born a thousand years before the Christian æra, in a kingdom of the Indies near the line, perhaps a little above Bengal, says La Compte. Thus far have we an account

of the religion of the Chinese, which, no doubt, very soon, our English missionaries will relate to us in a more perfect and satisfactory manner, when they have the convenient opportunity to consult the ancient books and penetrate into that empire.

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ART. VI. *Journal of Occurrences: popular feeling in the provincial city; the weather; a hail storm; decapitation; Pwán Sz'shing; a new governor; new Chinese secretary appointed at Hongkong; the Chimmo piracy; coolie emigrants from Amoy; death of Mrs. Speer; revision of the Chinese version of the New Testament.*

BESIDES the 'Demonstration,' little has transpired here worthy of notice, during the month. Surprise, alarm, indignation, and bitter hatred, have been the predominating feelings manifested among the people; and it is impossible to foresee what will be the ultimate or immediate results. The feeling of *insecurity*, for persons and property, is almost universal, especially among the Chinese. Consequently many are removing from the provincial city with their property and effects. And it is said that the gentry are about to collect a large "Contingent Fund," by levying a tax of one month's income on all the inhabitants of the city and neighborhood, its object being the support of militia and defensive operations in case of war.

Public meetings of the gentry and scholars have been numerous; one, that was to have been held, on the 28th, was a failure. The Chinese government must carry a stronger hand, or it will fall, and that very soon.

During the first part of the month the weather was fine; the latter part has been rainy, giving a fair prospect to the growers of rice.

*Hail* of a very large size fell during the evening of the 22d. All day the weather had been hot and sultry; and about nine P. M. the wind shifted from south to north, and brought over the city a dense dark cloud. Some of the hail-stones were as large as duck's eggs, and even larger, so that in several places they came through the tiles of houses; it was accompanied by much lightning and heavy thunder.

Repeated instances of *decapitation* at *Tien tsz' Mátán*, or the imperial landing, the usual place of public execution, have been reported during the month, in the Canton Court Circular.

*Pwán Sz'shing*, it is said—but we do not know on what authority, will proceed to Peking, before entering on his magisterial duties in Kwángsí. The late governor, Hwáng Ngantung, remains here for the present, and is employed by his excellency Kiyíng. A successor *Sú Kwángtsin*, 徐廣縉, has arrived.

In the Hongkong papers, we see that "His excellency, Her Majesty's plenipotentiary, &c., &c., has been pleased to appoint

*Thomas Wade, esquire*, assistant Chinese secretary and Interpreter; his appointment to date from 1st March," 1847.

The *Chimmo piracy* has excited considerable attention, it having been brought before the Admiralty Court of Hongkong. The particulars will be found in the newspapers published there. We notice that to one of the actors in the tragedy, "*Foo-Apo*," H. E. Sir John Francis Davis "has been pleased to grant a free pardon," the said *Foo-Apo* having turned states' evidence. We have the following particulars, in a recent letter from Amoy, touching this affair.

"Three bodies of the unhappy persons murdered at Chimmo were buried at Kú-láng sú on the 25th March. They were forwarded *overland* from Chimmo, and were in such a state of decomposition that they could not be recognized. One is however undoubtedly, from the clothes upon it, the body of capt. Chamberlayne of the *Caroline*.—Mr. Consul Layton held a coroner's inquest with a jury of six gentlemen, who returned a verdict, "That the deceased came to their death in a manner to the jurors unknown." There was no evidence to prove the identity of the bodies, or to say when, where, and how the deceased died, beyond the evidence already taken before the consul in February. The funeral was attended by H. M. Consul and several British and American subjects who thus exhibited their sympathy and respect, in the sight of the Chinese, for these poor murdered fellow-creatures."

*Coolie emigrants* from Amoy, besides providing themselves with the means of living, are likely to become useful abroad,—two objects which make the enterprise worthy of attention. On this point a correspondent thus writes to us from Amoy.

"The trade of Amoy is increasing, and the ship *Duke of Argyle* will leave to-morrow (March 7th) for the Havannah with a novel cargo for that port, viz.: from 400 to 450 emigrant coolies, who go thither as *Free Laborers*. It is supposed that a large export of coolies will take place from Amoy for the British West India colonies. The island could supply from the neighborhood nearly 50,000 coolies per annum."

*Friday April 16th*, died at Macao, Mrs. Cornelia Speer, wife of the Rev. W. Speer of the Presbyterian Mission, and daughter of Alexander Breckenridge esq. of Pittsburg Pa. u. s. a. Mrs. Speer left the u. s. a. in good health, July 20th, and arrived at Macao December 26th, 1846. The symptoms of the disease, which carried her thus early to the grave, made their appearance during the voyage. She died *calmly, peacefully* in the full hope of a blessed immortality, resting on the Lord Jesus Christ, the Savior of sinners. Her remains rest in the Protestant burying ground, Macao, to await the resurrection of the just. "*Be ye also ready, for in such an hour as ye think not, the Son of man cometh.*"

*Revision of the Chinese version of the New Testament.* Delegates for this purpose are expected to assemble at Shánghái on the 1st of June next (1847); we hear that the following persons have been appointed as delegates; from Shánghái the Rev. Dr. Medhurst and Bishop Boone; the Rev. W. M. Lowrie from Ningpo; the Rev. J. Stronach of Amoy; and the Rev. Dr. Bridgman from Canton. We suppose the Rev. Mr. Goddard, of Bangkok will be one of the delegates; and perhaps one or two additional appointments will be made. *The importance of the business to be performed makes it desirable there should be a full meeting.*

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**CHINESE REPOSITORY.**

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ART. I. *Chinese grass-cloth: a series of sketches, illustrating the culture of hemp and the manufacture of grasscloth, from the seed to the state fit for use.* By TINGQUA, No. 12. New China Street, or 同文街 Canton.

TINGQUA is one of the many artists in Canton who gain their livelihood by the pencil. All sorts of things, from the broad landscape to the little insect, form the subjects which are portrayed, sometimes with great fidelity, by these men, among whom, at present, Lamqua perhaps enjoys the best reputation. The human face is sometimes drawn most perfectly by his pencil; and many of his paintings would not suffer in comparison with those of European artists. Tingqua is a younger brother of Lamqua, and was instructed by him in the use of the pencil. Lamqua is chiefly employed on portraits, while Tingqua confines himself to miniatures and sketches. He has very many of the latter, we think not less than a hundred sets, of which the one before us is a fair specimen. These simple sketches afford a great amount of information; and were they accompanied by ample descriptions, their value would be greatly enhanced. The set on grass-cloth was put into our hands, with a request from Tingqua, to translate the name of each sketch. Having done this, a copy of the same was made for us, which, with a very few explanations of our own we now venture to submit to our readers, at the same time referring them to the artist for the sketches. The proper name and surname of this man are *Kwán Ting-káu*, 關廷高; he is now thirty-eight years of age; and is very anxious to improve in the art of which he is so fond.

The reader must not judge of the sketches from our meagre and tame descriptions. We have never seen the *má* or hemp growing in China, nor do we find any very full or satisfactory description of it in any European books. In the *Encyclopædia Britannica* there are some notices of "Chinese hemp," and a reference to the 72d volume of the "Philosophical Transactions." Had any of the residents in China the proper means, they might, with the aid of Tingqua's sketches, easily furnish some very useful papers, on the production of sugar, silk, etc., any of which we shall doubtless be glad to publish.

### 1. 揀麻種.

*Selecting the seed of the hemp:* this is done by women and children, under the inspection of an aged man; and having been carefully selected, is put up in jars, and kept ready for use.

### 2. 濕麻仔.

*Watering the seedlings.* The seed having first been made to sprout, is watered and kept moist and ready for planting in the field.

### 3. 牛犁地.

*Ploughing the land with the buffalo.* This is done by a single buffalo which is harnessed to the plough, and is driven by a single man who holds and guides the plough.

### 4. 牛耙地.

*Harrowing the land.* This operation is done in the same manner as the ploughing, with a single buffalo and driver.

### 5. 萌地草.

*Weeding the ground,* or clearing it from grass and weeds. This is done by gathering out the grass, &c., by hand.

### 6. 鋤地錫.

*Hoeing the ground:* this is a simple process of cutting up the ground with the hoe, so as to make it ready for the seedlings.

### 7. 撒火灰.

*Sowing ashes:* the husbandman carries a large basket in his left hand while he scatters the ashes with the right.

### 8. 格糞入地坭.

*Manuring the ground.* Here is represented a coolie carrying two large baskets filled with manure, which is to enrich the soil.

## 9. 扶平地面.

*Leveling the ground.* This is done with an iron rake, and thus the ground is made even and smooth, ready for the seedlings.

## 10. 種麻仔.

*Planting the seedlings.* The ground having been duly prepared, the husbandman appears with his seedlings (the hemp seed sprouted) and with his hand carefully distributes them in rows or drills.

## 11. 埋地面.

*Filling up the drills.* This is done by the husbandman with a sort of wooden hoe or scraper, with which he fills up the drills and levels and smooths the ground.

## 12. 落生塘坭.

*Enriching the soil with fresh earth.* This is done by coolies who bring the fresh earth or mud from the neighboring pools, and spread it over the surface of the field.

## 13. 淋水.

*Watering the ground.* There are many ways of doing this, that penciled before us is done by a coolie with water-buckets, from which the water is made to fall in copious showers.

## 14. 初出麻秧.

*First blades of the hemp.* Here the husbandman stands at his ease, under an umbrella, on one side of the field, looking with an air of great pleasure at the springing crop.

## 15. 執地面草.

*Gathering out the weeds.* The laborers, having gone through the field and with their hands gathered out the weeds that had sprung up to choke the rising crop, are here seen seated under shade trees eating their rice *a la Chinois*.

## 16. 省疏麻秧.

*Thinning the young sprouts,* taking away a part, so that each remaining stalk may have room to grow and expand.

## 17. 鎚舊坭磚頭.

*Pulverizing old bricks for manure.* These are taken from old houses and walls, and those which have accumulated saline matter are most esteemed. They are beaten up with mallets and then in a pulverized state spread on the fields.



## 18. 落生麵.

*Enriching the soil with fresh oil-cakes.* These are made of various oily substances, and cut fine are spread over the surface of the fields.

## 19. 落舊泥頭.

*Enriching the soil with old earth.* The bricks having been beaten to powder, as described above, they are sown like ashes over the surface of the field.

## 20. 長麻樹.

*The tall hemp.* Here is seen the hemp grown to its full height, and both the husbandman and his beast of burden are walking leisurely around it.

## 21. 簡巷答架.

*Poling the rows of hemp.* Posts are first erected; poles are next lashed to them, say four or five feet from the ground; and then other poles are placed across these at right-angles, thus supporting the stalks in an upright position.

## 22. 省 | 丫.

*Trimming the hemp.* This operation of trimming, or pruning off the superfluous branches or twigs, from the main stalk, is performed by the hand and is done for the purpose of improving the main stalk.

## 23. 捉 | 虫.

*Destroying the worms* which collect on the hemp. This is also done with the hand by taking them off one by one.

## 24. 結 | 仔.

*The hemp in full seed,* or literally "tying hemp seed." Here the seed-vessels are seen in their full size, in a state of perfect maturity.

## 25. 收回 | 仔種.

*Collecting the seed of the hemp.* This too is performed by the slow process of taking each boll or pod from the stalk with the hand.

## 26. 晒 | 仔種.

*Drying the hemp seed.* This easy and light part of husbandry is usually performed by women and children.

## 27. 收 | 仔種入埕.

*Putting up the seed in jars.* Having been carefully dried in the sun, it is put into jars and closed up so as to preserve it from injury.

## 28. 收頭造大條 |.

*Pulling the large hemp.* In the pencilings before us, the larger stalks are about one third taller than the laborer, who is pulling them up, and seemingly putting forth nearly all his strength.

## 29. 收大造 |.

*Gathering the hemp.* The large stalks having been first pulled up, next comes a gathering of the entire crop.

## 30. 揀開大小 | 樹.

*Sorting out the small hemp.* All the stalks which are of nearly the same length are selected in separate parcels, so as to give uniformity and equality to each parcel.

## 31. 扎成把.

*Binding the hemp into bundles.* Scores of the stalks are placed together, and bound with cords into large bundles.

## 32. 將 | 浸水.

*Putting the hemp into water* for soaking and rotting it. Two coolies are seen here carrying a large bundle, which they are about to plunge into a pool of water.

## 33. 石責 | 水底.

*Sinking the hemp with a stone.* The man is here seen carrying a heavy stone, wading into the water to place it on one of the large bundles that has just been thrown into the river.

## 34. | 浸水兩夜起回.

*Taking up hemp from the water after it has lain two nights.*

## 35. 搗 | 枝.

*Trimming the stalks of hemp,* preparatory to taking off the bark or skin: an easy labor performed by women and children.

## 36. 夾 | 葉.

*Scraping off the leaves.* The stalk having been trimmed of all the principle twigs, is now drawn between two stakes bound so close together as to take off all the leaves.

## 37. 斬 | 樹頭.

*Cutting off the roots of the hemp.* The stalk is held fast in one hand, while a cleaver in the other chops off the roots, laid on a small block.

## 38. 剥 | 皮 | 出 | 骨.

*Peeling off the skin of the hemp.* The workman is seated on a long bench, in one end of which is an erect pin; having with his fingers first started the skin from the tip of the stalk, he brings it up against the pin with his left hand, and holding it firmly there, takes hold of the started skin with his right and peals it off, leaving the denuded stalk to fall upon the ground.

## 39. 刮 | 皮.

*Scraping the hemp.* This process is performed in a similar manner; the man is seated on a bench, and with a sort of cleaver for a scraper is endeavoring to render the skin smooth.

## 40. 抹 | 潺.

*Wiping the hemp dry.* This is done by females and children, who taking what has been peeled from a single stalk in one hand, with a cloth in the other wipe it dry and smooth.

## 41. 埋 | 大 | 古.

*Making it into bundles.* Sixty, eighty, or more catties of the bark are laid together, and bound around with cords so as to preserve it from being tangled.

## 42. 再 | 落 | 水 | 浸 | 1.

*Putting it again in water,* which is done by men, who are seen carrying away the bundles and about to place them in a rivulet.

## 43. 浸 | 一 | 夜 | 起 | 1.

*Taking it up after soaking one night.* Here two coolies are seen taking the large bundles from the rivulets, where they had been placed the preceding day.

## 44. 洗 | 净 | 1.

*Washing the hemp.* This is done in tubs, by coolies, and in small quantities, the bundles being opened.

## 45. 晒 | 1.

*Drying the hemp in the sun.* Here it is being spread out thinly and orderly in rows along upon the clean surface of the earth.

## 46. 再 | 日 | 反 | 转 | 晒.

*Turning and drying the hemp a second day.* This is merely repeating the operation of the preceding day.

## 47. 請人揀白赤 1.

*Sorting the white and the colored.* This is done by women seated on the ground, taking up piece by piece.

## 48. 揀開長短 1.

*Separating the long from the short;* performed in the same manner as the preceding.

## 49. 分每手 1 一斤.

*Parceling the hemp into catties.* Parceled off in this manner into handfuls, they are bound up with a small string.

## 50. 微水花.

*Watering the hemp.* A purely Chinese process: the water is taken into the mouth, and is then blown forth in showers, so as gently to moisten the hemp.

## 51. 鎚 1.

*Beating the hemp.* This is done by two men, with mallets, on a block, working like two smiths at an anvil.

## 52. 朔 1 頸.

*Hatcheling.* The hatchels are fastened upon a bench, and the laborer takes a handful and draws it repeatedly through them, till the desired object is accomplished.

## 53. 執 1 絲根.

*Collecting the tow.* This is collected and rolled up in balls, ready for any use for which it may be fitted.

## 54. 再晒幹 1.

*Drying the hemp.* A string being tied around one end of the hemp, it is then parted and thrown across a high pole to dry in the sun.

## 55. 司開 1 首.

*Splitting the hemp.* The end of the hemp near the roots having remained untouched, is now split or picked to pieces with the fingers.

## 56. 扎 1 子.

*Tying up the shreds.* The skin or bark of the hemp being now nearly ready for the market, is tied again into small handfuls.

## 57. 接 1.

*Folding the hemp.* The handful having been first tied up is now

folded, both ends being turned inwards, so that it lies nearly three fold, making a little bundle nearly three feet long.

58. 扎大古 |.

*Bundling the hemp.* Here the small bundles, of a catty each, are made up into large ones forming heavy bales, and ready to be carried to the market.

59. 落鄉收買担 | 上舖.

*Going to the country, buying hemp and bringing it to the shops.* Here the scene changes from country to town, where the shopman is seen at his counter, pencil and account-book in hand, ready to take a memorandum of the amount which the coolies are just now seen in the act of bringing to his shop.

60. 賣 | 發客.

*Selling hemp.* Having bought in a quantity, of the raw material just brought from the country, the dealers are here at their retail business, one weighing out some small parcels of the hemp and another is taking the pay, having the silver suspended in his scales.

61. 賣 | 女工解.

*Selling hemp to be worked by women.* Here two women are seen providing themselves, at the vender's shop, with a few catties of the raw material, which they propose to work up for wearing apparel.

62. 再打散 |.

*Beating the hemp a second time.* Having carried home some of the raw material, the women are now seen engaged in opening and preparing the same for the loom.

63. 咬散 | 頭.

*Opening the hemp with the teeth.* A lady, respectably dressed, with two attendants, is represented sitting with a handful of hemp in her hand, having the ends of it in her mouth, biting open with her teeth any parts not yet sufficiently softened.

44. 攪埋 | 口.

*Smoothing the hemp.* Here two ladies, each with a quantity of hemp in hand, are smoothing and dressing it,

65. 用手梳 |.

*Combing the hemp*—a process so called, though the operation seems to be effected by the hand and fingers alone, without the use of a comb. It is done on a table, at which the operator is standing.

## 66. 分開 | 每手.

*Splitting the hemp with the hand.* An advance on the last manipulation is here seen; the lady is sitting on a stool, the coarse hemp placed on one side and the fine on the other, with some in her hands which she is splitting up and making fine.

## 67. 落水碎浸.

*Soaking the hemp in basins.* Rolled up in small hoops or rings, half a foot or so in diameter, the hemp is placed in small basins and water poured upon it, where it remains to soak and soften.

## 68. 隻幼 | .

*Splitting the hemp into small shreds.* Taken from the basins, it is now split up into small shreds preparatory to its being made into thread.

## 69. 合 | 博長

*Forming threads.* By uniting and splicing the short shreds, as prepared in the last sketch, we have now exhibited the manufacture of the long threads, by the hands of the industrious housewife.

## 70. 卷成 | 菓.

*Winding the thread into balls.* The lady, holding a bamboo in her left hand, winds up upon it the thread with the other. When increased to the proper size, the ball is slipped from the bamboo, and another is wound off upon it in the same manner.

## 71. 出墟賣 | 菓.

*Carrying the balls to market.* The lady with fourteen balls, strung together, which she carries in her right hand, leading her little daughter with the left, is seen going from her house to the market.

## 72. 收買 | 菓.

*Buying the balls.* Here the shopman is seen weighing a number of balls, which have been brought in by the fair manufacturers, and who are now at his counter waiting to receive their pay.

## 73. 蒸熟 | 菓.

*Boiling (or steaming) the balls.* Over a large furnace well heated, there is placed a boiler of dimensions sufficient to receive a tray or sieve containing a dozen or more balls; then a cover is placed over the boiler so as to confine the steam; and the hemp is thus boiled.

## 74. 晒 | 襲

*Drying the balls.* For this purpose, after having been taken from the tray over the fire, the balls are spread out upon boards, or tables, where they are dried in the sun.

## 75. 揀粗幼 | 襲

*Separating the coarse from the fine.* The thread, as wound off into balls, is found to be of different qualities, some coarse and some fine, which are now accordingly being laid out into separate parcels.

## 76. 雙合 | 一

*Doubling the threads.* This is simply uniting two of the threads into one, which is done by winding it off a second time.

## 77. 捲幼會

*Winding small spools for warp.* This process is apparently the same as the preceding; but the spools are smaller.

## 78. 削更特頭

*Cutting warping pins.* Mother earth has to serve the poor manufacturer for warping bars, and long wooden pins are driven into her face, which is first swept clean with a broom.

## 79. 落地持

*Driving warping pins into the ground.* These are driven in parallel rows, ten or twelve feet apart, the pins being separated as many inches (a foot more or less) from each other.

## 80. 放 | 更

*Warping.* The pins having been arranged in two rows, a frame is prepared for the spools, which are set upon a board, and the thread of each is taken and carried through a ring fitted for it in a pole, each thread having its own ring directly above it; and these ends of the threads are all collected together, and warped off upon the pins.

## 81. 捲起 | 更

*Winding off the warp.* This is done upon a simple reel, which, taken from the axis, is held in the hands, and thus the operation is very easily performed by a single coolie.

## 82. 上地牛

*Folding the warp.* A heavy plank, with a strong pin erected in one end is laid on the ground, and the reel having been placed on its

axis at a little distance, also erect, the warp is reeled off and folded or coiled around the pin in the plank.

## 83. 入疎筴.

*Entering the coarse reed.* Here are represented two men, or rather a man and a boy, the latter has just come, with a reed in his hand, to the man who is seated on the ground with his folded warp, shears, &c., all prepared to put the threads into this coarse reed.

## 84. 落間縮分開.

*Parting the threads into the reed.* The reed is filled, and two men are seated, one on each side of it—one is tying up the ends of the threads into small knots, so that they cannot fall from the reed, and the other is placing a chord around the warp so as to keep it from being tangled or snarled.

## 85. 剪 1 節.

*Trimming off knots from the threads.* With shears in hand, the threads of the warp are undergoing a close inspection by the weaver, who is trimming off all the knots that he can find.

## 86. 煮麵糊膠 1.

*Boiling starch.* This we believe is made from wheat, and is used for starching or sizing the warp.

## 87. 博更.

*Splicing the warp.* This is a very simple and easy operation; with a ball of thread hung on his arm, the weaver is seen at work mending or splicing thread by thread.

## 88. 掃更.

*Brushing the warp.* The warp being stretched, and spread out after it has been placed in the reed, the weaver appears with a wet brush, made of broomcorn, and brushes it clean and smooth.

## 89. 漿更.

*Starching the warp.* This process is similar to the preceding, except that starch (or size) is used instead of clean water.

## 90. 扇乾 1 更.

*Fanning dry the warp.* The warp is still stretched, as exhibited in the preceding operations, and a coolie, with a fan in each hand, is arging on the process of evaporation and drying.



## 91. 整縱線.

*Making the harness.* Thread or cord is used for this, and the man is seated on a bench, with his shears, &c., tying the knots and forming the loops, &c., &c.

## 92. 過縱線.

*Passing the thread through the harness,* which is done by two men one seated on each side of the harness, the first handing up and entering the threads one by one, and the other is opening the loopholes and pulling them through.

## 93. 入筊.

*Entering the reed.* This is a smaller reed than the preceding one, and the operation is performed in a manner quite like that of "passing the threads through the harness," as described in the last number.

## 94. 上狄頭.

*Winding it on the warp-beam.* The work is represented as finished, and the beam is seen filled, and the threads extending from it through the harness and reed, and the whole ready for the loom.

## 95. 落布頭竹.

*Fastening it to the cloth-beam.* The ends of the threads are first tied around a small rod, and then this rod is lashed fast to the cloth-beam.

## 96. 校更.

*Stretching the warp.* This, judging from the sketch before us, might be considered as the process of winding the warp upon the warp-beam.

## 97. 機上.

*Putting it into the loom.* Here we have the first sight of the loom, upon which the two beams, already noticed, are to be placed, by two men: it is a very simple and primitive machine.

## 98. 掛縱線.

*Hanging the harness.* The two beams having been placed in their proper positions, the harness must now be suspended, which is done by means of cords suspended from poles fixed to the top of the loom,

## 99. 插雙弓竹.

*Erecting the two bamboo bows,* which are intended to support, by means of cords, the lay or batten which holds the reed.

## 100. 吊筊.

*Suspending the reed.* This is done by two long and strong chords, attached to the upper end of the bamboo bows, and then let down and attached to the ends of the reed.

## 101. 濕 | 會.

*Soaking the spools or balls of thread.* These are destined for the woof, and are thoroughly soaked for the double purpose of rendering the thread both clean and flexible.

## 102. 切竹骨.

*Cutting bamboos for quills.* These are small smooth bamboo shoots, which are cut with the saw into short quills, on which the thread is to be wound for the shuttle.

## 103. 開 | 會.

*Opening the spools.* The thread on the large spools or balls is wound off upon a small reel, which is done by the hand.

## 104. 車 | 會.

*Winding quills.* Here we have a small quilling wheel, simple in its structure, quite like those once used in the west.

## 105. 上角梳入會.

*Threading the shuttle, or literally, entering the spools into the shuttle.* Here the weaver is seen holding the shuttle, while a young servant is bringing to her a small basket full of quills.

## 106. 織夏布.

*Weaving.* Here, at length, after all the one hundred and five previous operations, we see the man seated in the loom. A piece of cloth is half finished, and he is diligently driving on his work; his feet are on the treddles, his left hand on the lay, while his right is in the act of throwing the shuttle.

## 107. 出機夏布.

*Taking the grass-cloth from the loom.* This needs no particular description; the piece has been completed; the shears have been applied; and now two persons are seen inspecting the new fabric.

## 108. 捲夏布丈量.

*Measuring and rolling the cloth.* One roll is completed and is in the hands of one coolie; while another is being made up and is seen half rolled on the table, in the hands of another coolie.

## 109. 落靛缸.

*Dying.* Five large water-pots, almost the size of a barrel, are seen standing in an open field. They are called "indigo pots," indigo being most commonly used for this purpose, and two coolies are bringing the cloth to put it in these pots.

## 110. 漂白夏布.

*Bleaching the grass-class.* This is done in truly primitive style. The coolie has arrived at a patch of green sward, whereon he has spread his cloth, and is now seen in the act of dipping water from a brook to pour it upon the cloth.

## 111. 落各色靛缸染布.

*Dying with various colors.* This process is quite like the preceding (No. 109,) but we have here a much larger number of pots and a larger variety of colors.

## 112. 起缸往洗布.

*Carrying it away to be washed:*—which, like every thing else in China, is carried by coolies on bamboo poles resting on their shoulders.

## 113. 出水洗布.

*Washing the cloth in the river.* This is the most common method of washing, even wearing apparel, where the accommodations of water, &c., render it practicable.

## 114. 晒各色布.

*Drying the colored cloth.* This is done by hanging it up on high frames, erected above the houses, and is every-where to be seen in the city and suburbs of Canton.

## 115. 晒光布.

*Smoothing the cloth with a roller.* A sort of bed or tray is laid down firmly in the ground, the inside curved or scalloped, and made very smooth; upon this the cloth is carefully spread, and on it is laid a small cylinder, and then upon this a stone with a smooth face, having high ends turning upwards. The coolie mounts this stone, and places one foot on each end and sets it in motion, working the cylinder backwards and forwards with great power. This is the substitute, or rather the prototype of the hot-press or calender, used in Europe for pressing and smoothing cloth.

## 116. 捲光包布.

*Rolling up the smoothed cloth.* This is a simple process, rolling it up piece by piece, and making it ready for the market.

## 117. 担布入舖賣.

*Carrying the cloth to the shop for sale.* Here a shopman is seen at his counter, with his memorandum book, while a coolie is coming in with a heavy load of cloth.

## 118. 買布.

*Dying cloth.* Here is a full view of the interior of the shop, where you may see the shelves loaded with goods, the buyer, the seller, &c., &c., with all the other appurtenances of the retailer.

## 119. 裁布做衣.

*Cutting cloth for garments.* Here you see the tailor, with all his appropriate implements, standing at his table, and a customer is by his side giving specific directions regarding what he will have made.

## 120. 做成汗衫.

*"Making perspiration garments,"* i. e. as understood by the Chinese, not shirts, but short jackets, which are to be worn next to the body. Here one man is seen at his table with a needle diligently at work, while his companion is attending to a customer, in the act of examining a garment just completed.

ART. II. *China, in a series of views, displaying the scenery, architecture, and social habits, &c., &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.

This work was briefly and favorably noticed in our fourteenth volume, in the number for March 1845, and some extracts given, showing the scenery of Hongkong. We had then seen only a few of the early numbers, forming but a part of the first volume. We have now before us the work complete, in four elegant quartos, and affording all the information we could expect to find, considering the circumstances of the publication. It is a useful and amusing picture-book, fitted to adorn the centre table in any parlor or drawing-room. The plates, a hundred and twenty or more in number, are however more beautiful than accurate; and, compared with Tingqua's

sketches, form a very striking contrast. If Mr. Allom could have been present and observed with his own eyes the scenes he has attempted to portray, or could he even have had the assistance of a Chinese artist, like the author of the sketches in the preceding article, he would have avoided some gross blunders, and though perhaps rendered some of his pictures less pleasing and elegant, they would not have been less true to nature nor less picturesque. China, as all the world knows, is China; and "there is no China but China," where everything is perfectly unique. Mr. Allom has sometimes failed in preserving this characteristic, and has given a foreign, and, to the Chinese a barbarous bearing to some of the lines of his pictures; and where this is not the case, he has occasionally failed to place things in their true Chinese order, or has brought persons forward out of their proper time and station; so that even a tyro in Horace might complain that the respective parts are not always suited to each other.

We have looked over all the volumes, and read many of the descriptions, and think our readers will be pleased with the following, on the cultivation and manufacture of silk; we take them (four in number) in the order they are given in the work before us.

1. *Feeding silk-worm, and sorting the cocoons;*

It has been generally supposed that the people known in ancient history as the Seres, were identical with the Chinese, both because of their eastern position, and that the principal silk manufactures were believed to have been brought from thence, on which account the Romans named the country Sericum, or Serica, or Sereinda. This fact, however, is not at all certain; on the contrary, there are strong, and almost conclusive reasons for allowing, that the trifling quantity of silk imported into Rome, came, not from China, or Sereinda, but from Persia. It is by no means probable that it was the Chinese who were said to have sent an embassy to Augustus, to solicit the friendship of the Romans, as this would be the only instance in the history of that people, of their having condescended to court foreign alliance, independent of its being opposed to their fundamental laws, which not only prohibit intercourse with strangers, but even zealously prevent the emigration of their people. Florus, who wrote nearly a century later than the death of Augustus, is the only author who mentions this embassy, and, as no historian contemporary with the emperor, has alluded to so remarkable a circumstance, the natural presumption is, that no such embassy was ever sent to Rome. It might be added, in further confirmation of the opinion, that the Chinese never traded, negociated, nor were even known to the Romans, that the most learned ancient geographers conceive Serica to be identical with Tartary, not with China Proper; and, in their charts it adjoins Scythia. The inhabitants of these districts were practised in archery, a Tartar accomplishment, but they did not produce or manufacture silk so much as cotton.

If the Romans, therefore, procured their silk from Persia, and that history is silent on its further origin, no proof remains that China is its native country. A colony of Jews are known to have traveled into China at an early period, and, according to the records preserved by their descendants and the authority of Chinese historians, settled there soon after Alexander the Great had opened a communication with the East. Is it not probable, that these industrious people carried with them this useful piece of knowledge from Persia, or from some of the adjoining countries, where the silk-worm was then certainly known to have been reared? The emperor Kaung-shee, in his treatise on Natural History, states, that the Chinese are much mistaken in imagining that silk was an exclusive product of China, for that the upper region of India had a native worm of a larger growth, and which spun a stronger silk than any in China. There is reason to believe that silk was produced in the early ages of history, both in Tangut and Kitai; several expressions in the Bible warrant a presumption that this beautiful manufacture was known at the court of Solomon; besides, the *vestes perlucidae ac fluidae Medis* of Justin have always been supposed to mean silken robes. The Jews in China, like the Huguenots in England, carried along with them the practical knowledge of an useful art, and both have become so completely amalgamated with their adopted countries, that distinction is now almost obliterated. Still may the Israelites be traced at Hangtchoo-foo, where they have long been settled, and where they have acquired the reputation of fabricating the best stuffs in China. Some curious circumstances respecting this tradition may be noticed here. Few of these immigrants, except the rabbins, have any knowledge of Hebrew, and toleration appears to have drawn away many of the Jews from the faith of their ancestors,—an effect directly contrary to that which may be observed to follow religious persecution. The high-priests are rigorously attached to the Old Law, but are ignorant of any other Jesus having appeared on earth, except the son of Sirach. If this statement be correct, these Jews could not have been part of the ten tribes carried away into captivity, but followers of Alexander's army, which corresponds with their own account of their immigration.

In the sixth century, two Persian monks, migrating from their country, secretly conveyed away a number of silk-worm's eggs in a hollow cane, along with the white mulberry, to Constantinople, where they were encouraged by the emperor Justinian to breed the insect, and cultivate its cocoons. This was the first introduction of the

silk-worm into Europe, but the country of its authors is not necessarily that of the insect itself, which may still therefore have come from Serica, or Persia, or Kitai, or Tangut, or perhaps China Proper. Popular histories of China, however, ascribe the origin of silk manufacture to the empress Si-ling-shi, wife of Hoang-ti, about 2,700 years before the Christian era; and the same fabulous chronicles say, that the raw material had been exported from China many centuries before the insect that produced it, and had given extensive employment to manufacturers in Persia and Phœnicia.

The invention of the celebrated Coan stuffs, is attributed by the Greeks to Pamphyla, who is said to have taught her countrywomen of Cos to unweave the heavy silks of the East, and recompose the material into a transparent gauze, thus gaining in measure what was lost in substance. Before the reign of Augustus, even manufactured silk was little known in Europe; it was then sold for its weight in gold, and was worn only by a few ladies of patrician rank. In the beginning of Tiberius' reign, a law was passed, that no man should disgrace himself by the effeminate practice of wearing silken garments; and it is mentioned as a wanton extravagance of the prodigal Heliogabalus, that he had a garment made wholly of silk. For six centuries the culture of the silk-worm in Europe was confined to the Greek empire, and several manufactories were established at Athens, Corinth, Thebes, and the Ægean Islands, for rearing the worm upon mulberry leaves, for unwinding the cocoons, for twisting the filaments into threads of various degrees of strength, and weaving them lastly into robes. From Greece the culture of the silk-worm passed to the Venetian republic, which then enjoyed the most extensive commercial intercourse with the western countries of Europe, and these enterprising people accumulated vast treasures by their flourishing trade in silk.

It was about the year 1130, that Roger II., King of Sicily, and son of the famous Count Roger the Norman, having violently carried away silk-weavers from the Holy Land, established manufactories in his capital city of Palermo, and in some of the chief places of Calabria. From this source sprang the whole culture, and manufacture, and trade of silk, from which Italy subsequently reaped so rich a harvest. By whom the culture of silk was introduced into Spain, does not appear very certainly, but the probability is that the Moors were the original promoters of this branch of industry at Cordova, Murcia, and Granada; for, when the last of these places was captured in the fifteenth century by Ferdinand, he found the silk trade there in a highly productive and prosperous state.

In the year 1480, several French nobles, returning from the conquest of Naples, brought some silk-worms with them into Languedoc, along with the white mulberry; but their efforts appear to have been made more from a desire to promote the study of natural history than for any immediate benefit to manufactures or commerce. Whatever their personal objects were, from these small beginnings a knowledge of the rearing and culture of the worm, and of its peculiar food, soon extended itself throughout France; so that in 1521, artisans were invited from Milan to aid in the establishment of the manufacture on a wider basis. From the nursery-grounds of Monsieur Traucat of Nismes, the first formed in France for the culture of the white mulberry, all those trees that now adorn and enrich the southern provinces have been obtained. It is said that the first mulberry-tree planted in France is still living, surrounded by its numerous offspring, many of nearly equal age with itself. Fully appreciating the value of infant manufactures, Henri Quatre extended every species of protection and encouragement to the plantation of the mulberry, which his wisdom and power enabled him; and, although cut off by an untimely fate, he yet lived long enough to witness the entire success of this his favorite project.

The climate of England is at variance in this instance with the industry of the inhabitants, which appears capable of surmounting difficulties that have checked the enterprise of all other countries; and for this reason only is it that the silk-worm has not been naturalized here also. In 1455, a company of *silk-women* was formed, whose employment and speculation were confined to needle-work, embroidery and other branches in which silk thread was employed, but they had no connection with the culture of the silk-worm or raising of the mulberry. It was reserved for our learned but imbecile monarch, James I., to recommend this vain and hopeless measure to his people, in a studied speech from the royal throne. England had long been dependent upon foreign countries for the supply of the broad manufacture; and might have continued much longer in that position of profit to foreigners, had not the persecution of the French Protestants in 1685, obliged a large number of well-conducted and industrious artisans, to seek refuge in England, bringing with them an accurate knowledge of the art of silk-weaving. To this event is to be traced the ultimate establishment of the silk-trade in Spitalfields. The manufacture of silks had progressed under King James; so that in 1626 the silkthrowsters were incorporated by a royal charter, but the accession of the French emigrants completed the strength and secured the existence of this important branch of our manufactures.



And now so remunerating were the prices which this description of manufacture produced, that no impediment seemed too great for those who were ambitious of pursuing it. One instance is deserving of lasting record in the commercial and manufacturing history of England. In the year 1720, Sir Thomas Lombe having witnessed the wonderful performance of a silk-mill in Italy, at the risk of his personal safety succeeded in procuring a model and conveying it secretly to England. It consisted of 26,536 wheels, was moved by a single water-wheel, and, in twenty-four hours worked three millions of yards of organized silk. The factory was erected on an islet in the Derwent river, in Derbyshire; and Sir Thomas secured his importation by a patent, at the expiration of which parliament voted him £14,000, in consideration of the service he had rendered to the manufactures of his country, and the imminent peril he had encountered in effecting it. Scientific discoveries, and progress in the arts, have so completely superseded the most complicated and wonderful pieces of mechanism produced in the earlier ages, that labor is abridged, the quantity of our manufactures increased, the quality ameliorated, and foreign competition overpowered, by the products of our improved and improving machinery.

## 2. *Destroying the chrysalides, and winding off the cocoons.*

It has been shown, with a sufficient degree of certainty, that the invention of silk manufacture originated with the Chinese; their authors assert, that from the earliest period the Son of Heaven himself (the emperor) directed the plough; the empress planted the mulberry-tree—examples which had the most happy effect upon their subjects. An imperial treatise on "Husbandry and Weaving," gives minute instructions for the culture of rice, from the first ploughing of the ground, to the ultimate packing of the grain; and is equally circumstantial in detailing the process to be observed from planting the mulberry to weaving the silk. The Chinese are utilitarians; laws for the promotion of any means, whereby food and clothing, the principal necessities of life, might be obtained with more facility, of superior quality, and in greater abundance, would necessarily have become popular amongst them, and the author, or inventor, have secured the lasting reverence of the nation. But, it is less than questionable, whether these principles add to their happiness here; it is perfectly certain that they cloud their prospects of an hereafter. Possessing outward placidity of manner, for the purposes of concilia-

tion and deceit, they are known to be hard-hearted and unforgiving. As a people, they are without virtue, deep feeling, or dignity of character; toiling for food like inferior animals. Their total absence of sentiment or delicacy, as well as their disgusting cupidity, were glaringly obvious in the late Chinese war. Our fleet having destroyed the forts of Amoy, and killed hundreds of their countrymen, scarcely had the firing ceased, when the small trader-boats were alongside our men-of-war, with dealers offering fruits, fowl, rice, and other articles of fresh food, for sale to our men, so recently their mortal enemies. It is hardly possible to imagine a fact more derogatory to national, more disreputable to individual character.—

In the preparation of clothing—or rather of a superior description, silk cloth—the Chinese have attained a remarkable degree of excellence. Commencing with the mulberry, the food which supports the extraordinary insect from which the original material is derived, they bestow the most tedious, yet profitable care, upon every step in the process, from its opening to its close. The provinces of Sechwen, How-quang, Kiang-si, and Che-kiang, traversed by the thirtieth parallel of latitude, are all adapted to the growth of the mulberry; but it is in the beautiful valleys and fertile plains of the latter that the worms are reared most successfully, and the finest silk obtained. Woollen clothing was generally worn until the reign of Ouen-ti, of the Han dynasty, from which period silk has been the most esteemed, and constitutes the dress now most prevalent amongst all the opulent classes. The produce of Che-kiang, and of the adjoining silk district of Kiang-nan, is the most valuable, bringing, in the Canton market, double the price of that produced elsewhere, and being preferred by the English manufacturer to the cultures of India, or Italy.

As the end of cultivation in mulberry gardening is the production of the greatest quantity of young and tender leaves, at the total sacrifice of the fruit, the trees are never allowed to exceed a regulated height and age. The branches are pruned off, and the parent tree headed down; leaves from the young scions being found to be more tender, more delicate in their texture, and more nutritious, than the coarse leaves produced upon older branches. Although there are many species of the genus *Morus*, two only are distinguished in the east as supplying food for the silkworm; the *black* or common, which is a native of Italy, and flourishes also in England; and the *white*, which is indigenous to China; the Persians, however, use both species. The *red* mulberry is a native of America, where it is much esteemed for the quality of its timber, and employed for *knees* in

shipbuilding. The *Morus Alba* is propagated from seed, by layers, or from cuttings; plants from seeds, in this, as in most other species, will be found to be more healthy, and therefore preferable, although more disposed to be fruitful.

Suitable soil is prepared by trenching, mixing it with ashes and river-mud, and making the compound moist and loamy; it is thrown up into beds or ridges, about a foot in height, and in these the plants are set, generally in the quincunx form, and at convenient distances. The intervals between the rows serve as conduits for water, occasionally; but are uniformly occupied with rice, millet, or pulse of some kind, so that not a square foot of land is lost to either landlord or tenant. Various stratagems are employed for the destruction or prevention of insects; and, in applying essential oils, as well as in gathering the leaves, double ladders are always used, the trees being too slender to sustain any great weight or pressure. Gathering of the leaves, the lungs of a tree, necessarily superinduces disease, which the cultivator endeavors most artfully to relieve, or to remedy, by pruning, lopping, and cutting out old wood. When these appliances all fail, and the inveteracy of the canker baffles the skill of the physician—when the tree shows a greater tendency to the production of fruit, and a less to that of delicate leaves, it is removed altogether, and its place supplied by a healthy young plant from the nursery.

The silk-worm (*Bombyx*) of the genus *Phalana*, and by entomologists called "*Phalana bombyx mori*," is originally a native of China. From the egg (about the size of a pin's head) when fostered by a genial warmth, proceeds a minute dark-colored worm, that casts its skin three or four times, according to the variety of the species, in its progress to full-grown existence and to a caterpillar form. It now acquires a whitish color, speckled with blue or yellow, ceases to feed, and commences those labors, which have rendered it so famous in natural and in commercial history. On the first day of its caterpillar-life, that is, about the thirtieth day of its entire existence, the insect puts forth, through two apertures in its nose, a viscid secretion, by which it becomes attached to the surface on which nature or art may have placed it; on the second, it forms, by means of duplicate filaments, proceeding through these nasal *foramina*, a ball of an ovoid shape around itself, as a shield against hostile insects, and against a frigid atmosphere; and on the third day, this *cocoon* completely conceals the little laborer from view.

At the expiration of about ten days, its insect toils being completed, and the sustenance previously laid up exhausted, the caterpillar

changes into the chrysalis or nymph state, and remains for some days longer, awaiting another transformation. In the natural state, when the time has been fulfilled, and the *pupa* completely metamorphosed, the prisoner, guided by instinct, cuts through the silken barrier of the cocoon, and comes forth a new creature, the destined inhabitant of a new sphere, and, being furnished with limbs, antennæ, and wings, takes flight towards the regions of Him that made him so wonderfully. In a state of culture, none of course are permitted to destroy their cocoons, save those that are to be preserved for the continuation of the species; and these *aurelias*, or moths, are carefully brought together, and placed on soft cloth or other proper surface, to deposit their eggs. There is a viscid liquid around the eggs, which causes an adherence to the paper, or cloth, or leaf, on which they are laid; but they are easily released from this encumbrance by dipping them in water and wiping them dry.

Nothing is more necessary to be guarded against in the rearing of silk-worms than the effects of noise and cold; a sudden shout, the bark of a dog, even a loud burst of laughter, has been known to have destroyed whole trays of worms; and entire broods perish in thunderstorms. The utmost vigilance, therefore, is practised in keeping off visitors or intruders from the sheds, which are always constructed in a remote situation. It is this necessity for the formation of an artificial temperature that creates the great difficulty of rearing silk-worms in Europe. About 55° of Fahrenheit is the most suitable for the preservation of the *ovum*; but there is considerable risk attending any increase, lest the process of incubation may be accelerated so rapidly as to precede the moment when the mulberry leaf shall have reached its edible age. In the silk-nursing provinces of China, the mean temperature, according to the same description of thermometer, from the first of October to the first of November, is about 55° at sun-rise, and 65° at noon, with an atmosphere uniformly clear and tranquil; and seldom, at any season, exceeding 85°, the highest temperature to which the worm may with safety be exposed. Here then, evidently, is the native country of this extraordinary insect, where the process of incubation proceeds simultaneously with the growth of the only species of food on which it can subsist.

Much attention is given by the Americans of the United States to the culture of the silk-worm and the establishment of silk manufactories, and this branch of industry is rapidly spreading amongst them. The *morus multicaulis*, on the leaves of which they feed the worms, appears to thrive luxuriantly in most of the States; and the govern-

ment seem so intent upon at least supplying the home consumption of this valuable article of commerce, that twelve of the States pay a handsome bounty for the production of cocoons, or of the raw silk. In the year 1842, upwards of 30,000 pounds of silk were obtained from the States of Massachusetts, New York, Pennsylvania, Tennessee, and Ohio alone; but it is fully ascertained, that from the southern border of the Union, up to the 44th degree of latitude, the climate is admirably suited to the culture of silk. Success in rearing the silkworm has naturally encouraged the application of machinery in the preparation and manufacture of the filaments; and the inventions for reeling, spinning, and weaving silk into ribands, vestings, damasks, &c., deposited in the National Gallery and Patent Office of the Republic, are equal in ingenuity to any that can be shown in China or in Europe. The annual value of silk stuffs imported into the United States exceeds 20,000,000 of dollars; the silk annually manufactured in France is valued at 25,000,000, and of Prussia at 4,500,000. It has been calculated that if one person in one hundred of the States' population were to produce annually one hundred pounds of raw silk, the yearly value of such product would be double that of the cotton now exported, and nine times the worth of the exported tobacco. This estimate is not unreasonable as regards the quantity of silk that might be obtained by the industry of the people, for, the Lombardo-Venetians, only four millions of souls, have raised and shipped, in a single year, six million pounds of silk: the American conclusion, as to value, is, of course, fallacious, because when they are able to raise silk enough, to throw Venetian produce on the general market, the price would fall in proportion.

Hindoostan is the native country of several species of moths, resembling in habits the common silk-worm; most of them, however, live wild, and in this state have hitherto proved so productive, that the Hindoos have not thought it necessary to nurse them. The Joree worm, of Assam, feeds on the pipul tree; the Saturnia, including several species, lives on the hair-tree leaf; this is the largest moth known, measuring ten inches between the tips of its wings; and its cocoons, the size of a hen's egg, are brought in quantities to Bhagelpoor and Calcutta. One species, the Eria, which lives on the palmar-christi leaves, is domesticated in India; while another, of the Saturnia tribe, is wholly neglected by the Assamese.

Silk has been obtained from the spider's web, and gloves, made of this strong, glossy, and beautiful material, were presented both to the Royal Society of London, and the Academy at Paris, by Mon-

sieur Bon. It was soon perceived, however, that great difficulty must attend any attempts to appease the voracity, or calm the inquietude, of the spider. It was almost impossible to rear them in any considerable quantities; and when a number, at the expenditure of much time, trouble, and anxiety, were brought together, unless they had an ample supply of flies to prey on, they quickly destroyed each other.

### 3. *Dyeing and winding silk.*

Having destroyed the chrysalides, and wound off the produce in its primitive state, from the cocoons destined for filature, the mere husbandry of silk gathering is concluded. And so short is the period, in France only six weeks, consumed in this species of culture, that no harvest yields a return of greater celerity and certainty. In a country where trade is conducted, not by companies, or associations, or partnerships, but by individual exertion, the culture and produce of silk are peculiarly suitable, as affording a means of employing small capital with every prospect of early revenue. Females devote much of their time and their talents to this occupation; they are either engaged in feeding and rearing the worms, winding off the cocoons, or in general tendence of the magnanière. Sometimes the patriarch of the family purchases cocoons, by which the risk of rearing is avoided, and fills up his daughter's leisure time with the process of filature. There are, of course, some nurseries or factories, where silk is prepared expressly for exportation, but in general the manufacture is for home-consumption. The Chinese dislike foreigners, from practice and national institutes, therefore less attention is paid to objects of external commerce here than in other countries; all kinds of trade are held in very low estimation in Chiua, as they were of old in Athens and in Rome.

Time, intercourse, letters, religion, are gradually working such a revolution in the social condition of this old empire, that the imperialists are beginning to understand the meaning of the term brother, and henceforth the productions which Providence has confined to the soil of China, will probably be exchanged, systematically and generously, for those of other lands, by which the distribution of happiness over the face of the globe must necessarily become less partial than before.

Around a pool, of a foot or two in depth, sheds or open corridors are arranged, appropriated to different parts of the process of cleaning and preparing the floretta for market. Beneath one series are the

females employed in the less laborious duty of reeling the raw silk that has been brought from the *magnanière*, or purchased for filature from the feeders. From the reelers' verandas, the material is consigned to those of the washers, and dyers, and bleachers, successively.

Little celebrated for integrity, the total forgetfulness of that high quality by the Chinese is flagrantly conspicuous in their preparation of silk for the loom. Imperfections in the texture of this delicate fabric are sometimes of early date, originating in the impurity of the water used in the cocoon kettle, or in neglect of the winders to the attenuation of the threads during filature. In addition to these causes of inferiority, another is induced by the dishonest dye. Having washed out the gum, formed the threads into hanks, expressed the moisture, and suspended the silk on bamboo bleaching-poles, the operative's work appears to be correctly performed. But raw silk is an insatiable absorbent, so that if the dyer be deficient in honesty, he can, by a very slight deviation from its path, retain moisture in the hanks, capable of increasing the weight of the article by ten per cent. In other countries, purchasers are permitted to test the raw material by enclosing a sample in a wire-cloth cage, and exposing it to a stove heated to 78° of Fahrenheit, by which the increase of weight, that is, the amount of the fraud, is detected; but the Chinaman will not permit a barbarian to doubt his honor in any respect.

Europeans, or rather English, distinguish raw silks into three classes, which they denominate *organzine*, *tram*, and *floss*. The first, being very tightly twisted, is used in the finest and best descriptions of silk-cloths; *tram*, which is much less twisted, serves for the web, but is of an inferior quality to *organzine*; *floss*, which is not twisted at all, consists of the short, broken, and rejected parts; this is collected, carded, and spun like cotton. These three species, formed from the *fleuret* by twisting or throwing, are now called *hand* silk; they must all be submitted to the process of boiling, in order to discharge the gum from them, otherwise they would be harsh to the touch, and unfit to receive the dye. The original native color of the yarn varies but little in different countries. In Anglo-India we find silk yellow, french-white, and fawn color; in China it is generally yellow, and in Sicily and Persia the same color prevails; while the only naturally white produce we yet know of, comes from Palestine. The silk-growers of *Kazem-bazar* whiten their yarns with a ley made from the ashes of "the *arbor-fici-Adami*;" but the species being rare, the larger portion of their exports retains its native bright and beautiful yellow.

#### 4. *Silk farms at Hoo-chow.*

The planting, and care of the mulberry-tree, the culture of the silk-worm, reeling off the product of the chrysalides, dyeing and winding it, in subsequent stages, besides other operations connected with the manufacture of the great staple of China, have been both illustrated and described in the preceding volumes. The accompanying view represents the buildings of a wealthy silk-farmer, situate on a tributary to the imperial canal, in the immediate vicinity of Hoo-chow-foo. This agreeable town is the capital of a department, in the fertile province of Che-keang, and the locality is termed by Chinese geographers, "The Silk-Worm District." From the productive, character of the soil, salubrious climate, and ample natural irrigation, the vicinity of Hoo-chow has been long amongst the most favored places in Che-keang; and, the surpassing beauty of the scenery on the shores of Lake Tai, has drawn hither many wealthy residents. Historians make the first foundations of Hoo-chow coeval with the Chun-tsew, or spring and autumn of the Chinese historical æra; and they write also, that it was then named Koo-ching, and, under the epoch of the three kingdoms, Woo-hing. The antiquity of this flourishing city, however, is indisputable, as indeed the density of its population, high state of cultivation all around, and unbounded riches of the inhabitants, already sufficiently testify.

Seated at the bridge that spans the afflux of the rivulet with the canal, is the well-known farm of Lou, a family settled here for ages, and the events of whose past years have furnished materials for dramas and novels that are highly popular. The buildings are rather comfortable than costly, affording accommodation to the venerable head of the house, with his sons and daughters-in-law, and grandchildren. In some instances, (unhappily rare ones,) favorite daughters are permitted to bring their husbands to the paternal roof, reversing thereby the national custom of marriage. The raw silk, in hanks, is brought from the reeling sheds, to stores adjoining the homestead, and, when a sufficient accumulation is made, placed in broad flat-bot-tomed boats with bamboo canopies, and transported to the canal; once on that highway of commerce, its destiny, although in one respect fixed, is in another uncertain, for, it may be bought by a salesman as a simple speculation, it may be transferred to a home-manufacturer, or forwarded to the markets of Hang-tchou and Chusan. Lou is indifferent as to the object for which it is purchased, or the direction it may take; his life, a mere exhibition of selfishness, being devoted to the acquisition of wealth, for the sole purpose of



surrounding his rural palace with all the luxuries that it can purchase.

It is from this district the silk is obtained for the robes and garments of the imperial family: the richest mandarins often bespeak the crops of a season from the same locality; and, foreign merchants profess themselves able to distinguish the silk of Hoo-chow-foo from that produced in other parts of China.

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ART. III. *The Chinese Speaker, or extracts from works written in the mandarin language, as spoken at Peking: compiled for the use of students, by ROBERT THOM, Esq. H. M. consul, Ningpo: Part I. Ningpo, Presbyterian Mission Press, 1846: With a biographical notice of Mr. Thom.*

A specimen of this work, with the author's preface, will be its best recommendation. It is dedicated "To one who zealously promoted every honest effort to extend our intercourse with this peculiar people, and who has left behind him in this country, many who still fondly cherish the memory of his kindness; H. E. Sir Henry Pottinger, Baronet, G. C. B., late H. M. plenipotentiary in China, &c., &c., the following pages are respectfully inscribed, by his faithful follower and much obliged servant, the COMPILER." The following is his *Preface*.

"It was the original intention of The Compiler, to have published a far larger book; and as he had ample materials to work upon, he meditated a much more varied work, which no doubt would have been more agreeable to the Public, and possibly also more useful. But as the Chinese proverb saith, 'man says, thus and thus; heaven answers, not so! not so!\*' Afflicted with severe and long-continued illness, the Compiler has found himself necessitated to beg for permission to go home on sick-certificate, in the hope that his native air may yet recruit his shattered constitution; and so much of the work as has been already printed (omitting Author's preface, Translator's preface, and Introduction,) is now hurriedly brought to a close, and offered to the good-natured Public as Part I. Should it please Almighty God to restore him to health and strength, and return him safely to the field of his labors, the Compiler intends to resume the subject, and to publish a continuation of the present work as Part II.

"In the absence of fuller instructions, the few following hurried hints may be found useful to the student.

L. Try to get an intelligent native of Peking to read the Chinese, and

\* 人說如此如此天說未然未然。

do you follow him on the English side of the page, as a clerk follows the parson in church. A Peking teacher for the Peking language is always the best; no other persons can pronounce it like a *bonâ-fide* Peking man.

II. Do not perplex yourself with the mysteries of the Four Tones (平, 上, 去, 入,) but try to imitate the sounds of your teacher; if you can manage to catch his accent, and to read like him, do'nt be afraid that you wo'nt be able to speak the language, if even thro' your whole life, you may not be able to distinguish (scientifically) one tone from another.

III. Although the Four Tones may safely be passed over as a stumbling-block that has stood in the way of many a beginner's progress, yet the student cannot fail to observe, as he reads along, that many words are dissyllables, and not a few polysyllables; that some are accented on the ultimate, others on the penult, and others again on the antepenult, &c., &c., &c. It was the Compiler's intention to have marked all these, but he was prevented by a paucity of properly accentuated letters. The student is, however, recommended to supply this want, as he goes on reading, with a soft pencil.—His ear will guide him without difficulty.

"IV. We have adhered to Dr. Morrison's system of orthography (with a few trifling exceptions,) as that which we believe best suited for the English reader.

"The Compiler cannot conclude these observations without tendering his best thanks to those friends who have encouraged him in the undertaking and who cheered and solaced him in the time of sickness.

British Consulate. }  
Ningpo, 10th Aug. 1846. }

R. T.

The work is printed on thin and white Chinese paper, and makes a neat octavo volume of one hundred and two leaves, which are folded double after the Chinese manner. In the table of contents, we have first twenty chapters, then some phrases of courtesy, with sundry short dialogues. The chapters are, On every day occurrences; On selecting acquaintances; On divers phrases; On the house in general; On the display of ornamental furniture; On the nature of the mandarin language; On the person; On outward appearance; On style and dress; On dress in general; On giving ruff-raff people their answer; On sickness and disease; On being in motion and at rest; On admonishing school-boys; On having a due respect for one's self; On the (Peking) slang; On certain public sights; On meats and drinks; On economy; and On studying the rules of etiquette; and fill about one third of the book. They are for the most part both amusing and instructive, illustrating in their phraseology the character of the Chinese. The same is true of the whole book. The English translation alone, if transferred to our pages, would we doubt not be read with interest by many of our readers; and as a specimen of the work we here introduce a single chapter, presenting it in the same manner as it stands in the work before us—the Chinese on one page, the English with the sounds of the Chinese on the opposite one, thus—

## TE SAN TWAN.

## TSA-HWA.

## CHAP. III.

## On divers phrases.

Jin tsüy yaou-kín she shwō hwá! Nee tsiaou na-seay  
 Man's most important [object] is to speak (properly!) Do you observe those  
 yew ming-sih-tí jin, fun wai pūh tung! ta shwō-chu-tí hwá,  
 men of note, how different from (the common herd!) if (at any time) they  
 tsūng she chūh king, jūh téen;  
 speak, it is as if it came out of the classics, and went in by the canons; there  
 yew wēn-ya-kee; tszé pūh yung shwō lō!  
 is a degree of attic elegance about it; but this there is no occasion to dilate  
 Ta tsew suy-kow shwō keu-pa tsin-chang-tí hwá-'rh,  
 upon. If they so much even as utter a common sentence by the way,  
 yáy keo-tih tá-fang; yew tee-keüh,  
 it is remarkable for it's liberality (of sentiment); it has a dignified propriety  
 pūh kiaou-gaou, pūh hia tso; jin kea ting leaou,  
 (about it), neither proud, nor yet mean; mankind on hearing such people (open  
 tszé-jēu kwá ta, hwuy shwō-hwá leaou!  
 their lips), naturally boast of them as persons who know how to speak (pro-  
 Jén-'rh ching king hwá, koo-jén yaou ting,  
 perly)! Now altho' correct language is what you ought most certainly to listen  
 tsew she shō-tsiung-chang, ná seay  
 to, yet there is still the slang of the market-place and the pump, (spoken by)  
 héen-tsā jin-tāng-tí hwa, yāy yaou fang chang ūrh-to ting-ting.  
 the riff-raff populace, which you must also stretch your ears to attend to.  
 Suy-jēn pūh peih heó ta, yāy yaou ché-  
 Altho' it may not be necessary to learn it exactly, still a man should always  
 taou kō-choo fūng-sūh; tsem-mo she siaou-hwá,  
 know the customs of every place; what (for instance) are joking expressions,  
 tsém-mo she tsün-hwá, tsoo-hwá, séay-hwá, neó-  
 what is country-talk, what is coarse language, what obscene language, what  
 pō-hwá, fūng-ching jin-tí hwa, siaou mā jin-tí  
 cruel insulting language, what the language of flattery, what the language of  
 hwá: jín-kea shwó-chu-lai, nee pūh tung-  
 ridicule and abuse; if people come out with such talk, and you do'n't under-  
 tih, tsew ching leaou ko tseay-tiaou-tsze liaou! Nee ting-chō nó;  
 stand it, then you appear quite the same as a country booby. Listen to me;  
 laou-shih-jin, chūng-hów jin, sze-wēn jin, ching-pai jin, tee-méen jin,  
 honest men, faithful men, polished men, upright men, men of respectability,  
 nāng-kán jin, yew nāng-nai-tí jin:—chāy too she kwá-tsiang jin-tí  
 men of talent, capable men:—these are expressions to denote praise and  
 ming-mūh lō! Hoo-naou jin, hoo-too jin, kwai kwūh jin, tsan-tow  
 approbation! Noisy foolish men, stupid men, slippery knaves, worthless  
 jin, woo-san pūh-szé jin, maou-shē-kwei, kwáng-kwūn  
 blockheads, good for neither one thing nor another, reckless devils, swindling

## 第三段雜話

人最要緊是說話。你瞧那些有名色的人。分外不同。他說出的話。總是出經入典。有文雅氣。自不用說。略他就隨口說句把尋常的話兒也。覺得大方。有體局。不驕傲。不下作。人家聽了。自然誇他。會說話了。然而正經話。固然要聽。就是市井上。那些閒雜人等的話。也要放長耳。睬聽。聽雖然不必學他。也要知道。各處風俗。怎麼是笑話。怎麼是村話。粗話。邪話。虐薄話。奉承人的話。笑罵人的話。人家說出來。你不懂得。就成了個起條子了。你聽着哪。老實人。忠厚人。斯文人。正派人。體面人。能幹人。有能耐的人。這都是誇獎人的名目。咯。糊塗人。糊塗人。拐骨人。僂頭人。無三不四人。

han, kán-hwā-jin:—chāy tso she pūh-haou jin-tī ming-mūh  
 sharpers, crafty vagabonds:—these are so many terms applied to improper  
 ló! Hān yew tā-keae-shang, na-seay shwó  
 characters. Moreover in the streets and highways, (you will meet) those who  
 siaou-hwa-tī, mā jin-tī; yāy tsew to chō nē! Suy-jén puh she  
 scoff at and abuse people; they are indeed very many. Now altho' this may  
 tsem-ino ching-king hwā, yāy yaou ché-taou ta she ma  
 be considered *correct* language, yet you should also know that it is intended  
 jin ah! Nee ko-yaou ting-ting nē! Tā-keae-shang, yew yīh tsung jin,  
 for abuse. Please, attend to what I say. In the streets are a class of men,  
 tsüing yaou sā-hwāng, hoo-tsin, tsaou yaou yen, shwó  
 who are ever telling lies, sputtering nonsense, fabricating false reports, qu:  
 siaou-pe hwa, naou ying-'rh-koo, \*haou tai tau-low-tsze,  
 zing unmercifully, bursting out into horse-laugh, fond of appearing great people,  
 yew pūh kin wan siaou, naou-ke-lai, tsew  
 and wo'nt stand any kind of fun, who (suddenly) get angry, and forth-with  
 tsaou-tā jin, wā-keuh jin, yéw yaou  
 commence to abuse people, to rake up (old stories) against people, and (while  
 ching leén, ching nāng,  
 they profess to be) persons of so much respectability, of such vast talents,  
 haou fán leén, mō-hea leén lai, jin-pū-  
 are very fond of changing countenance, of assuming a grave look, of affecting  
 tīh jin, ma ke jīn lai, tsew  
 to know no one (in their fury), railing at people, and then vomiting forth a  
 sá-tsiūn! Mwan kow tsaou-  
 torrent of abuse! (On such occasions) their whole mouth is full of (such ex-  
 ke-maou! wāng-pā kaou-tsze! tséay-tiaou-  
 pressions as these,) chicken-hearted craven! Illegitimate off-spring; country  
 tsze, tséay-mō-tsze, leih-pa-tów, woo-'rh kwei, maou paou-tsze,  
 booby, untaught lout, block-head, mean scamp, wool-brains,  
 yai taou-tī;—kwün pa! Kwün tan pa! ta pūh choo kow-'rh ma  
 assassin;—begone! get you gone! they do not stop their mouths railing  
 jin-kea chāy yīh tun! nee yāy yaou che-taou, pūh  
 at people after this fashion! now you must also know (what is meant); do not  
 yaou sháng jin-kea-tī táng ah! Née pūh léw-sin,  
 (on any account) expose yourself to be taken in by others! If you do not pay  
 tīng-chō, tsew pūh che haou tai leaou!  
 attention and listen, you will not know good from bad!

\* Literally, "are fond of carrying a basket of charcoal on their head." It also applies to ignorant persons, who swallow as complimentary, what is said to them in bitter irony.

冒失鬼。光棍。漢奸。猾人。這都是不好人的名目。咯。還有大街上。那些說笑話的。罵人的。也就多着呢。雖然不是什麼正經話。也要知道。他是罵人阿。你可要聽聽呢。大街上有一宗人。總要撒謊。胡。造。謠。言。說。肖。皮。話。鬧。鴈。兒。孤。好。戴。炭。簍。子。又。不。禁。頑。笑。惱。起。來。就。遭。撻。人。挖。窟。人。又。要。稱。臉。稱。能。好。翻。臉。抹。下。臉。來。認。不。得。人。罵。起。人。來。就。撒。村。滿。口。草。雞。毛。忘。八。羔。子。起。條。子。起。未。子。栗。巴。頭。無。二。鬼。毛。包。子。推。刀。的。滾。罷。滾。且。罷。他。不。住。口。兒。罵。人。家。這。一。頓。你。也。要。知。道。不。要。上。人。家。的。檔。阿。你。不。留。心。聽。着。就。不。知。好。歹。了。

By way of *addenda*, Mr. Thom has given us an extract from the *Hung-low-mung*, and one also from the *Kia-paou-tseuen-tseih*: the first are the famous "Dreams of the Red Chamber;" the second is literally "House gems entirely arranged," i. e. A Collection of Maxims, valuable as gems, for the use of families, a very good book it is.

usually published in 32 octavo volumes: the extract, made by Mr. Thom, is "On the harmony which ought to exist between husbands and wives." We recommend "the Chinese Speaker" to all who wish to study the court dialect; it is for sale, in some of the shops at Hongkong; and we have to thank a friend for the only copy we have seen, that now before us. In his *orthography* we wish Mr. Thom had, like the younger Morrison, adopted the system of sir William Jones, now so generally approved, and paid that attention to the *tones* which their importance demands. Strange that, while in theory they were discarded by him, none excelled him in *practical* attention to them. His rule was *to imitate the sounds of the teacher*; and we repeat, this is the only way the student can learn to speak the Chinese correctly or to any extent intelligibly; he may study and read by himself till he is blind, and without the assistance of teacher, whom he must imitate, he will find to his sorrow that while many may stare at him, no one can understand half the words he utters. Moreover, learning in this way, by imitation, is the easiest as well as the best method of acquiring a knowledge of the Chinese. Children always thus gain their knowledge of language, and hence the facility of their progress. Mr. Thom made himself at home with the Chinese, caring little where or with whom he might chance to be: Whether with the high official or with the lowest coolie, he always had something to say, saw something to admire, and found something to learn. And having once got hold of a word or phrase, he would wring changes therewith, till he had deeply engraved the same upon his mind, remarkably susceptible of impression from such material.

We gladly avail ourselves of the services of the editor of an English journal (the Chronicle) for a biographical notice of one, whom the community of Canton, from the time he first came to this city, always held in high esteem, especially as a *student* of Chinese.

*Biographical Notice of Mr. Thom.*

It is with deep and unfeigned sorrow we observe, among the China news, an announcement of the death of Mr. Robert Thom, her majesty's Consul at Ningpo, on the 14th of September last. It is but rarely that we find a public servant so eminently fitted as Mr. Thom was for the charge with which he was entrusted, or bringing to the performance of its duties so large a measure of faithfulness and zeal. The removal by death of such a man, in the prime of life, and in the midst of promise, afforded by his whole character and conduct, of *services to his country* more important still than those which he had

an opportunity of rendering, is an event peculiarly afflicting. The following particulars of his career, which we have obtained from an authentic source, will be interesting to those by whom he was personally known, and to his townsmen generally.—

Mr. Robert Thom was born in St. Andrew Square, Glasgow, on the 10th day of August, 1807. He had, therefore, when he died, just completed his 39th year. Having been destined to a mercantile life, he was for a twelve month in a respectable office in Glasgow, and afterwards served an apprenticeship of five years in Liverpool. During his residence there he first evinced his fondness for literary pursuits. He was a constant correspondent of more than one of the newspapers. In June, 1828, he went to Caraccas, where he spent about three years. He there acquired a complete knowledge of the Spanish language, and was a rather distinguished personage on account of his amicable discussion with the Roman Catholic priesthood, and the amazing aptitude for general business which he displayed. Afterwards, he spent about a year and a half in Mexico. Returning to England, he spent the winter and spring of 1833 there. In July of that year he went to Bordeaux in France, and from that place to China—thence, alas! never to return.

Embarking at first in mercantile pursuits, he continued, nevertheless, to devote his leisure moments, and hours stolen from rest, to make himself acquainted with the language and literature of China. He landed in China in February 1834, and within two years from that period was capable of speaking its language with considerable fluency. He never allowed an opportunity of conversing with persons from all parts of the "Celestial Empire" to escape him. In the course of 1837 he was able, in the absence of Messrs. Morrison and Gutzlaff, to plead a cause in the mandarin or court dialect. All this while he was constantly inserting letters and other papers, on interesting topics, in the newspapers then published at Canton. The year 1839 saw him first appear formally as an author, but under the pseudonyme of "Sloth." His *brochure* was entitled, "The lasting resentment of Miss Wáng Keaou Lwan," being a translation into English of a Chinese tale, with copious notes. This was, last spring, published at Leipsic, translated into German, by Professor Adolf Bottger. Mr. Thom's translation of "Æsop's Fables into the Chinese language," appeared early in 1840; and, to dismiss his publications, his "Chinese and English Vocabulary" in August 1843. This from an eager and unceasing desire to be useful, he published at his own expense, and distributed gratuitously among public bodies



and individuals residing at the five ports. Another work occupied his attention at the time of his decease. His productions were highly esteemed on the Continent, as well as in this country. Witness the high applause bestowed on him by Professor Stanislas Julien, the first Chinese scholar in Europe, by Professor Bazin, in the *Journal Asiatique de Paris*, his "Memoire sur le Chinois Vulgaire." &c. ; by the polyglot Cardinal Mezzofante, &c. ; and in this country he enjoyed the friendship, as he had acquired the esteem of that most able, amiable, and distinguished man, Sir George Thomas Staunton.

It was as a public character, however, still more than as a literary one, that Mr. Thom merited and obtained distinction. His valuable assistance rendered to government, even while a merchant, is recorded in evidence given before a Committee of the House of Commons, in 1841, and afterwards published. In June 1840, he embarked in the government service. On the 3d of July of that year, he nearly lost his life at Amoy, while engaged in carrying in a flag of truce. Honorable mention of his conduct on this occasion is made in the dispatches of Admiral Elliot and Captain Bouchier, which appeared in the *London Gazette* of 15th December, 1840. Indefatigable were his exertions at Chusan and the neighborhood, during the winter of 1840-41. The cases of Capt. Anstruther and Mrs. Noble particularly engaged his sympathies and stimulated his exertions. The spring of 1841 saw him again on the Canton river, zealous, and active, and courageous in his country's cause. Captain Scott, in his dispatch, which was published in the *Gazette* of 11th June, 1841, bears the most decided testimony to his merits and exertions. His exertions during the siege of Canton, are noticed in Sir Hugh, now Lord Gough's dispatch, gazetted in the following October. Sir Hugh he accompanied over the battle fields of Amoy and Chinhai, the former fought in August, the latter in October 1841. At the latter action, he was the means of saving the lives of 500 Chinese, "a circumstance," writing concerning which he said, "that gave him more pleasure than if he had been appointed emperor of China." His civil administration of the city and district of Chinghai from October 1841 till May 1842, is one of the most interesting and brilliant passages in his eventful history. Not only did it obtain for him the approbation of his superiors, but was commented on with applause by the Chinese themselves. Elipú, when he was introduced to him, at Nanking, in August, 1842, addressing him said, "La-pih-tan," (Robert Thom), "I thank you for your civil mandarinship at Chinhai—it has gained for you a great name in China." His exertions,

along with Mr. Gutzlaff, and the late Messrs. Morrison and Lay, at the time of negotiating the Nanking treaty, and his labors in regard to the "supplementary treaty," are well known. The high terms in which Sir Henry Pottinger was pleased to speak of them at the Glasgow banquet, cannot have been forgotten by many of our readers. His view of the trade of China, past and prospective; published among the sessional papers of the House of Commons for 1844, with all the imperfections necessarily attaching to such a document, is a wonderful monument of knowledge, industry, ratiocination, and power of condensation. It is indeed, *multum in parvo*.

On the 5th March, 1844, Her Majesty was most graciously pleased to testify her sense and approbation of Mr. Thom's services by appointing him her Consul at Ningpo, one of the five ports open to foreign trade, in terms of the treaty.

Previously to this, however, disease, contracted in his country's service, had made fearful inroads on his constitution, never a very robust one. Fevers in June, 1841, after the fatigues and exposure attendant on the siege of Canton; in September 1842, in the Yang-tsz kiáng, after the conclusion of the Nanking treaty; and at Hong-kong, in the summer of 1843,—left behind them effects from which he never perfectly recovered. Dropsical symptoms supervened. With difficulty he could be persuaded to ask for leave of absence. This was at once, and kindly, granted. Still he could not be persuaded to leave his post until his successor should arrive. He dreaded lest the public service should suffer by his departure. Under such circumstances death overtook him.

His amiable and affectionate disposition—his anxiety to promote the interests of all and sundry—above all, his devotedness to the service of government, and the throwing of his whole soul into the endeavor to advance the commerce of his country—are facts too notorious to require being dwelt on. Zeal, disinterestedness, activity of mind, general ability, great aptitude for business, firmness and decision, combined with kindness, amazing powers of discrimination, generosity and nobility of mind, and great personal courage, are attributes of his character which will at once and cheerfully be conceded to him by all who had the pleasure of his acquaintance. To his exertions in the service of his country he has fallen a victim.

Mr Robert Thom was the youngest son of our late highly respected townsman, Mr. John Thom, who for many years discharged, with credit to himself and advantage to the community, the functions of one of the Commissioners of Police of the city.

ART. IV. *Ladovic the lord bishop of this diocese, takes occasion to issue this all important proclamation for the information of all the friends of the religion (of the Lord of heaven).*

RECENTLY, in and about Shánghái, there have been persons who have been widely circulating books, written in imitation of those belonging to our holy religion, at which, our mind has been exceedingly pained; for, although in those books there are passages that accord with the doctrines of our holy religion, yet within their pages there are lurking heretical principles which poison and destroy men's souls,—consequences by no means light and trifling.

In the beginning, our Lord Jesus himself established the Church, a most righteous, and a most perfect Church, one only and not two churches. He then gave power to the chief of his disciples, holy Peter, to receive and pass on the succession, and declared to Peter saying, "I have prayed for thee that (God would) for ever preserve thy faith." Therefore, his successors have handed down no other faith, and the faithful everywhere all follow the commands of the supreme Pontiff. On which account all who heartily unite with the Pope are one; but such as do not give heed to the injunctions of the supreme Pope are heretics. Now to desert and forsake the teaching of the high pontiff, is not this to falsify and pervert his instructions?

Ye are our sheep; and we the good shepherd. And fearing that, by accepting and perusing those productions, ye may be a little disturbed with doubts and suspicions, to the great damage of your souls, we, therefore, issue this special proclamation; and moreover annex a few instructions in order, as follows:—

Any adherent of our religion may not take and read these heretical writings, which have issued from Shánghái.

Or, if any such have already accepted them, they must forthwith either burn them or deliver them up to their spiritual fathers.

Any of the faithful, who may be aware that other people have these heretical works in their possession, must advise them neither to detain them for perusal nor to present them to their neighbors, but to burn them up or give them over to the spiritual fathers in their vicinity.

Every one of our adherents is bound to spread abroad the orthodox religion of the Lord of heaven, and always to love others as himself; and should he fall in with the members of any other sect, who *ake in these heterodox publications*, he ought to tell them most

carefully and most plainly that their writings are decidedly erroneous, and do not, in all and every thing, agree with the teaching of the religion of the Lord of heaven; but if men will follow such doctrines, they will fall into extreme error.

Now, wherever there are corrupt and obscene books, there is every danger of injuring men's souls; but the heretical works, of which we have just spoken are of one and the same class with corrupt and obscene writings; and a friend to (the true) religion must in no wise, either receive them for perusal, or hold them in possession, because all corrupt and obscene works are of the devil; and both the recipients and the distributors of these works are undoubtedly the children of the devil, and all such will inevitably go down to hell!

*Note.* The foregoing, with a copy of the Chinese original, was forwarded to us by the Rev. William C. Milne, who says it "was found in a Catholic chapel in our neighborhood, and was copied off by Dr. Medhurst in the presence of witnesses." By an occurrence which we could neither foresee nor prevent, a part of the Chinese has been lost, and its publication therefore must be postponed.

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**ART. V.** *A brief Manifesto addressed to the English Merchants by the native Merchants of the city of Canton. Translated from the original.*

ON a recent occasion there was received, in a reply from their excellencies the high provincial authorities, the following declaration: "By the articles of the late treaties, it is provided that, at the open ports of the provinces, the English are allowed to rent houses and to purchase ground on which to build." Hence does it behoove us to look up and realize the anxious care of both our august sovereign and the high provincial authorities in their continued kindness exercised towards men from afar; and we must not carry on an opposing controversy. But there is naught of Chinese territory, occupied by the people, which is not their own purchased possession; even the officers of government cannot take it away from us and give it to others; and if they were to pay back to the land-holders the full price of the land, some would be willing and others unwilling to sell. But now if a certain place is designated, it must be had; and if there is an unwillingness to dispose of it, recourse is then had to martial dignity, wherein consists the overbearing energy of the Eng-

lish people. Discussion therefore, (on this point,) is useless! But we apprehend that this ruling by mere brute force will never be tolerated by our august sovereign, who regards all the people with the same affection, as that shown to his own children. We consider that the articles of the treaty were originally designed to allow foreigners to buy and rent of the Chinese people by harmonious consultation and not to coerce them when unwilling. Perverse as the English are, yet there must be among them some who have knowledge; and no one can be ignorant that taking reasonably and taking forcibly constitute one orderly and the other disorderly conduct.

It is now more than a century since the English first came to Canton for commercial purposes; and we having somewhat of those feelings natural to the masters of the soil (the land-lords) cannot but clearly make known to you our views, that you may distinctly understand wherein consists both what is beneficial and what is hurtful, and pursue the one and avoid the other. Do not indulge in vain thoughts. Do not by deceit and force insult others. Then we, both hosts and guests, by attending quietly each to our respective pursuits, shall all receive advantage thereby; and oh how happy we shall be!

We will now take up and in the sequel set before you in order, both what is beneficial and what is hurtful, hoping that you will pursue the one and avoid the other.

*First.* Do not look upon China as weak, because in the late war, of 1841, you had the good fortune to obtain your purpose. Our august sovereign, employing the mind of heaven and earth as his own, does not wish to have the people along the borders of the sea and the living souls of your nation entangled together in the toils of war, and therefore condescended to grant, at the solicitation of the minister for the frontiers, that you might be invited to come and quietly assembled together (at several ports), thus perfecting the good pleasure of high heaven in its love to the living. What great generosity was this? So likewise their excellencies, the high provincial officers, imitating the feelings of the august sovereign with amazing toil and trouble, have accomplished every thing (you desired), as you yourselves must needs fully understand. Were it not so, would not the multitudes of the broad realms of China have quickly subdued your few thousands, travelling myriads of miles from afar?

*Secondly.* Although you always act perversely as you list, trusting to the strength of your ships and the power of your artillery, yet you ought to know that from of old there has been no people or nation

which has not been destroyed by its enemies. For you, therefore, to treat the people insultingly and contemptuously, relying on the indulgent kindness of our august sovereign and high provincial authorities, is exceedingly stupid! For the heart of the people is heaven's heart; and the anger of the people is that wrath which is felt by heaven's heart. Now consider how small is the number of the British soldiers; and suppose that one was able to stand against a hundred; even then they could not match the innumerable hosts of our Canton people. Nay, were it possible to fill up their number by inveigling foreigners and riffraff Chinese to become soldiers; could you secure that they, having first been deceived by you, would not soon be alienated from you?

*Thirdly.* Still more in the *left* would you be, should you entertain ideas of aspiring to sovereignty, or hopes of rising beyond your proper spheres. The languages of your nation and the Chinese are not understood by each other. The desires and wishes of the people are not the same. Things esteemed by you, the Chinese despise; and those esteemed by the Chinese, you perhaps may despise. And moreover, since the world began, there has never been found one, who, having lost the confidence (or the hearts) of the people, could build up an empire.

*Fourthly.* Already you have lost the confidence of the people, by your repeated acts of outrage and violence. And now by continual troubles those who have families and property are unable to dwell in peace or to have joy in their possessions, while their anger is more and more increased. With these millions of our highly incensed people, engaged in deadly strife against you, can you be sure of victory? Moreover, the circumstances of the respective parties are very different,—yours are full of labor, but ours are easy; and it does not require any great amount of knowledge to perceive that you could not withstand our conquering hosts!

*Fifthly.* These repeated troubles, we hear, are all caused by the exciting influence of two or three foreign merchants, who merely wish to repay some slight insult and to make a display of martial power, forgetting that, in the minds of men, accumulated anger becomes enmity and accumulated poison breeds calamity. Now should these evils suddenly break forth, they must fall first upon you; and it is to be feared that it would be impossible to distinguish between the good and the bad, and that the people of other nations would be involved, so that even your death would not be a punishment sufficient to atone for your guilt. Where then is the advantage of retaliation?

*Sixthly.* If henceforth you will remain peaceful and quiet, then assuredly there will be no reason for any one of the Chinese to insult and condemn you. Please look at the Americans, the French, &c.: All our people love and respect them, and cannot bear to injure them, because always hitherto they have peacefully and quietly carried on their commerce; and of our Chinese there are none, not even among the children, who do not know that they are good and worthy people. Why not follow their example?

*Seventhly.* The original design of your having an armed force at the several ports was to secure the quiet prosecution of your commercial business. Having left your wives and children, and traversed wide oceans, it is your wish with quiet minds to carry on your commerce. But now, amid these often repeated disturbances, how can your goods go into circulation, or where yield any profit? Supposing you are able occasionally to smuggle, it must be only to a small amount, while you must always be kept in a state of watchful anxiety, afraid lest you lose your lives and your property. Thus passing your days, can you live in peace?

*Eighthly.* All respectable Chinese highly esteem polite and decorous conduct, while they consider as most vile that which is violent and overbearing. Hence those who have but a partial knowledge of what is polite and decorous are able to attend quietly to their proper duties and govern themselves; yet it is impossible to prevent there being among them some vagrants, who, not attending to their proper duties, will seek opportunity to create troubles. If henceforth you, Englishmen, will consent to take the character of worthy men, then ought you to maintain some self-esteem and self-love, and you must not in small parties saunter about every where (as at Fuhshán) so as to provoke the contempt of the vagrant people. For then, although you may be able to have the offenders punished by the magistrates, you still will have to bear the injury, and moreover the anger and hatred of the Chinese against you will be increased.

*Ninthly.* In the old proverb, "A peaceful spirit leads to prosperity," there is no mistake. Hitherto in the commerce carried on between our respective nations, you have obtained no small profit from the Chinese, while we also have been profited by you. But since the affair of 1841, what article is there of your merchandise the value of which has not been depreciated? It would, we think, be difficult to estimate your losses; while all the places along our seacoast have been injured and spoiled. This year imports began to be in good demand, but now the whole tide of prosperity is suddenly

checked. The saying, "Those who injure each other must both come to ruin," is it not true?

*Tenthly.* The ancients said, "Those who are able to be satisfied will never be ashamed." Of late years your nation has had the distinguished honor of receiving the favor and kindness of our august sovereign. The Chinese people, seeing how it was in former days and how it is at present, have all been filled with astonishment. And yet, having secured the minor, your thoughts are now eagerly bent on the greater; and by your insulting and contemptuous treatment of the people, their minds are so filled with anger and wrath, that they are anxious to thrust their spears into your breasts and to devour your flesh. Is it possible for the respective parties thus long to continue at peace with each other? Though but mercantile men, we are deeply concerned to know that such animosity must sooner or later have vent; and we conceive too that the intelligent of your nation, also must needs comprehend the reason of all this.

The foregoing paragraphs are all the words of faithful admonition. Seeing the impossibility of reconciling and uniting the interests and feelings of the Chinese and foreigners, we spare no labor in reiterating our remonstrance, exhausting the kindest feelings of our hearts in endeavors to place this matter clearly and plainly before you. And you, English merchants, it also behooves to awake quickly to a careful consideration of the same, and to distinguish between the beneficial and the hurtful. If there be proposed any thing that is decidedly impracticable, then ought you to advise against it. But do not compare the strong with the weak. Do not fan the windy waves. Rather let each, understanding his own duties, attend to his own business. Then, both you and we shall look on each other as members of the same body; together enjoy glorious tranquillity; be alike enriched with joyous gains; and, perchance, we shall not frustrate the good purpose of our august sovereign and high officers in their benevolent conduct towards us. Thus now we have again and again reiterated our councils; may they not be in vain. Think, we entreat you, and carefully ponder on these things.

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ART. VI. "*A Demonstration;*" particulars of the late movement to and from the provincial city of Canton, under major-general D'Aguilar, accompanied by H. E. sir John Francis Davis, H. B. M. plenipotentiary &c., &c. (Continued from p. 202.)

We now resume our Narrative, after completing which we may perhaps add some comments. While we write, the first echo comes back from the Dragon-seat, in answer to the dispatch said to have been sent off for Peking on the 4th ult. 意料所不及恐別有他故着該督妥爲辦理另有旨欽此 "From the Emperor: the affair could not have been foreseen; we apprehend there must be something else (yet undisclosed): let the said governor manage the business safely; or a further pleasure shall be given."

Anxious to give every particular regarding this *could-not-have-been-foreseen* affair, we borrow, at the hazard of some repetition, the following paragraphs from the *China Mail*:

The course to be pursued towards the Chinese government having been decided upon, General D'Aguilar immediately issued an order directing the troops to embark that night, and notwithstanding it was then past 4 o'clock in the afternoon, the entire force available, somewhat under a thousand men, together with their guns, material, and stores, were all on board shortly after midnight.

The naval force consisted of H. M. S. *Vulture* and *Espiegle*, the H. C. armed steamer *Phido*, together with the *Corsair*, a small merchant steamer plying on the Canton river, (which having entered the harbor that evening, was taken up by Captain Macdougall for the expedition,) and a lorcha hired for the artillery, and fitted up in the course of a couple of hours by Colonel Brereton as a gun-boat.

Next morning, the 2d April, between 2 and 3 o'clock, the three steamers were under weigh, the *Vulture* leading and towing the artillery lorcha and two large Chinese boats containing the Sappers with scaling ladders, &c. About 9 o'clock the *Vulture* entered the Bocca Tigris. The seamen were at their guns, the troops told off for landing, and Captain Macdougall, running his ship as near the shore as possible, anchored within pistol-shot of the batteries on the Anung-hoy bank, having the formidable forts on the north and south Wantong Islands within range on the other side. As the anchor was let go the boats were lowered, and in almost shorter time than it can be described, a strong detachment under the command of Major Aldrich was landed with the General, and the three forts of Anung-hoy, mounting upwards of 200 guns, were in our possession. The guns were spiked, and large quantities of ammunition destroyed.

In the meanwhile Colonel Brereton, who had left the *Vulture* at the same time as the other force, proceeded with the troops under his command to the forts on the north and south Wantonga, and having entered them without opposition, spiked more than 250 guns, and destroyed their magazines.

Thus in the course of a few hours these five formidable batteries, mounting upwards of 450 large guns, had been disarmed, and the safe communication of the expedition with Hongkong so far secured; and in effecting these important objects, the utmost care was observed to abstain from offering personal injury to the Chinese in the various forts, and not even the most trifling article of property was carried away or destroyed by the troops.

In the course of the afternoon the steamers arrived at Whampoa, as did also the *Espiegle* during the night. The *Vulture's* draft of water preventing her from ascending higher, His Excellency Sir John Davis, the General and his staff, moved into the *Pluto* on the morning of the 3d; the troops were transferred to the two smaller steamers and the boats of the *Vulture* which were towed by them, and the expedition ascending the river arrived about half-past 9 o'clock at the Barrier, a strong row of stakes extending from bank to bank, with only one opening, and defended by four strong forts.

As intelligence of the seizure of the Bogue Forts had arrived at Whampoa before the squadron, it must have been known in Canton the same night, and it was not therefore considered likely that these works would be yielded without a struggle. The plan of operations,—that the two Forts to the left should be simultaneously attacked,—was carried into effect by the *Pluto* with one division of the boats, anchoring abreast of Napier's Fort, and a strong party was landed under the direction of the General; whilst the *Corsair* and the boats she was towing disembarked her force under Colonel Brereton at the Fort nearest the Barrier. The gates of both Forts were blown open by the Engineers, their garrisons escaped by the rear, the guns were spiked, the magazines blown up, and the boats with the two columns under Colonel Brereton and Major Aldrich, supported by the steamers, pulled across to attack the Forts on the other bank of the river.

Here it was evident that the Chinese had determined to make a stand, and as the boats came within range, both Forts opened a brisk fire of round shot, and, when they drew nearer, of grape. They were immediately replied to by the *Pluto*, *Corsair*, and the artillery gun-boat—the boats with the troops pulling steadily towards the Forts. The firing continued until the men landed, and then seeing the force formed on shore, the enemy abandoned their works by the rear. The fire of the Chinese was remarkably well directed, and it is only wonderful how the detachment escaped without serious loss; the steamers and boats were crowded with men who had barely standing room; the round shot striking close to them, and several passing between the masts and funnels of the steamers, the grape shot also falling thickly around the boats of Colonel Brereton's division; and we are assured that it was solely owing to the accurate judgment of that distinguished officer, that there was not a long list of casualties; for observing that the guns were in the act of

being laid for the direction of the boats he requested the naval officers, to steer upon the angle of the Fort, and the very instant after their course had been changed, a shower of grape fell within a few feet of them. The tide was running strongly, and such is the current in the Canton river, that if a boat had been sunk, not a man in her could have been saved. Nothing could be better than the conduct of the soldiers, for although the enemy were seen through the embrasures working their guns, not a musket was discharged by the troops, who landed and formed in the most perfect order. The fire from the steamers and gun-boat was exceedingly good; every shot from the long gun of the *Pluto* told upon the Whampoa creek Fort, and one of her shells burst in the centre of the work. The guns, all of them of large size (one of copper, in particular, was twenty-four feet in length with an eight-inch bore,) were spiked, the magazines blown up, but private property as before rigidly respected.

The expedition then continued its progress up the river, and the Fort called the "French Folly," situated at the commencement of the south-eastern suburb of Canton, was attacked, the gate blown in, and the guns spiked. Nowhere was the advantage of the rapid movements of the expedition more apparent than here; for this Fort, having a solidly built tower in its centre, mounts a double tier of guns, and is one of the most formidable works in the river, both from its position and construction; and on possession being taken it was evident that the preparations for the reception of the force were almost completed, and that, had the slightest delay taken place, it would have been a warm one.

The additional particulars till the 6th we have already given in detail. Early that morning, after captain Clark Kennedy and lieutenant Da Costa had been upon the walls, and found that they were of sufficient breadth for the proposed military operations, the following General Order was issued by major-general D'Aguiar.

No. 25.

Head Quarters, Canton April 6th, 1847, 6 o'clock, A. M.

The following General Order is issued to the Troops under the expected contingency of their being called upon to commence the attack on the city of Canton at 10 o'clock this morning.

This attack to be under the immediate direction of Lieut.-Colonel Brereton C. B. & K. H. commanding Royal Artillery. Two parties, one headed by Lieut.-Colonel Brereton, the other by Major Aldrich, Royal Engineers, each having a Detachment of Royal Sappers and Miners commanded by an Officer of the Royal Engineers, and a Flank Company of the 18th R. I. Regiment, with such additional support as will be detailed by the Assistant Adjutant General, will march out for the purpose of taking possession of the Southern or Petition gate, and the Western gate of that part called the New City. Colonel Brereton's party will attack the Western and Major Aldrich's party the Southern gate, and as the latter is more distant than the former, Major

Aldrich's party will set off first, in order that they may both arrive at their respective points about the same time.

Major Aldrich's party to cross the creek which forms the eastern boundary of the British Factory, at the first bridge, and to proceed along the street which runs close to the Southern wall of the new city, taking care in passing to stop up the two small entrances or sallyports which enter the city from the river, in order to prevent all ingress by them. He will proceed to the southern or Petition gate, and having taken it, he will establish himself and make a lodgment upon the rampart above.

Colonel Brereton with his party will set off immediately after Major Aldrich's, and crossing the creek by the second bridge, he will proceed along Looking-glass street, close to the western wall, until he arrives at the western gate of the New City, and having taken it, he will effect a lodgment with the troops at his disposal upon the rampart above the gateway; and the two lodgments having been thus effected above the two gates, a communication along the ramparts by the force employed is to be established.

The guns will then be raised and placed at the Guard-houses above the gates; and by means of these guns and the twenty-four pounder rockets, the bombardment of the city is to be forthwith commenced.

After Colonel Brereton's party shall have left the Factories, Captain Macdougall has undertaken to send a party of seamen and marines under Commander Thompson H. M. sloop *Espiegle*, preceded by a party of Royal Sappers and Miners, to cross the second bridge at the south end of Looking-glass street, and passing through the archway in the spur wall, they will scale that part of the southern wall of the new city which lies between the spur wall and the sallyports above alluded to; they will then form on the top of the rampart, ready to assist either Colonel Brereton or Major Aldrich, as may be required. At the same time a fourth party, composed of five companies of the 42d Regiment M. N. I. under Major Fitz-Gerald, conducted by Captain Clark Kennedy, Acting Assistant Quarter Master-general, will cross the creek by the first bridge, and marching along the street that runs south of the joss-house, they will proceed as speedily as possible to the Petition gate, support Major Aldrich's party, and occupy the street which leads from that gate to the river, immediately stopping all the avenues which lead to it from the eastward, and thus secure completely the eastern flank of our position.

Previous to the departure of the troops from the Factories, Captain Macdougall R. N. has undertaken to order the Steamer *Pluto* to run in as close as possible to the above mentioned street, leading from the Petition gate to the river, and which is situated very near the Dutch Folly fort, and when the Major General shall make a signal by hoisting the Union Jack on the top of the British Factories, she will open as heavy a fire as possible on that part of the town situated to the eastward of the Petition gate, in order to check any attempt that may be made to oppose Major Aldrich or to turn our flank from that quarter. At the same time Captain Macdougall has undertaken to have the Gun-boats of the *Vulture* under Lieutenants Coote and Pascoe

anchored as closely as possible to Mowqua Street and Shoe Lane, and as soon as the *Pluto* opens her fire, they also will open as heavy a fire as possible on that part of the suburbs which lies westward of the Factories, particularly up Shoe Lane, &c., in order to prevent any attempt that may be made to turn our position from that quarter. It is likewise Capt. Macdougall's intention to have the river entirely cleared of boats all the way from Shoe Lane to the Dutch Folly, which will completely protect the rear of our position. The Associated Gentlemen Volunteers, assisted by a detachment of the 18th R. I. Regiment, stationed in the Consoo-house, and a detachment of the 42d Regiment M. N. I. stationed at Mowqua street guard-house, will maintain the stockaded posts already established for the protection of the Factories.

Lieutenant-Colonel Cowper with four companies of the 18th R. I. Regiment to remain under arms in the Factories, close to the Major General, ready to advance as a reserve to any point where their services may be required. The tops of the Factories to be occupied by the Associated Gentlemen Volunteers, for the purpose of putting down any attempts by Chinamen from the roofs of their houses to annoy the troops advancing through the streets to the attack.

These arrangements to be completed immediately after the men have had their breakfasts, so that the flag, which is to be considered as the signal for the *Pluto* and the boats of the *Vulture* to commence firing, as well as for the troops to march out for the attack, may be hoisted at 10 o'clock.

Lieutenant-Colonel Phillpotts, the Commanding Royal Engineer, will remain with the Major General whilst the preliminary operations are going on.

By order,

J. BRUCE, *Captain,*

*Assistant Adjutant General.*

Immediately after the return to Hongkong of their excellencies, governor Davis and major-general D'Aguilar, the following was issued.

No. 26.

Head Quarters, Victoria, April 10th, 1847.

The Major General congratulates the troops on the success that has crowned their exertions; he congratulates them still more on the discipline observed by them in the course of the late short, but arduous operations; and above all he congratulates them on the praise-worthy manner in which they have abstained from every act of injury or outrage that could tarnish the honor of the British arms.

In the course of a few days the Bogue Forts, and all the principal works and batteries on the Canton river, have been taken possession of,—some of them by assault, and eight hundred and seventy-nine pieces of cannon spiked or rendered otherwise unserviceable.

The Chinese have received a lesson in return for their frequent acts of aggression on the persons of British subjects that will not be lost upon them.

They have submitted to all the demands of Her Majesty's Plenipotentiary without reserve, and have yielded, happily for themselves, just in time to

arrest the course of an assault, that would have been attended with fearful loss of life to them, and the inevitable destruction of their Provincial Capital.

When such advantages have been obtained, let it be one more source of congratulation to British soldiers to reflect, that they have been purchased, under Providence, without bloodshed, and that the honor of the British arms has been proudly maintained, without one act of violence, or one departure from the principles of humanity.

In recording these acts, so honorable in themselves, and so deserving of approbation, the Major General desires to impress on the handful of men by whom they have been achieved, this great and most important of all lessons, "*It was discipline alone that could effect them,*"—and while this first duty of a soldier continues to be practised, that the troops can never fail in fulfilling their duty to their Sovereign and maintaining the honor of their country.

By order of the Major General Commanding,

J. BRUCE, *Assistant Adjutant General.*

No. 27.

#### GOVERNMENTAL NOTIFICATIONS.

*Wáng the prefect of the Department of Kwángchau, and Cháng and Li magistrates of the districts of Ninhái and Puhnyú, clearly proclaim these prohibitions, in order to quiet the minds of the people.*

Recently there have been posted up abroad many placards, abounding with divers discussions, which have arisen from an idea of giving protection to your persons and property. But in most cases, by not distinguishing in the premises between what is real and what is unfounded the effect has been continued excitement, producing doubts and fears in the minds of the people, and we are apprehensive that, thus misled by what they see and hear, they will be alarmed and agitated, all to no good purpose.

Now both their excellencies, the high provincial officers, and ourselves are exceedingly anxious and concerned to know how to devise the proper means for securing quiet to our people. If there be indeed any measures (adopted by us) that are truly inconvenient to you, then you who are scholars among the people need not hesitate to come directly to our offices and here lay the matters before us; and we the prefect and magistrates, considering your grievances with intense anxiety, will as in duty bound carefully attend to and ponder the same; and then, selecting such as seem most practicable, will report thereon to their excellencies, our superiors, and wait their election to deliberate and manage. This practice of putting out placards, then, ought to be prohibited in order to prevent the minds of the people from being disturbed.

Beside sending out police to keep watch and make secret inquiries, it is highly proper to issue this proclamation, making it known to all the people and soldiers within and without the city, that you may obey and act accordingly. Henceforth you must quietly abide in your own proper spheres and keep the laws. And if there chance to be any local affairs that are not convenient to the people, then they ought to come directly to our offices and present their duly prepared petitions. They must not make words to deceive

the people and involve themselves in trouble. Each one ought tremblingly to obey and not oppose our special proclamation.

Canton, May 3d, 1847.

## No. 28.

*Reply from his excellency Sū Kwángtsin, governor of Kwángtung, &c., to an address presented to him by Wáng Peichi and others.*

The conduct of the said (non commissioned) officers,—in making contributions, collecting and disciplining militia, to protect and defend the country,—is truly a good enterprise. But whether it be right or not to grant their request, for a commission, authorizing them to exercise control in these matters, it is necessary to wait till the commissioners of justice and finance have carefully deliberated and reported for me to decide.

Canton, May 10th, 1847.

## No. 29.

*Reply from his excellency Sū Kwángtsin, governor of Kwángtung, &c. to a petition presented by the shopmen of Hog Lane.*

Already a brick wall has been built, closing up the said Lane. Whether or not it will be the cause of any damage to the occupants, and as to the manner in which this matter may be safely managed, it is necessary to wait until the Dispatch Office shall have thoroughly examined and made a detailed report, whereon I may give a decision.

Canton, May 11th 1847.

*Saturday, May 15th.* Since the foregoing was in type the newsmen of Canton have brought us a copy of what the following is a translation.

## No. 30

## AN IMPERIAL EDICT.

Kíying has reported to us, by memorial, that on the 19th of the second month (April 4th) the English merchants suddenly entered the river of Canton with troops. And the said governor-general further states that, on careful inquiry, the said merchants declared that they, having been insulted and abused, wished to go to Fuhshán to have a reckoning with the people there, and they also insisted on entrance to the city of Canton.

As hitherto of late the said foreigners have been tranquil and rather peaceful and quiet, their suddenly daring now to bring in troops is verily an affair which could not have been foreseen: we fear there must be something else (yet undisclosed). Their strong wish to enter the city is not a matter of any great moment one way or other.

The said governor-general and his associates, in such an emergency, must not be at all alarmed, nor in the least degree inattentive or remiss, but with promptitude direct the civil and military officers; and in a safe manner restrain and repress (the said foreigners), and must not in any way allow them to trouble our people.

Further, the said governor-general requests that all the officers of the forts in which the guns were spiked may be taken and severely dealt with, and that he himself may be delivered over to the appropriate Board to be tried in like manner.

Let him wait till the affair is settled, and then again report to us thereon by memorial.

Let this edict for his information be dispatched post haste, at the rate of five hundred *li* per day. From the Emperor. (*Without date.*)

From official documents, we now turn to the English Journalists, for some sentiments touching the late movement. And first let us hear the editor of the *China Mail*. He says :

We have refrained from interrupting our narrative of the recent expedition to Canton, with discussion as to its policy and results. That the latter have been singularly successful there can be no doubt, and the former will be best appreciated by those who have marked the course of previous negotiations with the Chinese, in which at every step we were met with affronts, evasions, and delays. Even the Pottinger Treaties have not secured us against them, so far at least as Canton, the principal seat of commerce, is concerned ; and Her Majesty's government, naturally unwilling to involve the country in another war with China, have continued to exercise the utmost forbearance in order to avoid a rupture. But the repeated insults offered to our countrymen, and the restrictions upon their privileges, seem at length to have convinced the home government of the expediency of adopting a more decided course in dealing with the Chinese ; and it may be inferred from the Foreign Secretary's last dispatch, that the Superintendent of Trade, while he is expected to punish offenders among his own countrymen, has been directed to demand instant redress for the very first unprovoked outrage committed on them ; and in the event of this being denied, to compel it by force of arms.

Acting upon such instructions, we presume that Sir John Davis, fastening upon the most recent instance—the Fuh-shán affair, of which a detail will be found in another column—insisted on the offenders being punished, and security given against a repetition of the outrage. It may also be presumed that it was the unfavorable nature of Kiyng's reply which at once determined the course to be pursued by His Excellency ; so that within an hour after the military and naval officers were consulted, the first General Order was issued, the military authorities stipulating that the troops should embark that night. We have elsewhere detailed their operations ; and it is here only necessary to remark, that whatever might have been the success of His Excellency's negotiations at Canton, they would have been worse than useless had the precaution not been taken to disable the formidable forts which would have been prepared to cut off the forces on their return. By spiking all the guns on the way up, success was not only made more certain, but a frightful loss of life prevented. The result was, that without bloodshed, and at a cost to the nation of a few hundred pounds, the Plenipotentiary was in a position to treat with the Imperial Commissioner, which a series of victories, and the expenditure of millions, would not otherwise have secured for him ; and it redounds to his honor that under these circumstances he demanded nothing which his countrymen were not entitled to by solemn treaty.

We do not imagine that it was his purpose, or any part of his instructions from H. M. Government, unnecessarily to force his way into the city ; and



we have repeatedly shown that access to it could not be demanded as a right either under our own Treaties or under those with France and the United States. It was only by the Convention entered into on the surrender of Chusan in May last, that the Emperor of China *conceded* the "previously questioned right of entry to Canton city—the exercise of that right being postponed until the population of Canton shall be more under the control of the local government." This condition was so indefinite that it rendered the privilege altogether nugatory; but Sir John Davis has now fixed the precise day when it can be enforced. The postponement for two years we regard as of little consequence, since no one believes that the opening of the city will materially improve our commerce,—our exclusion having been maintained through mere pride on the part of the Chinese, generating rancor and malignity among the people, who have thus continued to treat the foreign residents as "outside barbarians." The principle is now admitted, and when the time arrives to put it in force, this will probably be accomplished without much difficulty; for the Chinese authorities and troops will not dare to oppose us in the face of a clear agreement; and they well know that measures will instantly be adopted to restrain the turbulent mob, should they offer resistance.

The other articles of the recent convention are founded on conditions in one or other of the Treaties between the Chinese and foreign nations, in which England is either a principal or expressly allowed to participate. But such privileges have hitherto been hindered; and experience having proved how little is to be gained by diplomacy with the Chinese, had the settlement of the matter in dispute been attempted by correspondence, it is probable we should have been no further advanced two years hence than at present. A military expedition was the only mode of obtaining redress, and putting an end to vexatious complaints, that might ultimately have occasioned a war in earnest. But though Sir John Davis was authorized to demand the redress of grievances, and a respectful attention to remonstrances against insults to his countrymen, it would have brought an indelible stain upon our national honor, and made us a reproach in the eyes of Europe, had these been made the excuse for marching at the head of an armament to force concessions not authorized by existing treaties, under pain, if they were not immediately complied with, of burning the city and exposing its million of inhabitants to indiscriminate slaughter.

Next the editor of the *Friend of China and Hongkong Gazette*, shall be heard. We quote from his paper of April 21st. He says:

Sir John Davis's advance towards Canton on the 2d, and 3d, is quite as much to be reprehended as his retreat on the 8th. An armament was fitted out in this harbor, its destination being a subject of speculation for upwards of a week, and without the slightest intimation to the foreign community of Canton, it approached that city destroying the defenceless forts on the banks of the river. Fortunately the forts were without soldiers; but supposing the reverse had been the case it is probable that further progress would have been checked at the Bogue, and in retaliation for the aggression, the foreign factories would have been sacked and the inhabitants butchered. The con-

sequences of his temerity would have filled the Envoy with shame, and the indignant voice of his country would have hurled him from the pinnacle upon which for three years he has perched. It is said that success justifies imprudence; but this we deny. Success may justify bold actions when some great object is to be attained. But what had Sir John Davis in view? The adjustment of a few unimportant matters secured either by our own or the French treaty—matters that would never have been withheld had he been respected by the Chinese Commissioner. Foiled, humbled, and treated as a child by Kiyang, he petulantly rushes to arms, and, without considering the interests at stake, he storms defenceless batteries, spikes unmanned guns, and terrifies all the old women, and children on the river. Arrived at Canton, where in the meantime his countrymen and other foreigners were in imminent peril, he flogs a couple of inoffensive men—negotiates for the petty grievances—obtains what he calls “concessions,” though they are actually rights stipulated for by solemn treaties—sacrifices the only point of importance (the entrance to the city)—and abandons his countrymen to the fury of the storm he had raised. But suppose these “concessions” had been refused, would he have stormed the city, on the chance of obtaining an empty victory at a fearful cost of human life? Had such an occurrence taken place, the British arms would have been sullied, and the Royal Irish might have furled their banners. We must not be mistaken. We have no abhorrence of war in the abstract—that is in a good cause and with a definite object in view. But unavailing victory, when a voluntary act is at best legalised murder. It may be that ere long Canton will fall before a British force, but we will be in a position to make a good use of victory. In a position to hold the place *vi et armis* until the proud spirit of an insolent people is broken. In a position to say to the rulers of the country, if you cannot control the people we will until they treat with civility the foreigners who live among them, and keep the engagement of their government.

Column after column equally strong and equally condemnatory might be quoted, quite in unison with the sentiments of not a few of his countrymen. We have already, in our last number, quoted from the *Hongkong Register*. We have room here for only two additional paragraphs.

By a letter from Canton we learn that a report was prevalent among the Chinese that the Emperor had expressed his approbation of Kiyang's conduct and confirmed the agreement entered into with Sir John Davis. We sincerely hope this will turn out true, and that it will restore some confidence to the native merchants, who have not yet resumed their business. We learn farther that three applications have been made for lots of land on the Honam side of the river, but that great difficulty is experienced for want of a proper map of the ground. H. M.'s Consul applied to the Commander-in-chief for the services of Lieutenant Da Costa to make a survey of the new territory, but after a consultation with His Excellency, the application was refused on the grounds that it would irritate the people and might cause a disturbance! Is

it possible that the people have already forgotten *the lesson* which His Excellency informed the world he had taught them, and which the Major-General confirmed in his General Order of the 10th ultimo?—Surely the said people are very bad scholars and certainly do require a more liberal application of the rod. So it appears that the merchants are to build residences and warehouses, and trust their lives and properties where it is acknowledged that a survey of the ground cannot be made in safety, even within a fortnight of the *new agreement*, and while there was actually a British force of one war-steam-er and nearly one hundred soldiers within three hundred yards of the spot. This is a bad augury for the future proceedings of Sir John Davis and is manifestly a return to his former "long course of misinterpreted forbearance." Since such is the case in the immediate vicinity of the factories the 2d and most important article in the new agreement, permitting H. M. subjects "to roam for exercise or amusement in the neighboring country without molestation," must already have become a dead letter.

No application has been made for compensation for "the house pulled down (by order of H. E.) at the eastern extremity of the river front adjoining the creek," which Sir John wished to saddle upon the British residents, and which he made the pretence for addressing an insulting notification to them. Even the Chinese seem ashamed of such a barefaced attempt at imposition, as it was notoriously an encroachment upon ground leased from their government and for which rent is regularly paid.—As for civility from the Plenipotentiary however, we believe the residents in Canton are extremely moderate in their expectations. It is well known he has omitted no opportunity of making *indirect* charges and insinuations against them, as turbulent and unjust in their proceedings, though he has never had the manliness to advance them openly, well aware that most of them are his equals in all that is honorable and upright, and far above attempting to injure any one's character by such pitiful and sneaking injustice. Yet to these, the only instance of any communication free from such allusions that we are able to point out is that of the 5th April, where he calls on them to be prepared to defend themselves against any attack of the populace, although he had previously attempted to prevent them from arming themselves for that purpose, and held out in *terrorum* the pains and penalties of a trial for homicide or even murder, should any Chinese be killed in assailing their lives or burning their property.

Private letters and circulars have also been equally free in this discussion. From one of the latter, written and printed in Canton, dated the 25th ult., we quote a few paragraphs. After narrating the particulars, the writers proceed to comments. They say:

Thus ended an expedition the expediency of which is very doubtful, the object (to be) obtained unexampled in the annals of diplomacy, and the consequences of which might have been the overturning of the Chinese empire. The *justice* of the proceedings it does not become us to discuss.

The privilege of unmolested entrance to the "City of Rams" has several times been insisted on, and each unsuccessful attempt renders it finally more difficult to be accomplished: the objection as we formerly observed is founded

on the prejudice of those within, and interest of those without the walls.—The advantages of admission to the city in a mercantile point of view, would be to bring us into closer connection with *actual* purchasers and consumers of our own goods, as well as the owners of produce for sale. Now we do not for an instant suppose that all or even the greater part of those with whom our business *ought* to be transacted are only to be found residing within the walls—but the effect which our restricted nay almost degraded position must naturally produce, is to check any extended intercourse with the natives, who are early taught to view us with contempt, and which feeling is still further strengthened by seeing us thus restrained. Cooped up within the few hundred yards on which the factories stand, and unable to proceed the shortest distance without being insulted, it is impossible that the present mode of conducting business, through the medium of a few brokers only, can be overturned; and this pernicious system is merely the old Hong Monopoly on an enlarged scale, though without the security; as witness the late failures here.—But putting aside the additional risk of conducting our affairs through these men, there is the further consideration of a middleman's commission or rather profit, which now prices are so reduced as scarcely to cover the cost presses heavily and indeed cannot be afforded.

The recognition of the right of foreigners to build and to own warehouses, though seemingly of minor importance and hardly requiring any express stipulation, is really an arrangement of great consequence, and calculated equally as admission to the city to break up the present exclusive system. Provision on this head was made in the treaty of Nanking, thought that article has hitherto been a dead letter.—The brokers through whom all sales and purchases are made have also monopolized the storing of all goods imported or exported: so that all communication with the native merchant, the *bona fide* purchaser or seller, is most effectually cut off; thus rendering it impossible to ascertain what rates are current with the Chinese. It is also an unsatisfactory state of things as these men cannot be always implicitly trusted; it is notorious that the bankrupt Aming had pawned some property stored in his warehouses, and others are suspected of having done the same.—We repeat that the possession of warehouses of our own will make a great change, a revolution, in the system of conducting business, and thus will ultimately lead to a more extended intercourse with the natives, which is desirable on every account.

However, in conclusion, we may remark, that as yet the only effect of the late movement has been to unsettle and disturb our Import market and seriously depress prices. The speculative spirit noticed in our last has been checked: the Chinese are still afraid that all is not over; and it will be some time before confidence is completely restored. We look to the future with anxiety; hoping that H. E. the Superintendent of Trade will not often favor our city with similar visits.

Here we end our quotations, which the importance of the subject forbids to be less and our space will not allow to be more. The narrative of the late movement will form quite a new chapter in the records of diplomacy; its like will hardly be found in all the pages of history. So far as they have come to our knowledge, we have

endeavored to record all the facts and circumstances as accurately as possible; and now, without attempting either to approve or disapprove—to defend or to condemn—the late movement, a few comments here will not be deemed out of place or uncalled for. We refrain from lengthened discussion, chiefly because we are not in possession of the requisite data on which with safety we can proceed.

To make war on a sovereign state is a high and awful prerogative, especially when perfect and perpetual peace has been established by solemn treaties. The late movement presents, to the world, the British government, or its representative, H. B. M.'s plenipotentiary, in the attitude of *going to war*—without notice, declaration, manifesto, in the very dead of night, entering with an armed force the dominions of a peaceful empire, assaulting and capturing fort after fort, until a large and populous city is on the eve of being destroyed by bombs, rockets, and all the deadly machinery of a modern foe. Was this right?

“A *peaceful* empire” we have said, for so the Chinese will say, and so some others will believe. But have the Chinese, according to the letter or spirit of the late treaties, kept the peace? According to the said treaties foreigners ought to be *as free to go abroad in Canton and its vicinity—as free to hire houses or ground on which to build—and every where as secure from insult and injury—as* the subjects of his august majesty the emperor. Now nothing like this freedom and this security have been enjoyed or are enjoyed. The attack at Fuhshán is only one instance out of scores that have occurred. No longer ago than last October the magistrate of Nánháí, in a public proclamation, declared that *none but merchants and their rich assistants are allowed to come to the factories, and that even these are not to presume to go to any other place. Besides these, all others are forbidden to go on shore!* This proclamation was pasted on the walls of the city and streets, there to be gazed at and read by all; and it has never, we believe, been disowned or withdrawn. And in accordance with this, when complaints have been made—even for murderous assaults—no redress has been obtained, but rather insult and reproach have been added to injury and outrage.

So much we have *seen*; but this does not comprise the whole of the case—for the correspondence between Kíying and sir John and the instructions received by the latter from his government, have not yet been given to the public. When the whole matter shall have been brought before the British parliament, then the public will be better able to judge of the merits or demerits of the late

movement. Besides, more time may be requisite to develop its legitimate results. But up to this moment—the 18th May—very little has occurred that can be received as satisfactory evidence that good has come from it, or is likely to come either immediately or remotely. Like the retention of Chusan beyond the stipulated time, it will destroy confidence. The worst passions—fear, hatred, suspicion, and deadly animosity—have been excited by it to a great extent and in a great degree. The local authorities, however, have been spurred on to look more to their duty, and there are some favorable symptoms, so that we are not without hope that the “*lesson*,” certainly not soon to be forgotten—may have some beneficial results. The Chinese should be told, “We will keep the treaties to the letter and spirit, and *you* must do the same.” They needed a lesson, a very “*impressive lesson*.” For a long time, it has been evident that strong measures were requisite to put things here on their proper basis, so as to secure the advantages of the treaties. The delinquencies have called loudly for remonstrance, and formed what might be deemed a fitting occasion for an *embassy to Peking*,—a measure we would have much preferred to the late movement—for if properly conducted, it would have secured a remedy for many delinquencies and aggressions, promoted peace and good-will, and paved the way for the permanent residence of foreign ministers at the imperial court.

The want of personal liberty, in not being permitted to walk or ride abroad beyond the smoke of the city—the disability to hire houses and ground on which to build,—and the constant shouting *shat fūn kwei*, “kill the foreign devils,” whenever a foreigner appears abroad in the streets or on the water—are (if you please,) “little annoyances,” which ought to be checked at once, as incompatible with the letter and spirit of the treaties. The subjects and citizens of Great Britain, France, the United States, and all other foreign nations, should be as free and secure in Canton as they could be in London, Paris, or Washington. And if the local authorities cannot or will not give this freedom and this security, provided for and guaranteed by their august master, then let the matter be duly laid before the throne, with the proper alternative.

ART. VII. *The Notitia Linguæ Sinicæ of Prémare, translated into English by J. G. Bridgman.* Canton: printed at the office of the Chinese Repository, 1847. pp. 323, octavo.

JOSEPH HENRY PRÉMARE, author of the grammatical work before us, was a Jesuit missionary. He arrived in China in the autumn of 1698, and died here about the year 1735 — for the exact time of his death, like the place and period of his birth, is unknown. The autograph manuscript of his *Notitia Linguæ Sinicæ*, in three small quarto volumes, is now in the Royal Library of Paris. From it a very exact copy has been made, and from that a second, which, by the munificence and generous enterprise of an English nobleman and the late Dr. Morrison, was published at Malacca in 1831. As a student of Chinese, probably no foreigner ever surpassed Prémare. His work is neither a simple grammar nor a rhetoric. Quitting the beaten track of the Latin grammarians, he struck out a method entirely new among Europeans, “substituting for rules, the phrases themselves from which one may deduce them.” The *Notitia* contains, says his biographer, “little less than twelve thousand examples, and fifty thousand Chinese characters.”

Of the translation of the *Notitia*,—which has been made by our friend and relative, the Rev. James Granger Bridgman, now a missionary of the American Board of Commissioners for Foreign Missions,—we shall say nothing farther than that it was undertaken at our solicitation. In his PREFACE, the translator thus speaks of it.

In presenting the following work to the public it will be proper to state that a few changes have been made in the original copy, as existing in the hands of the translator. The copy, as thus found, is not only unfinished, the concluding section not having been added by the author, as was designed, but it is also replete with various typographical errors, which have made it in some cases difficult to determine the precise meaning of sentences, and may have occasioned some discrepancies in the translation.

A few sentences which seemed to be of no practical utility have been omitted, together with a large part of the author's Introduction, including the Appendix containing a list of the various sounds in the language. The order of the characters, in the body of the book, has also been changed, so as to read from left to right. In translating, it has been the intention to present for the most part, as nearly as possible the meaning of the author. Deviations from the original sense have, however, been made in a few instances, in order to correspond more perfectly with the exact shape of idea in the Chinese.

The original Index, which seemed to be extended beyond the limits of necessity or advantage, has been omitted, and one more concise, and it is thought equally useful, placed in its stead. In all the changes that have been made in the work, regard has been had to its practical convenience and utility. The mode of representing the sounds is the same as that in Williams' Vocabulary, from which the entire list of Symphonious Characters, included under the Prefatory Notices, has been borrowed. In this list, containing the majority of characters in common use, the proper tones are denoted. Of these,—the *ping* 平, *shang* 上, *kü* 去, and *juh* 入,

there are two series, the upper and the lower. The following may serve as specimens 邊 貶 變 必 時 侍 侍 十.

Some typographical errors will be found, which, for want of those facilities in printing possessed in other countries, it has been impossible to avoid. It is thought, however, that they are not sufficient to detract greatly from the general appearance or the intrinsic value of the production. Of these it avails not to speak here particularly. The advantages of this work to students of the Chinese, and especially to those who are commencing the study of the language, are sufficient to bespeak their own importance. The work, such as it is, I commend to the indulgence of the charitable public that dwell upon the borders of this great empire. If it may assist in opening the way to the homes and the hearts of this secluded people, facilitate somewhat foreign intercourse with China, and aid in bringing the light of civilization and Christianity to a people long sitting in darkness, the prayer of the translator will be answered, and his labor abundantly rewarded.

By turning to the 'Contents,' the work will be found to comprise; *first*, some prefatory notices, giving us an account of Chinese Books, Chinese Lexicons, the Chinese Characters, the Tones, the Sounds, with a list of Symphonious Characters; *next*, in PART I., the Spoken Language and Familiar Style are discussed and illustrated under the following heads: Grammar; Nouns; Pronouns; Verbs; other parts of Speech; Syntax; Uses of certain Characters; of the Particles in Chinese; Negative particles; Augmentative particles; Diminutive particles; Initial particles; Final particles; of figures of Speech; Repetition; Antithesis; Interrogation; and *then*, in PART II., we have the Language of Books exhibited, under several distinct topics; namely, Grammar and Syntax; the Chinese particles; the Different grades of Style; General Rules of Style; Examples of various Styles; Figures of Speech; Antithesis; Repetition; Climax; Didactic Interrogation; Thirty varieties of Style; Varieties of Comparison; Parable; Metaphor; Fable; Phrases; and Index.

When Prémare wrote very few, except missionaries, had occasion to study the language of the Chinese. For them, therefore, he thus wrote; "To the missionaries, who have just arrived, nothing seems more desirable than to get possession of a *dictionary*, as if there were *no other* way of learning the language. Accordingly they spend their time in carefully copying out the various lexicons they meet with—*time* which would be more advantageously devoted to reading and committing to memory the Four Classics. They will certainly have no need of a dictionary in order to acquire a knowledge of the Notitia Linguae Sinicae, which I here take the liberty to dedicate to them." Good and excellent advice, not to the missionary only, but to every one who wishes to acquire this language. We have seen it followed with the happiest results. It was essentially followed by the late Mr. Thom. Like Prémare, he was a great admirer of the Chinese, and in their speech, both oral and written, he quickly learned to imitate them. And in this—their early and constant attention to speaking and committing to memory—their course is worthy of all commendation, and may easily be followed by every one who comes to reside among the Chinese. By timely adopting it, and steadily



pursuing it, no one, old or young, learned or illiterate, with much leisure or little—need long remain unable to communicate freely with the Chinese in their own tongue. And were this the case—had all foreigners here the ability of speaking to those around them in their own vernacular, it would be an amazing power for good, and we should at once expect to see half the animosity and ill-will, now so rife against foreigners, vanish at once.

For a Biographical notice of Père Joseph Henry Prémère, we must refer the reader to our tenth volume, page 668, and sequel, while we recommend a careful and diligent study of his Notitia to all who wish to be masters of "the flowery language of the Sons of Hân."

ART. VIII. *Journal of Occurrences: the new governor of Canton; cases of appeal; autumnal assizes; literary examinations; the Thirteen Factories; an assault; public nuisances; Meadows' Commercial Reporter; the French in Cochinchina; new missionaries; death of Mrs. Marshman; Dispatch Office; Contingent Fund; church and chaplain at Shánghái; list of residents.*

HIS EXCELLENCY, 徐廣綰, Sū Kwángtsin, who arrived in the neighborhood of Canton about the close of the last month, made his public entry into the provincial city on the morning of the 5th inst., and entered immediately on his duties as the *Fü-yuen*, or governor of Kwángtung province, and the successor to our late governor Hwáng Ngantung, still in this city awaiting the further pleasure of the emperor, who has recently been pleased to raise him, from his late plebeian state, as a plain commoner, to the 6th of the nine ranks: he fell from the 2d, so that he has been raised one half the way up to where he formerly stood. We know little of the new governor further than that he is well reported of and is in the prime of life. He is a native of the province of Honán. Two notes from his pencil—one referring to the raising of militia and the other to the shutting up of Hug Lane, will be found on a preceding page (258), we subjoin another on the subject of *appeals*, which has been translated for our pages.

So, lieutenant-governor of Kwángtung, sets forth a declaration concerning matters of public interest. Whereas among the people litigations are frequently occurring, in case that the local magistrates should not decide equitably, and the feelings of the people should be wounded and oppressed, it was originally provided that they should have the right of appeal to the higher authorities. But it is necessary that they should do it respectfully and have their representations made out in due form, giving an accurate description of affairs according to the facts of the case. And inasmuch as the recorder has them written off and sealed and at the appointed time causes the various statements to be presented, I do not permit the people preannouncing at their own option, to make use of the red and white memorials and petitions, filling them up with vain words and obstructing the chair of the magistrate as they crowd in to deliver them. Accordingly I the governor as aforementioned have now caused a proclamation to be put up, fixing upon the third and

eighth days of each decade of every month for receiving petitions. I have also authorised Yáng Yunghuon and Hú Ts'ishí according as they have received to fulfil the office of recorders, and to cause the various suits to be brought up and entered upon the docket. And a proclamation is added immediately in connection with this, the design of which is to inform all the literati and people generally, that they may know assuredly. You have indeed been ill-treated and oppressed. You have appealed to the commissioners and superintendents of the city, department, and district magistrates, and have not in all cases obtained answerable redress. It is permitted now that you repair to the office of the recorder of the court, who will at the appointed time send your petitions to our office. And if there are any who have heretofore appealed to the commissioners and superintendents and the various inferior magistrates, it is now permitted that their cases should be faithfully considered and the adjudication is not to be deferred. But if the appeals be hastily and obscurely drawn up, whether they use the red and white statements and petitions, or whether they artfully fabricate false pretences, and by fictitious representations endeavor to make the light appear serious, drawing up confused and irregular appeals, besides that none of them will be examined or regarded, it is determined with reference to every one who shall presume to send in such an irregular appeal, that he shall be animadverted upon according to the laws and dealt with according to the most rigorous investigation, and also that every man who culpably provokes the litigation will be diligently searched out and brought to light, and severe measures will be adopted for the management and repression of such abuses. Let every one tremble and revere, and by no means disregard this special proclamation. (May 10th,

*Autumnal assizes.* On the 12th, one hundred and seven criminals were brought up before the governor; their cases are to be reported to T'áukwáng, who, as the great father and judge of the 360,000,000 of his children, is to ratify their sentences of condemnation or grant them free pardon. Similar reports go up from all the eighteen provinces and other states of the T'á Tsing dominions—and his majesty's decision thereon forms "the grand annual autumnal assizes."

*Literary examinations,* for the lowest degrees, have been in progress during the month, exciting some local interest, and have served in some degree to draw off public attention from *foreign* affairs.

In the governmental circular the Thirteen Factory streets and ways have been daily reported "*peaceful and quiet.*"

*An assault.* On the 13th, a colored sailor, belonging to a lorch, under the British flag, lying off the Factories, came on shore with three or four others, whom he chanced to miss, when he was assaulted, severely cut and bruised on the head, and robbed of his money. This case will hardly lie over so long as that of October last, which we see has just been reported by Kiying to governor Davis. See the China Mail, No. 117, May 13th, 1847.

The acting commissioner of Justice has published a proclamation, touching public nuisances, of which a translation is subjoined.

Hwáng, acting commissioner of justice, superintendent of the post-office and commissary general, promoted ten degrees and recorded ten times, urgently announces the importance of making every effort to remove encroachment and violence and establish affairs on a quiet and equitable basis.

Whereas I the acting commissioner discharged the duties of an officer under the imperial government at the capital and heard that the gentry of the Canton province were chargeable with corrupting fidelity and right principles, acting according to their own pleasure without fear or restraint, I continued in this persuasion till the last autumn undertaking with all respect and fidelity to discharge the duties that were enjoined upon me. But having

inspected and examined this province, investigated and observed the dispositions of the people, and had an extensive personal intercourse among them. I am fully persuaded they are generally anxious to maintain right principles, and exceedingly solicitous to promote the public good, and thus they are wont to be found every one in his place in the public deliberations consulting for the public welfare. They are determined at all hazards and agreed in their hatred of the bad, and when the leaders and directors of affairs, the constables and the tithing men join their collective experience for the proper conduct of affairs, there is not an individual of the gentry but is inclined with the utmost alacrity and zeal to follow up and attend punctually to the various items of business that occur. They constrain themselves to the most strenuous efforts and tolerate no indifference. And I have still further proof of what I hear, not as a false report, and am able thus to speak in the highest terms of their character and merit. But as it regards myself, the acting-commissioner, having entered upon the responsibilities of director of the commissariat half a year or more ago, and having had a personal knowledge of the disposition and general behavior and appearance of the people throughout the province, I have never yet been able to repose in perfect quiet, without solicitude and trouble. Day and night I am compelled to ponder upon the state of things with indescribable feelings of concern.

Recently I have received the seals of office as acting commissioner of justice from H. E. Kiyng, who has reported the same to the emperor.

Now in all cases the duty of removing nuisances and encroachments and suppressing all sorts of misconduct ought not to be indifferently performed, and is that which is most of all things desirable to be effected. To prevent the oppression of a quiet people is a matter of the first importance. And thus besides that a proclamation has been issued ordering all the Fu, Chau, and Hien magistrates to apprehend the lawless vagabonds within their several jurisdictions, and to institute measures to search out and arrest them one and all, and also to put in requisition the constables and tithing men, making use of their collective experience and executing their proper functions to manage so that business may proceed in its proper order, we have in addition put forth a proclamation informing and announcing. And the purport and design of this proclamation is to inform all the gentry, old men, literati, and people generally of the country, that they may know and be fully assured. Ye, whether occupying the city residences or dwelling in the country villages, ought properly to look up and regard all the superior officers of government and myself also the acting commissioner, whose chief solicitude is to secure the welfare of the people. You must, every one, observe your proper duty and rest contented in your own employment, and not on any account get up the excitement which is produced by idle talk. And you must also get the constables and tithing men to make thorough investigation and not permit the lawless vagabonds to insinuate themselves among the people; let the strong men also be trained and disciplined with diligent precautions and then it may be hoped that the villages and neighborhoods will all be quiet. A course of conduct, which but ineffectually answers the purpose, cannot be allowed, having the name of doing but not the reality. If in the various neighborhoods and districts there be any reckless vagabonds, the people must also rigorously add their instructions and injunctions requiring them to correct their faults and become good, or perhaps bind them and hand them over to the local officers, who will not fail to deal with them in the most rigorous manner, and by no means see them conducting as the people of the Tsin or Yueh nation, thus in effect multiplying wounds and bequeathing calamities. The outlaws then must have their eyes vexed and their minds alarmed, repent of their former crimes and exert themselves to become good and virtuous. The acting commissioner himself should naturally be indulgent with reference to that which has already transpired, so as to afford them the opportunity of reforming themselves. But if obstinate and infatuated, they refuse to awaken to consideration, and still continue to behave in the same perverse manner as before, they will be seized at once and arraigned before the tribunal of the magistrate. Their case will then be searched into and investigated with the utmost rigor.

of the laws and they will be proceeded with accordingly, and will not by any means be treated with the least leniency or indulgence.

Now I the acting commissioner delight in the people as my own children. The bad I hate as enemies. Let every one tremble and revere, and not disregard this special proclamation.

*Meadows' Commercial Reporter*, we are sorry to know, has been discontinued, partly from want of patronage and partly (and mainly) from the large amount of labor that it required of its editor.

Two French Ships of war, the frigate *Gloire* and the corvette *Victorieuse*, arrived in the Chinese waters about the end of last month, from Cochinchina, where for sundry insults they destroyed a part of the king's navy. We have not space here for the details.

By the *Howqua*, from N. Y. the Rev. Messrs. Lord, Carpenter, and Wardner, with their wives, arrived at Hongkong on 28th ult. They come as missionaries to the Chinese. There have also recently arrived three or four Protestant missionaries from Germany.

Died at Serampore, on the 5th of March the widow of the late Dr. Marshman, at the advanced age of eighty; and forty-seven years resident in India. Dr. M. was one of the first missionaries to India.

A new office has been established in Canton called the *Tung Fuh So*, or *Dispatch Office*, to facilitate correspondence with foreigners.

The collection of the "*Contingent Fund*" has, it is said, been commenced, and the gentry have applied for a commission for its management and the training of militia.

At public meeting held, pursuant to notice, at H. B. M. Consulate (Shanghai) on the 6th April, to take into consideration the expediency of making provision without delay for the erection and endowment of a Church and the nomination of a Chaplain, the following numbers of the Foreign Community were present:—

R. Alcock, Esq., H. B. M. Consul; Right Rev. W. J. Boone, D. D.; Rev. T. M'Clatchie; Rev. E. Syle; Rev. W. C. Milne; Messrs. A. M'ulloch, C. Shaw, D. Potter, T. Moncreiff, A. Calder, C. Bates, T. C. Beale, D. Robertsen, W. Lockhart, R. P. Saul, C. Cunningham, C. Empson, J. Crampton, H. H. Kennedy, and G. Urmston.

H. B. M. Consul was requested to take the chair, and the following resolutions were submitted to the meeting and carried unanimously:—

1st. Proposed by Dr. Boone, seconded by Mr. T. C. Beale,—That whereas it is deemed important for our own personal edification and for the interests of religion that measures should immediately be taken to build a Church and secure the services of a minister of the Gospel for the Foreign Community residing at Shanghai; and whereas by the zeal and liberality of Mr. T. C. Beale, a lot of land has been recorded, and is now tendered for this object, therefore resolved that a Committee of three of our number be appointed for us and in our behalf to procure from Mr. Beale the aforesaid plot, and to build thereon with all convenient dispatch a Church at an expense not exceeding \$6,000, the said Church to contain 60 or more pews, capable of accommodating 300 persons at least, and also to build a parsonage at an expense not exceeding \$4,000.

2d. Proposed by Mr. Beale, seconded by Mr. Kennedy,—That upon the completion of the Church the Building Committee shall request H. B. M.'s Consul to call a meeting of the Foreign Community to convene at the Church, at which Meeting they shall offer 50 pews for sale at an upset price of \$200 each, in order to defray the expenses of building the Church and Parsonage aforesaid, and that the remainder of the pews be set apart as free sittings.

3d. Proposed by Mr. C. Shaw, seconded by Mr. D. Potter.—That in order to secure a fund for the maintenance of a minister, each pew sold shall be liable to an annual assessment of \$5 to be paid to the vestryman of the Church.

4th. Proposed by Mr. Calder, seconded by Mr. Empson,—That after the sale of the pews above mentioned it shall be the duty of the Building Committee to procure a meeting of the Pewholders who shall elect six of their number to act as vestrymen, to whom and their successors in office the Building Committee shall convey the Church to be taken by them for the pewholders, held for ever in trust to be used for the worship of Almighty God, according to the forms of worship and discipline of the Church of England; to secure which object the aforesaid deed of conveyance shall be duly recorded in the office of H. B. M.'s Consul.

5th. Proposed by Mr. Moncreiff, seconded by Mr. Shaw,—That vestrymen shall also procure the conveyance to themselves of the aforesaid lot and parsonage, to be held by them and their successors in office for ever in trust for the use of the said Church and for the accommodation of its ministers.

6th. Proposed by Mr. M'Culloch, seconded by the Rev. P. M'Clatchie,—That the vestrymen elected as above-mentioned, shall continue in office until the Easter Monday next ensuing, and that upon that day and ever after there shall be held annually on Easter Monday by the Pewholders an election for six vestrymen to serve for one year, there being allowed a vote to the holder of each pew on which the assessment has been paid.

7th. Proposed by Mr. Potter, seconded by Mr. Saul,—That it shall be the privilege of the Minister to appoint one of the vestrymen elected as aforesaid to act as warden, and that the vestrymen shall elect from their number another to act with him, and that thenceforth the name and style of this body shall be, the Rector, Wardens, and Vestrymen of Trinity Church, Shanghai.

8th. Proposed by the Rev. E. Syle, seconded by Mr. Potter,—That another Committee of three be appointed by the chair to write to the Secretaries of the Church Missionary Society to request them as our agents to procure for us a Clergyman of the Church of England to whom they shall be authorised to offer on our behalf a salary of £500 sterling per annum and a house.

9th. Proposed by the Rev. T. M'Clatchie, seconded by Mr. Shaw,—That all powers not above granted that may be needed by the Building Committee, or the Committee for securing the services of a Clergyman to accomplish the objects for which they were appointed be, and the same are hereby conferred on the said Committee respectively.

10th. Proposed by Dr. Boone, seconded by Mr. M'Culloch,—That the Building Committee be appointed by the chair, and pursuant to resolutions 1 and 10 the following gentlemen were nominated from the chair to constitute a Building Committee,—Messrs. W. P. Pierce, T. Beale, and C. Shaw.

11th. Proposed by Rev. E. Syle, seconded by Mr. T. Beale,—That Dr. Boone's name be added to the Building Committee.

The following Gentlemen were announced from the chair to form a corresponding Committee in pursuance of Resolution 8.—The Right Rev. W. Boone, D. D., Rev. T. M'Clatchie, and Mr. C. Empson.

12th. Proposed by Dr. Boone, seconded by Mr. Potter,—That H. B. M.'s Consul's name be added to the Corresponding Committee.

13th. Proposed by Mr. Beale, seconded by Rev. T. M'Clatchie,—That the warmest thanks of this meeting be offered to D. Boone for his earnest zeal and really beneficial and kind assistance in maturing this most desirable undertaking.

14th. H. B. M.'s Consul having left the chair, it was proposed by Mr. Kennedy, seconded by Mr. Beale,—That the thanks of the meeting be offered to H. B. M.'s Consul for his able conduct in the Chair.

The meeting was then adjourned *sine die*.

RUTHERFORD ALCOCK,—Chairman,

Lists of foreign residents, at the five ports, have from time to time appeared in our pages. In that for January last (and in the Anglo-Chinese Calendar) the name of Mr. Alexander Calder was erroneously placed on the establishment of Messrs. Duus, Rawle & Co., Sháng-hái. A new list will be prepared for July next.

THE  
**CHINESE REPOSITORY.**

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VOL. XVI—JUNE, 1847.—No. 6.

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**ART. I.** *Chinese currency and revenue, being a memorial from Chá-tsun to his majesty, together with a report thereon from the Board of Revenue. Translated from the Peking Gazette, (No. 15. Táukwáng 26th y. 2d m., 18th d., and No. 38. 4th m. 5th d.) for the Repository by HERGENSIS.*

CHU-rsun, minister in waiting to fill the place of *king-táng* of the 4th rank, on his knees presents a memorial, touching the measure of transmitting and circulating copper *tsien*, by raising the value of which, relief will be afforded to the silver; to the end that there may be a hold upon the power by which revenue is produced and a proper direction of the employment of wealth: whereon he reverentially sets forth his limited views, and looks upward, hoping for the sacred glance.\*

The memorialist is humbly of opinion, that it needs not wisdom to discern, that throughout the vast dominions of the empire from the present daily expenditure of silver in the market, its rise in value is daily more obvious: and as the current expenses of the realm, withal, are in all cases, both of receipt and issue, in silver, how should it be otherwise than in a state of exhaustion?—If the silver be exhausted then must there be a change, and upon the change will follow its more general diffusion; the course by which to arrive at that change is all that is intended by “the measure of transmitting and circulating copper *tsien*—to the end that there may be a hold upon the power producing revenue.

\*候補四品京堂臣朱嶠跪奏爲貴錢濟銀運錢  
法以握利權而理財用敬陳管見仰祈聖鑒事

The monarchs of former times, when they converted the hidden materials, gathered from the mountain and the marsh into the precious commodity (*tsiuenpu*),<sup>1</sup> in causing the state to engross the profit thereof, and refusing the power of private coinage to the people, had this object much in view: they therefore determined that taxes should be paid in grain, and arranged that goods should be bought and sold for *tsien*. The cheapness of articles of commerce arising from the scarcity of *tsien*, which when scarce are valuable, — on their becoming so, more are coined, and their dispersion causes a depreciation of their value: The dearness of articles of commerce, proceeds from a superabundance of *tsien*, which when abundant, decline in value; on their falling, the system is changed, and they are gathered in and so brought into esteem. Whether their value be above or below par, the control of fluctuation rests with the government, and the grasp of authority is in the hand of the sovereign. At the present time, payments are made, and taxes rendered, in silver, and *tsien* are much as if they were considered useless: although the coin of the realm be in circulation, it circulates only among the people, but never returns to the government: hence it comes, that, the rich merchants and monopolists being enabled, by availing themselves of men's disabilities, and by speculating on the emergencies of the season, to hold, in their own hands, the power of making the *tsien* scarce or plentiful, and to exert a secret influence upon their rise and fall in value, — when the government would make them, at any moment, of one established price, to which it would have both the higher and lower classes conform, — there ensues probably some violence on the one side and some compulsion on the other, and all orders on this head are withstood by them, so that none are executed. It is of importance by employing the *tsien* as they shall be found convenient, to render it easy for men to conform to the measure: to go thoroughly into the question of the change, lest they be indignant thereat: and to exercise the change as circumstances shall require to prevent their suspicions. —

At present, cases of difficulty, in the salt department, are all attributed to the dearness of silver and cheapness of *tsien*, and to the fact that the salt is sold for *tsien* and not for silver: now as the proceeds of the sale of the salt at *Chánglú*, could be forwarded to the capital to meet the pay of the troops, the memorialist would request that the issue of *tsien*, for this purpose, do begin at the capital: that

1. *Tsiuen pu*, 泉布. Money was so called under the *Chou* and *Hán*.

there be established, in the east and west extremities of the city, two separate treasuries for the receipt and deposit of *tsien*, and that a *tsoshiláng* and *yúshiláng* of the Board of Revenue, as well as of the Board of Works superintend the same, and, making part-payments in *tsien*,<sup>2</sup> issue their pay to the troops at its current value: the troops, under the four standards east,<sup>3</sup> to repair for their pay to the eastern, and those under the four standards west, to the western treasury, where it will be issued to them; in order that the trouble of carrying the *tsien* back and forward may be avoided:—that there be on no account permitted any rapacious deductions, short payments, intermixture of broken *tsien*, or the like offences; should there be any such and that they are punished on detection, who can be indignant?—that the money produced by the sale of salt at *Líang Hwái* 兩淮 be forwarded to the superintendent of the Yellow river (the Two Hwái 兩淮) for the repairs of the year.

As the people, paying taxes in *tsien*, are some seven or eight tenths of the whole population of the empire, the local officers, receiving *tsien*, and being obliged to transmit silver to the treasury, are involved in incalculable trouble in making up the difference. *Wú Wan-yung*, lieutenant-governor of *Kiángsi* presented a memorial to Your Majesty, shewing “that to meet the local expenses, incurred on the responsibility of the officer, *tsien* might be received and applied; and that for those items, wherein, when a report has been made to the Board, it has to await Your Majesty’s apportionment of the revenue, silver should be collected and transmitted—the pay of the troops and ration-money of the police (he requests) may be raised according to the rate of exchange.”<sup>4</sup> What he says is not devoid of discernment, but his general practice of changing the nature of the receipts has already fallen into confusion.

According to the memorialist’s very humble view of the question, seeing that the *chichau* and *chihien*, in the receipt of the revenue, universally follow the ancient rule, there is no use in enacting fresh ordinances; the silver having been heretofore transmitted as it was collected, he prays that there be no discussion thereon. But in the case of officers, now receiving taxes in *tsien* let the a-

<sup>2</sup> *Táh fáng* 搭放. In issuing pay, part of the silver is deducted, and made good in *tsien*, the proposition here is that the chief part should be paid in *tsien*, and the balance in silver.

<sup>3</sup> Divisions or rather brigades of the Chinese army, each under the command of a *títung*.

<sup>4</sup> In the pay of the troops, and ration-money of the police, let the exchange be varied according to the current value (of the tael).



mount of their receipts therein be taken into account, and a general estimate made, with relation to the district around them, of the number of troops and police in it; and having decided, according to these data, the return due upon the return of silver, which they ought to make, let them return some tenths less, and so be spared their trouble. All the *tsien*, over what they change into silver to render to the commissioner, let them forthwith, in their payments, substitute for silver, and having considered and fixed a sum, as the number of *tsien* to be exchanged for every tael, let them continue as they have begun; and the balance of weight, which they must have, if they issue whatever *tsien* they exchange, at their real value to the troops, let them as before send in to the commissioner: and let them have permission to disburse, without referring to him, their own salaries and allowances, as well as those of the officers in the same districts with themselves; the balance, let them transmit, according to the length of the journey, to one or other of the treasuries, <sup>5</sup> to be there deposited for the purpose of being issued in pay to the troops. Let the corps of division in the city, and the garrison, be paid in coin by the commissioner, and let the forces, under the chief and subordinate commands without the city, proceed, with the stamped orders for their pay, to be issued by the commissioner, to the several *táu-tái*, *chífú*, *chichau* and *chihien*, who will pay it into their hands. As for the current value (of the tael), that of the city must be looked to as a standard, and considering it as fixed on the 10th day preceding the commencement of the collection, let official notification, that such is to be conformed to, be generally made by the commissioner.—In the case of all such salaries of civil and military officers as cannot be paid on the spot in *tsien*, let silver be issued as of old: at all stations, at which soldiers are permanently quartered, if none of the *Chau* or *Hien*, in their vicinity, receive taxes in *tsien* (copper cash), let silver be issued, as of old: and with reference to the *tsien* in the government mints, concerning which a regulation exists, shewing how they are to be given out <sup>6a</sup> in part-payment, let the same amount be given out as of old. In this manner although there be indeed a change, yet as the law continues in

5 The chests of the *táu-tái*, *chichau*, *chífú*, to which the revenue is remitted after it has been collected at the 征糧局 under the authority of the *chihien*.

6 a These *tsien* are in charge of the 廣糧廳 in the province of Canton: the issue here spoken of is to the different offices on the 3d and 8th, 13th and 18th, and 23d and 28th of every moon; a stamped document stating the amount of the issue accompanies the money.

effect the same, how should there be such confusion as to cause discontent?—If this proposition be adopted, there will be among the people no disorder, to the soldier no loss, and to the officer <sup>6</sup> a gain. Is it said that among the people there will be no disorder? The nation at large, in disposing of their grain, and of their hemp and silk, sell both one and the other for *tsien*, while they pay the amount of their tax in silver: they have long done so; it is their ancient and constant practice: and as, heretofore, all silver received has been, as it now will be, thrown into the coffers by the *Shu K*, <sup>7</sup> there is no sudden alteration of the law or exchange of the silver. Thus is there no disorder among the people. Is it said that to the soldier there will be no loss? The soldier, on the receipt of his pay in silver being still under the necessity of changing it, before it becomes available, when the time arrives for paying the troops, the shopkeepers constantly lower the exchange; but now, as the full number, according to the market value at a previous given time, is issued to them, the *tsien* being paid into their hands in ready money, fit for use, what can equal it's convenience? Thus is there no loss to the soldier. Is it said that to the officer there will be gain? When there was a superabundance of silver the officers angled for profit in the receipt of *tsien*, whereas now that these are fallen in value, they are embarrassed by having to make good the deficits. If they expend one part more *tsien* than formerly, and transmit one part less silver, then are they by so much the less embarrassed, while if they wait until silver becomes cheap, they can repossess themselves of the surplus. Herein is there a gain to the officer.

Some may say, that, if the *tsien* be taken in by government, and there be a drain of them in the market, they fear that the population will be crying out by reason of their dearth: They do not know that all received monthly by the common soldiers and police, must come into the market; nor, that, of those received by the local officers, there yet remains the greater portion (over and above those ordered to be deposited in their treasuries) which they must convert into silver, to send up to the commissioner; and that, in consequence, these must also come into the market.

As a plan both of increasing advantage to the country, and of putting an end to the evil, a suspension of the coinage must be considered as foremost in importance. Some may observe, that although silver

<sup>6</sup> Both in the balance of profit and the economy of trouble.

<sup>7</sup> The *Shu-li* in the *Ching-liang-kiuh* (v. 5) acting under the *Chichau* and *Chihien*.

be just now scarce, there is not either any great amount of *tsien*, and ask how it will be possible to cease coining? Such do not know, that, though (lawful) *tsien* be not abundant, yet as they have been, since the state first set coinage on foot, ever and in all places, up to this day, increased by an intermixture of spurious coin,—upon comparison of their amount (viz : of all in circulation) with that of silver, their excess will be very apparent. Suppose it desirable to equalise their value, by what means, as silver and *tsien* are not in like quantities, can they be placed at par? Temporary cessation of the coinage, to place them at par, and renewal thereof, when their value shall have become equal, is the meaning of “where abundance is an object, there must be first a drawing in.” “At the same time slacken and strain (the bow).”

It may be remarked by those who speak only according to the state of things under their immediate observation, — If the object be to have a surplus of *tsien*, to supply the lack of silver, increase the number of mints, and coin more extensively: why talk of suspending the coinage? Suspension of the coinage is, in reality, the step to be taken towards increasing the number of terms,<sup>9</sup> and multiplying the mints. Dullards, who exclaim, without investigation of the subject, ‘If the coinage be stopped, the *tsien* will run short, and if their coinage is to be recommenced when their want is felt, we fear that, in the hurry, it will be hard to manage,’—do not know that the residue of the copper is put by, that the apparatus and implements, and that the money to pay the workmen are put by. If advantage be taken of the right moment, and hands called in, what fear is there of inability to manage it?

There may be others who say, that the suspension of the coinage proceeds from a loss of capital, and that, in a matter of such consequence to the empire, an excess of expense should not be taken into consideration. This is the argument of those, who are accustomed to see and to hear, but who do not comprehend the affairs of their own time. Now, where there is a loss to the crown, it should be with the intention of benefiting the subject: the value of *tsien* is daily decreasing, the price of all things, day by day, rapidly rising: in the mints two *tsien* are expended upon the labor of making one, while the soldier who receives one hardly retains the use of the half one: without any gain to the people, here is a loss to the state; who may be the gainer, and who the loser, there are surely some persons competent to determine.

9 V. Sup. Note 5a.

If it be said, that upon the coinage there is a profit, whereas if a stop be put to it there will be none,—let it be considered, whether, in the surplus of *tsien*, there be no profit; whether there be none either, in the residue of copper. The sum total of capital expended on the labor of coining in the fourteen provinces, in which there are mints, is annually upwards of 800,000 taels; taking it at 800,000, when changed into *tsien* to be issued in part-payment, and rating every tael at 1500, there must be an increase of upwards of 400,000 strings of *tsien*. The issue of silver, moreover, to be converted into *tsien*, is a transmutation of the valuable to what is of little worth, while the receipt of *tsien*, to be issued in part-payment is an ingathering of what is base and thereby raising its value.

The plan for putting them on a par differs not from this; by the one process two ends are attained; how can any one who applies his attention to schemes on behalf of the state, doubt of its success?

Some may say that the funds intended to meet the expense of the labor, in other provinces, have, they fear, been temporarily appropriated to other purposes, in which case there will be none in hand. Let such reflect, if they would continue the coinage without cessation, could they with bare hands coin a million of *tsien*? Even if the labor-funds be nearly spent, and the *tsien* obtained by exchange not many, still by changing the application of some other sum, an arrangement may be devised, and as it will be easy to repay the sum so borrowed, there will be no default.

Others may remark, that, as the workmen and police, employed in the mints, are very numerous, if deprived, in one day, of their business, their dispersion, it is to be feared, will be attended with inconvenience;—these do not know, that when the *tsien*-scheme comes into operation, and they are being issued and collected, there will be everywhere need of hands, and that there cannot but be a place for these;—Not only the coining in the other provinces, but even that in the capital may be suspended, or if not stopped, at least diminished. In short the sum of the question (here under discussion) is this, where *tsien* can be used, let use be made of them; where silver must be, let it be employed. The scheme for supplying the deficiency, and preventing the evil, is no more than this—yet as the peculiar circumstances of every province cannot be subjected to the same rule, the measures necessary must be determined upon according to the local ordinances and changes adopted, as the times shall require them; all of which depends upon the care of the *tsungtu* *fuyuen*, and *püchingsz'*, in investigating, deliberating and making

decision. Let them neither, for the pleasure they feel in being commended, incline to precipitate haste, nor, shrinking from the trouble, find leisure by neglecting business. Then will the object be gained.

Your Majesty's minister, the memorialist, in that he is an officer in waiting, has indeed no charge which would entitle him to speak or to act; but he bears in mind that, rude and simple as he is, after having successively attained the dignity of *kánlin*, *chensz' fú*, *koláu*, and *kiencháá táu*, he was in a few years recommended for the post of Sháu-king, that superabundantly enriched by the fulness of the Imperial bounty, he has as yet made no return even so great as a particle of dust: and when on a late occasion by reason of his offence, the Board had sentenced him to be cashiered, he was indebted to your Majesty's grace for a commutation of his sentence to loss of steps, and removal to another office; looking upward he caught a glimpse of the feeling in the sacred bosom, which still could not endure utterly to dismiss him. From an affectionate attachment to the imperial residence, he has tarried in his lowly dwelling in the city, and has observed, while bowing down, that the declining state of the finances,<sup>10</sup> has gone up and caused Your Majesty exceeding solicitude both by day and night. Well aware that he possesses not the source of remedy or prevention, he yet ventures to tender what he has poorly and roughly done. But if therein there be anything worthy of selection, he trusts that Your Majesty will command the members of the Board, and the high officers of the provinces, to push their inquiries, and so arrive at a decision, that authority be given to act thereon. Incompetent to detect his own rashness and obscurity, while dimming as with dust the ability residing in the Imperial Chamber; he feels unequal to the excess of his trepidation and fear.

The respectful memorial of his Majesty's servant (Chútsun minister in waiting) &c.

The following intimation in the Vermilion Pencil has been received.

"Let the members of the Supreme Council, meet with the proper Board to consider this memorial and let them report upon it. Respect this."

(Here follows their joint Report or memorial.)

The respectful memorial of his Majesty's ministers and the Board of Revenue, touching a consultation held (on the foregoing memorial) in obedience to the Imperial will.

Whereas *Chútsun*, in waiting to fill the place of *Tsung-sz'-pin-ling*,

<sup>10</sup> Quotation from *Piódá ngin chát kí*, V. Pei Wan &c. should be written

and now *Nuikóh-shi-tuh-hiéh-sz'* did present a memorial detailing how by raising the value of *tsien*, relief could be afforded to silver, to the end that there might be a hold upon the power of producing a revenue; and a proper direction of the employment of resources,—upon the 8th day of the 2d moon of the 26th year of *Tiúkwang*, we had the honor to receive the following orders, written in vermilion:—"Let the *Kiun ki ta chin* meet with the proper Board, and consider the memorial. Respect this." In respectful accordance with which, the Inner Council, on the 20th day of the above moon copied and forwarded the Memorial to the Board of Revenue. It appears that its tenor is as follows :

"It is the memorialist's humble opinion [see above page 274] that in the case of the *tsiuenpú* currency, the state, to engross the profit, therefore determined that taxes should be rendered in grain, and arranged that goods should be bought and sold for *tsien*; the cheapness of articles arising from the scarcity of *tsien*, which when scarce are valuable,—on their becoming so, more are coined, and their circulation causes a fall in their value; the dearness of articles proceeding from a superabundance of *tsien*, which when abundant decline in value—on their declining certain steps are taken; they are gathered in and so brought into esteem; whether their price be above or below par, the control of its fluctuation rests with government and the grasp of authority is in the hand of the sovereign. At the present time, payments are made and taxes rendered in silver and *tsien* are much as if they were considered of no use; although the coin of the realm be in circulation, it circulates only amongst the people, but never returns to the government; whence it comes, that the rich merchants and monopolists are enabled, by availing themselves of men's disabilities, and by speculating on the emergencies of the season, to hold in their own hands the power of making *tsien* scarce or plentiful, and to exert a secret influence upon their rise and fall in value; and when the government would make them, at any moment, of one established price, to which it would have both officers and people conform, there being probably violent opposition on the one side, and compulsory exaction on the other, all orders on this head are prevented by them (the monopolists) from being carried into effect. It is of importance by employing the *tsien* as they shall be found convenient to render it easy for men to conform to the measure; to go thoroughly into the question of the change, lest they be indignant thereat; and to exercise the change as circumstances shall require to prevent their suspicions.

"Cases of deficiency in the salt department being at present all attributed to the dearness of silver and the cheapness of *tsien*,—to the fact, that the salt is sold for *tsien* and not for silver,—if as the officers sell it for *tsien*, so were they commanded to forward those *tsien* to the capital, would not all joyfully obey? As the proceeds of the sale of the salt at *Chánglu* could be forwarded to the capital to meet the pay of the troops, the memorialist would request that the issue of *tsien* for this purpose do begin at the capital; that there be established in the east and west extremities of the city, two separate treasuries for the receipt and deposit of the *tsien*; and that a *tsóshikáng* and *yushikáng* of the Board of Revenue, as well as of the Board of Works superintend the same, and make issue part in *tsien*, part in silver of their pay to the troops, at its current value: that the troops under the four standards east do repair for their pay to the eastern, and those under the four standards west to the western treasury, where it will be issued to them, in order that the trouble of carrying the *tsien* back and forward may be avoided; that there be on no account permitted any rapacious deductions, short payments, intermixture of broken *tsien*, or like offences; if there be any such that they be punished as soon as detected, who can be indignant?—that the proceeds of the sale of salt at *Liáng Hwái* be forwarded to the superintendents of the Yellow river for the repairs of the year.—As from *Liáng Hwái* to the *Ho kung*,<sup>11</sup> there is water communication the whole way, these can be transmitted with comparative facility; and as *tsien* can thus be employed at the work stations both for the hire of workmen and the purchase of materials, herein lies certainly the principle of a two fold convenience. The people paying taxes in *tsien* being some seven-tenths or eight-tenths of the whole population of the empire, the local officers who, although the receipts are in *tsien*, are yet obliged to transmit silver to the treasury, are involved in incalculable trouble in making up the difference. *Wú Wányung*, the lt.-governor of *Kiángsí* had presented a memorial showing that to meet the local expenses incurred on the authority of the officer, *tsien* might be received and applied, and that in those for which, when a report has been made to the Board, it has to await the emperor's apportionment of the revenue, silver and should be collected and transmitted; the pay of the troops, and allowances of the police, he requested might be varied according to the rate of exchange:—what he said was not devoid of discernment, but his general practice of receiving *tsien*

<sup>11</sup> The *Ho kung tsung tsh*, is the chief officer in charge of the repairs of the river bank.

and transmitting them back and forward, has manifold increased the trouble; throughout the whole province it is impossible to obtain a *fan* or even a *li* of silver, and its resources have not failed to decay.

“ According to the memorialist's very humble view of the question, seeing that the *Chichau* and *Chikien*, in the collection of the revenue, universally follow the ancient rule, there is no use in enacting fresh ordinances; silver having been heretofore transmitted as it was collected, he prays that there be no discussion thereon. But (says he) in the case of officers now receiving taxes in *tsien* let the amount of their receipts therein be taken into account, and a general estimate made, with reference to the districts in their vicinity, of the number of troops and police in each of them, and, according to these data, let a reduction be decided on, and let them return some tenths less than due the amount, and so be spared their trouble. All the *tsien*, over and above what they change into silver to render to the commissioner, let them forthwith in their payments substitute for silver, and when they shall have considered and fixed a sum as the number of *tsien* to be exchanged for every tael, let them continue as they have begun; and the balance of weight which they must have, if they issue whatever *tsien* they exchange at their real value to the troops, let them as before send in to the commissioner; and let them have permission to disburse, without referring to him, their own salaries and allowances, as well as those of the officers in the same cities (districts) with themselves; as also the ration-money of the clerks, workmen, and police, in the *Chau* and *Hien* to which they themselves belong, and the expenses of the public sacrifices, and those of the government posting establishments; and the pay of the troops in the several garrisons in their district let them also disburse, without reference, out of the treasury-deposits. The remainder, let them, according to the length of the journey, forward to be deposited in the treasury of the *chifú*, or in that of the *táutai*, or in that of the commissioner, to be issued in pay to the troops. Let the corps of division in the city and the garrison be paid in coin by the commissioner, and let the forces, under the chief and subordinate commands without the city, present the stamped orders which are issued by the commissioner to the several *táutai*, *chifú*, *chichau* and *chihien*, who will pay the amount into their hands. As for the current value (of the tael), that of the provincial city must be looked to as a standard, and considering it as fixed on the 10th. Day, before the collection commences let



official notification, that such is to be conformed to, be generally made by the commissioner; there being a change every half-year. The rate of exchange for every tael of the pay not to exceed at the most 1700 *tsien*, or at the lowest to be less than 1200; when it falls as low as 1200, that sum to be taken as a fixed rate, and no farther change made to any lower sum. In the case of all such salaries of civil and military officers as cannot be paid on the spot in *tsien*, let silver be issued as of old; at all stations at which soldiers are permanently quartered, if none of the *Chau* or *Hien* in their vicinity receive taxes in *tsien*, let silver be issued as of old. With reference to the *tsien* in the government mints concerning which a regulation exists, shewing how they are to be given out in part-payment, let the same number be given out as of old. In this manner, although there be a change, yet as the laws continue in effect the same, how should there be any such confusion as to cause discontent?

“If this proposition be adopted, as the people dispose of their grain, and sell their hemp and silk for *tsien*, and pay their taxes in silver and have long done so, it being their ancient and constant practice; and as heretofore all silver received has been, as it will now be, thrown into the coffers by the *Shú li*, here is no sudden alteration in the exchange, and so amongst the people no disorder. The soldier on the receipt of his pay in silver, being still under the necessity of changing it before it becomes available, when the time arrives for paying the troops, the shop keepers constantly keep down the exchange; whereas now, as the full amount, according to its value current at time previously appointed, is paid into his hands in ready money, available for use, what can equal its convenience? Thus is there no loss to the soldier. Formerly, when there was a superabundance of silver, the officers angled for gain in the receipt of *tsien*; whereas now, cash having fallen in value, officers are embarrassed by having to make good the deficits; if they expend one part more *tsien* and remit one part less silver, then are they by so much the less embarrassed; while, if they wait until silver becomes cheap, they can repossess themselves of the surplus: herein is there a gain to the officer.

“Some may say that if *tsien* are called in by government, there will be in consequence such a drain upon the market, as to cause a dearth of them: they do not know that the *tsien* received by the soldiery and the police, must return to the market; that, of those received by the local officers, the greater portion, yet remaining over and above what they deposit in the treasury, they must change into

silver to send in to the commissioner, and that these must in consequence also come into the markets. Now the evil of the present time lying not in the dearth of *tsien*, but in their overflowing excess, as there is surely very great advantage in the collection of *tsien*, so is their yet greater in the suspension of coinage; wherefore, at this season of their little worth, let there be a temporary cessation of operations in the mints, and let the funds of silver intended to pay the workmen be changed into *tsien*, and entry made of the amount actually received, the thin and small coin being rejected:—thus the spurious coinage of them becoming difficult to effect, as the government offices, for collection, receive them in great numbers, will they not gradually rise to par? Once at par the law making 1000 *tsien* of lawful coinage equal to a tael can be put in force. This is to know, that the suspension of their coinage is an adaptation of the use of *tsien*, and that their being placed at par gives government some power to detect spurious coinage. Supposing it desirable to equalize their value, by what means can they, as silver and *tsien* are not in like quantities, be placed at par? Temporary cessation of the coinage to place them at par, and a recommencement of the mintage, when the values shall have become equal, is the meaning of “where abundance is an object, there must be first retrenchment: at the same time slacken and strain (the bow)”.

“It may be remarked by those who speak only according to the state of things under their immediate observation.—If the object be to have a surplus of *tsien*, to supply the lack of silver, increase the coining, let their be more *tsien*: but why talk of suspending the coinage? Suspension of the coinage is, in reality, the step to be taken towards augmenting the number of terms, and multiplying the mints. Dullards who exclaim, without investigation of the subject. ‘If the coinage be stopped, the *tsien* will run short, and if the coinage of these is to be recommenced when their want is felt, we fear that, in the hurry, it will be hard to manage’—know not that the residue of the copper is put by, that the apparatus and implements, and that the money to pay the workmen, are put by.—If advantage be taken of the right moment, and hands called in, what fear is there of inability to manage it? What is really to be feared is that coinage having been suspended in the first place, the process of coining will next fall into desuetude <sup>12</sup> from an imperception of the trouble consequent there upon, and that it will be then, entirely, laid aside; how, it may be asked, can this be termed a suspension?

12 Be put out of the question.

“What is intended by “a suspension” is a slight cessation of the work of making *tsien*, but not any intermission of the several measures devised for the transport of them (or of the copper of which they are made).

“Thus although there be not one coined, yet, in the mints the sums which should remain in deposit, and those which should be issued, will none of them be short: there will be gained the present advantages of equality in the values, and of detection of forgery; and, in the time to come, the result will be an increase in the number of terms, and an augmentation of the number of mints; while there is suspension (of the coinage), yet is there none (of the remittances); once more what is there to fear?

“There may be some who say that the suspension of the coinage has for its <sup>14</sup> motive loss of capital, and that in matters which concern the state, an excess in the expenditure should not be taken into consideration. This is the language of those who, though accustomed to see and hear, yet do not understand the affairs of their own time. Now where there is a loss to the crown it should be with the intention of benefiting the subject; the value of the *tsien* is now daily decreasing, while the price of all things is day by day rapidly rising: in the mints two *tsien* are employed upon the labor of making one, while the soldier who receives one scarce retains the use of the half of one; without any gain to the people, here is a loss to the state: who may be the gainer and who the loser there are surely some persons competent to decide.

“Others may remark that while the coinage goes on, there is a profit upon it, whereas if a stop be put to it, there will be none; let such consider, whether in the surplus of *tsien* there be no profit, and whether there be none either in the residue of copper? The sum total of the capital expended on labor in the fourteen provinces, in which there are mints, is annually upwards of 800,000 taels; taking it at 800,000 changed into *tsien* to be issued in part-payment and rating every tael at 1500, there must then be surplusage of 400,000 strings of *tsien*. Moreover the issue of silver to be converted into *tsien* is a transmutation of the valuable to what is of little worth, while the receipt of *tsien* to be issued in part-payment is an ingathering of what is worth little, and thereby raising its value. The plan for putting them at a par differs not from this; by the one process two ends are answered. How can there be a doubt that it will succeed?—Should any express a fear that the labor funds in

13 As opposed to its object.

other provinces have been, appropriated to other purposes, and that in this case there will be none in hand; there can still be an arrangement devised by borrowing from some other fund, and the sum so borrowed being easily repaid, there will be nothing wrong in the end.

“Others may remark, that as the workmen and police in the mints are very many, if deprived in one day of the means of gaining their livelihood, their dispersion will probably be attended with inconvenience; such do not know, that when the *tsien*-scheme comes into operation, and that *tsien* are being issued and collected, there will be every where need of hands, and that there cannot but be a place for them; as they are a class of men that hold to their calling, and serve their superiors, and are not to be compared to horseboys, or common sailors; and as they support themselves by their own labors, and are sure to be on the look out for employment, there can be nothing that should not be in this. On former occasions work has been stopped, and frequently; but have we ever heard that the work-masters, artisans, or police went forth and created disturbance? From this it may be observed that, not only the coinage in the outer provinces but even that of the metropolis can be suspended; or if not suspended, at least diminished. At the commencement, let there be a diminution in the coinage, but none in the remittances (either of copper or of coin); and let the surplus of the labor-funds continue to be changed into *tsien* and issued in part-payment (to the troops &c). After the copper and lead shall have been kept in deposit three years, let a stop be put to the remittance of it, but none to the purchase; thus will the expense of its carriage be saved. The purchase of it not being suspended, the copper can be detained in *Yunnan*, workshops erected, and a coinage set on foot there, to supply the pay of that province—and let the silver-subsidy<sup>14</sup> of the provinces be set apart for remittance to the Metropolis, or, according as it may be found convenient, expended in the purchase of copper, for the supply of the mints when at work. As regards the copper in the capital, when it fails, let orders be given to the province of *Yunnan* to consider whether *tsien*, or copper ore had better be remitted, and to act accordingly. In such a change there cannot but exist a principle of advantage.—The sum of what is discussed is this; where *tsien* can be used, let use be made of them; where silver can be, let it be employed; in short, at the places near (to the points whence they

<sup>14</sup> *Yunnan* receives annually a certain subsidy of silver from some of the other provinces, its own resources not being sufficient to meet its public expenses, while the present laws, insisting on a certain issue of silver, remain in force. It is suggested that the provinces should send this sum to the capital.

are issued) employ *tsien*, at great distances use silver. Silver and *tsien* once equally in use, collection of both may be made alike; "as the offspring and its mother they will balance each other,"<sup>15</sup> and there will be a means of moderating the great increase or diminution of their values. By gathering in what is worthless and making it valuable, and by scattering abroad what is high in price and so reducing its value, power of producing a revenue is in the grasp; by being able to issue or to call in, though there be a deficiency of silver there will be no lack of an available medium; the means of making level what is not so, and of preventing the evil (under consideration), does not exceed this. Still, as the circumstances of every province will not bear being subjected to the same rule, the measures necessary must be determined on, as the times shall require them; all of which depends upon the care of the *tsung tuh*, *fu yuen* and *pü ching sz'*, in investigating, deliberating and making decision.

Your majesty's ministers find upon looking back, that, upon the 1st day of the 2d moon of the present year, having met to consider, and having made report upon, a memorial touching "regulations for placing silver and *tsien* at par" drawn up by the censor *Liü Liàng kiu*, they had the honor to receive, with all reverence, the following expression of the Imperial Will:—

Silver and *tsien* are alike valuable, being indeed the constant medium of the expenditure; and were it really possible to devise, as the times may require, a means of preventing the fluctuation between their greater and lesser values, it would possess the two fold advantage of enriching the state and accommodating the people, as it is not meet that there should be a continual cry of embarrassment, and that no thought should be taken respecting the adoption of suitable reform, orders are hereby given to the governors-general, and lieut-governors, each according to the peculiar circumstances of his province, to investigate minutely (these propositions), and to use every endeavor to arrive at a satisfactory decision regarding their feasibility or the reverse. As it is necessary that the measures determined on, should come into operation without giving rise to disturbance or irregularity, let not these officers lend their ears to too artful excuses of those of their suites, neither let them give way be it ever so little to their taste for leisure or their dread of trouble, and so just satisfy their responsibility with a single memorial. Respect this.

15. "As the offspring and its mother, they will balance each other."

子母相權 A figurative expression—a winged insect of the herte or cricket kind, called *tsing fú* 青蚨, if its young be taken, by any one follows them home. Let 81 cash be sucked with the blood of the mother and the rest with that of the young; and when in your purchases you employ the latter, they fly home to their mother; if the former she returns to her children—V. Pei-wan Yun-fu cap. 55 p. 77 under 母).

Dr. Morrison under 蚨 *Fú* (Sylab. Dict. 2368) says that *tsing fú* is also applied to the copper coin, termed by Europeans cash.

In respectful obedience to which, orders were sent to the *tsung tuh, fu yuen, ho kung tsung tuh*, and *yen ching kien tuh*, that one and all should, in accordance with the command, deliberate and decide;—as is upon record.

Now with reference to Chútsun's repetition (of what has already been said in *Liú's* memorial), that "receipts and issue being all in silver, *tsien* are much as if they were considered useless," and his proposal of a scheme for the circulation of *tsien*, 'that there may be a hold upon the equipoise of the revenue, reiterated in the hope of having his suggestions adopted, his grand point is this, 'that the salt revenue should be remitted, and the pay of the troops issued in *tsien*, that, in every *Chau* and *Hien*, a general order should be given to take all such sums, therein collected as have heretofore been paid in *tsien*, and apply them to the disbursement of the salaries and allowances of all officers in those *Chau* and *Hien*, and to the expenses of the public sacrifices, government posting-establishments, and pay of the troops of their garrisons: and that the surplus according to the length of the transit should be forwarded respectively to the chests <sup>16</sup> of the *chífu, táutái*, or *pú ching sz'* and therein deposited:—that the corps of division, and the garrison within the city should be paid by the commissioner, and that the forces in the chief and subordinate commands without the city, upon the issue to them of stamped orders by the commissioner be directed to repair to the treasury of the *chífu* or *táutái* where their pay will be given to them;—that in making good the amount of silver with *tsien*, the rate of exchange current in the city as quoted 10 days before the commencement of the collection be alone regarded as the standard, and public notification made to that effect by the commissioner; there being a change every half-year;—that a tael should not be valued at the highest at more than 1700 *tsien* nor at the lowest, at less than 1200—&c., &c.,

Your majesty's servants have with great attention prosecuted their inquiries. As in the matter of collecting duties in *tsien*, they have upon a previous occasion reported on the memorial above alluded to demonstrating clearly that both the sums remitted to the Board, and those of which it has to await Your Majesty's distribution, might continue according to the ancient law; there is no use in a fresh consideration thereof. As to the transfer of the silver, collected at *Liáng Hwái* and *Liáng Chék*; to the *Hwáng ho*, as well as the issues and expenditure of the salt departments in every provinces, orders having

<sup>16</sup> Treasuries.

been already sent to the Superintendents, the *tsung-tuh* and *fúyuen*, to deliberate upon the adoption of changes suited to the time, and the employment of *tsien* instead of silver in their remittances and receipts, we must wait until their replies shall have been received, and again make decision thereupon.

Again, as to what is said upon the payment by the *chíchau* and *chíhien*, of the officers in the same districts with themselves, and of the expenses of the public sacrifices, and government posting establishments, seeing that, with reference to the suggestions of the above memorial, as to what sums should be retained, and what issued, orders have been sent to every officer to consider what change should be made according to the circumstances of his district; there is no need to propose farther regulations either for the receipt or issue of *tsien*; but referring to his request that the salt duties at *Cháng lú* may be, instead of in silver, collected in *tsien*, and forwarded to the metropolis, to furnish the pay of the troops, your majesty's servants find, that the returns of the *Cháng lú* salt excise are properly upwards of 500,000 taels, that besides the salt in deport, the issue of which has been, in compliance with memorial, suspended, the receipts at present in the chest actually amount to upwards of 400,000 taels; that the distance of this place from the capital, by land and water, is comparatively short; and that reports are made annually on the distribution of the above revenue: whether, therefore, it be practicable or not to remit, at the rate of 1500 *tsien* of the lawful currency to the tael, the sum total in *tsien*; and if not, how many tenths of silver, when its whole amount shall have been ascertained, it may be determined to remit; and whether it will be proper, as soon as the silver shall have fallen in value, to tender silver only, as of old:—upon all these points we would request Your Majesty to signify your pleasure to the *yen-ching sz'* of *Cháng lú*, that he put himself in communication with the *tsung-tuh* of *Chíhí*, in order that they may with their whole mind, investigate and decide, and make answer according to the facts; and if it be indeed ascertained that the experiment can be tried with the salt revenue, then must those officers specify the year, from which it shall commence, and how many tens of thousand strings lawful cash shall be annually remitted; that farther decision be then made by the Board of Revenue and the Board of Works; touching the application of these sums of *tsien*, severally, to the disbursement of official salaries, or the expenses of public works, &c:—lastly that they comprehend in their deliberations all the imperfect propositions of others, and make clear report

thereupon; to the final administration of this matter.—With reference to the paragraph in the memorial under consideration, which treats of the application of the salt taxes (to be sent up to the city in lawful cash instead of in silver) to the payment of the troops under the eight standards in the city only, and of the establishment of two treasuries one in the east and the other in the west, which a *tsoshi-ling* and *yushilang* of the Board of Revenue and of the Board of Works are to be appointed to superintend, your servants very humbly submit, that, inasmuch as in the payment of the troops under the eight standards the *tsien* issued in part-payment, were formerly reckoned at 1000 to the tael, and that the tael is now valued at 1500 of the lawful currency, there will indeed be herein an inconvenient discrepancy.<sup>17</sup> Then as to the suggestion, that, in the other provinces, the market value in each provincial city, taken ten days before the commencement of the collection, shall be considered as the standard of exchange, of silver into *tsien*, or *tsien* into silver, and that notification be made by the Commissioner, there being a change every half-year; and that officer do also issue orders, stamped with his seal, on the *tsien* remitted to and deposited in the treasuries of the nearest neighboring *tántái* and *chífú*, obliging the garrisons without, severally to repair thither and receive their pay; whether, in fine, all these measures be practicable or not, without causing fresh disorders, and irregularities, the *tsungtuk* and *fúyuen* must ascertain, and thereon report to the administration of this matter; to make manifest their care, and to show that they attach to it the importance it deserves.

Farther as to the observation made in the memorial that, the present evil lying not in the dearth but in the superabundance of *tsien* to remedy the mischief, there is nothing more efficacious than the collection of *tsien* except it be the suspension of their mintage — and the statement as to how, when their mintage shall have been suspended, their market value may be raised to par; how the transport of the copper may be effected, how a balance of credit obtained, how the workmen provided for: as to the suggestion also of a mintage to be carried on hereafter in *Yunnan*, with the copper, the transport of which from that province shall have been stopped, and the proposition that the amounts of the subsidy-funds should be forwarded to the Board for the public service; — so mature a consideration of the whole question of the fluctuation of values, would

<sup>17</sup> Between these two rates and those proposed above (1200 and 1700) by the memorialist.



seem to have embraced every thing. But the memorialist is not aware that the present dearness of silver and depreciation of *tsien* does in fact proceed from the scarcity of silver, and not from the redundancy of copper coin. If the mintage of the latter be reduced in the metropolis and suspended in the provinces at the same moment, and silver and *tsien* in consequence both run short, what are the common people to look to as available? It is ascertained that in Fuhkien there has been a suspension of the coinage for upwards of 20 years, in *Chihli* 16 years, and in both *Hupeh* and *Húnán* upwards of 10 years, but the value of silver in each of these provinces has, according to the one rule, risen considerably, and has fallen in no single instance; it is evident then, that when the mints are stopped the terms decrease, and there is clear testimony that herein is no assistance to make good the deficiency of silver. If it be proposed to purchase *tsien* with the labor funds to raise the value of the the former, it is replied that in *Húnán*, this plan has been for many years in operation, and has not as yet been found to answer. It is farther to be feared, that if, with the intention of bringing the lawful currency into esteem, encouragement be nevertheless given to a spurious coinage, without a semblance of advantage, mischief of doing so will be apparent.

As to the memorialist's request that the coinage, within the capital may be lessened, and that without it suspended, Your Majesty's servants beg (to represent that) it is useless to take this into consideration; but as the increase of the value of *tsien* and the consequent depreciation of silver, are indeed matters of the utmost importance at the present time, your servants have decided upon recommending that orders be given to make the experiment of accepting *tsien* in the salt duties at *Cháng lú*, and await your majesty's pleasure that they may act in obedience thereto. They have deliberated upon every proposition in the memorial sent down to the Board on a previous occasion, and are still awaiting the opinions, in reply to their questions, of the several *tsungtuh*, *fúyuen*, *ho tsungtuh*, and *yenching kientuh*; as soon as these arrive they will again consider and decide upon the several regulations (proposed) one by one, and make general communication (of those that may be approved), that these may be administered accordingly.

The particulars of their consultation, Your Majesty's servants, as in duty bound transcribe, and present to your majesty; prostrate they implore your majesty to instruct them and declare wherein they are correct or the reverse; they farther at the same time signify

that this document is from the original draft of the opinions of the Board of Revenue. A respectful memorial.

The imperial pleasure has been received, to the following effect ;  
 " Be it according to the decision of the Board. — Respect this."

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ART. II *Memorial regarding the Currency and Revenue by Ng6h-shun-ngan as the subject was brought under his notice by order from the Board of Revenue.*

NGOH-SHUN-NGAN, lieut.-governor of Honán, upon his knees presents his memorial, for that having in obedience to the Imperial Will considered, and decided (respecting the propositions contained in the memorial forwarded to him), he would report his opinion thereon ; and looking upward he awaits the sacred glance.

Whereas your majesty's servant did receive a dispatch from the Board of Revenue, informing him that the Board had been honored with Your Majesty's commands (in the following words): " Muh-chángáh and others have reported that in obedience to Our Will, they have assembled to consider the memorial of the censor *Liú Liángkiu*, wherein are detailed regulations for keeping silver and *tsien* at par. Silver and *tsien* are alike valuable, being indeed the constant medium of the expenditure ; and were it really possible to devise as the times may require, a means of preventing the fluctuation between their greater and lesser values, it would possess the two-fold advantage of enriching the state and accommodating the people. As it is not meet that there should be a continual cry of embarrassment, and that no thought should be taken respecting the adoption of suitable reform, orders are hereby given to the governors general, and lieut.-governors, each according to the peculiar circumstances of his province, to investigate minutely (these propositions), and to use endeavors to arrive at a satisfactory decision as to their feasibility or the reverse. As it is necessary that the measures determined on, should come into operation without giving rise to disturbance or irregularity, let not these officers lend their ear to the artful excuses of those of their suites, neither let them give way, be it ever so little, to their taste for leisure or their dread of trouble, just satisfying their responsibility with a single memorial. Respect this." Upon the arrival of which together with a copy of the memorial in question, Your Ma-

jesty's servant, as directed, wrote forthwith to the *ngúncháh sz'*, and *púching sz'* to push their inquiries to the truth and arrive at a decision; these commissioners have since conferred with the *tuhkiáng-táu* and having forwarded their opinions, Your Majesty's servant has yet farther made most minute examination thereof: Prostrate reflecting that, in the suggestion of measures, it is most important to consult the convenience of the people, that in the projection of schemes it is of the utmost consequence to be cautious in the outset: and that as for some years past, the daily rise in the value of silver, and the daily decline in that of *tsien* has not only entailed upon the officer the embarrassment of making good the deficits, but has also occasioned trouble to the people in the payment of their taxes, it is indeed a duty to devise with speed such measures for their rescue, as may more or less advantage the state in the matter of finance, and the people in their means of gaining a livelihood,—he has with reverent attention, according to the particular circumstances of every part of his province applied his whole mind to the study of this question, and to the arrangement of suitable reforms: he dare not surely shrink from the difficulty; neither on the other hand would venture upon such changes as might, from their perplexity, produce disorder.

He finds that of the several *Chau* and *Hien* of the province of *Hónán*, the money taxes collected are in some paid all in silver, others paid all in *tsien*; in some the large householders are taxed in silver, and the smaller in *tsien*; in some the receipts are  $\frac{1}{10}$  or  $\frac{1}{7}$  in silver, and  $\frac{1}{10}$  or  $\frac{1}{7}$  in *tsien*: in all cases of collections in *tsien* their exchange into silver, to be remitted to the Commissioner, is calculated according to what is found to be the market value at the time. The market rate originally scarce exceeded 1000 current *tsien* to the tael, while at present a tael is valued at 2200 or 2300 *tsien*. If the revenue be collected both in silver and *tsien*, reckoned, as heretofore, according to their market value at the time, both the income and expenditure are subject to the same rule, and the officers and the people do not interfere with one another; but if, as suggested, the tael be valued at 1500 current *tsien*, which, calculation being made according to the present market price, will be at a loss of some 700 or 800 *tsien*, the people when tendering their taxes in *tsien*, at this rate, will pay short some  $\frac{1}{10}$  odd per tael. The current expenses of the state have a standard; is it easy at a moment's notice to diminish the amount of its revenue? Moreover as the common people run after pelf like a wild-duck, and will be very ready to tender *tsien*, but not willing to pay in silver, there will of course follow the incon-

venience of enforcing distinction and of obliging some houses to pay *tsien* and others silver, which will cause such excess of disorder and contention, as will be the commencement of troubles.

If the sum total at which it is assessed be collected upon every house, severally, at the rate fixed by the Board of  $\frac{1}{10}$  silver and  $\frac{1}{10}$  *tsien*, in the case of the larger householders, where the amount is comparatively great, the distinction is still easy; but on coming to the subdivision of the *hau*, *fun*, and *li* of the small fry, the proceeding falls into confusion, and petty collectors are enabled to raise or lower their hand: though the herdsman be vigilant, it is hard to be guarded at all points, and trickery in the receipts is inevitable. These are the facts of the inconvenience of collecting the revenue in *tsien*.

In such of the *chau* and *hien* of the province of Honán as lie along the river, there being communication by boat, and in consequence a risk of wind and water, there will scarce fail to be loss and damage of *tsien*, from the unwieldiness of their bulk: in the remaining districts, where there is no water traveling, and the distance of which from the provincial city varies from 100 or 200 to 800 or 900 *li*, the transport being by land, there must be employed a number of porters, vehicles, and horses, not less than one hundred times that of those engaged in the carriage of the silver bars; and it is to be feared that disorders will ensue by the way; as to the expenses of the transport, and of feeding the carriers, they will be so overwhelmingly great, that it will be difficult out of the money in the chests of the *Chau* and *Hien* to make good the amount, and if it be proposed to make repayment, when opportunity shall occur, there will be no fund which may be so appropriated. These are the facts of the inconvenience of making remittances in *tsien*.

The amount under the head of local expenditure in the *Chau* and *Hien*, including, besides the cost of the posting establishment to be remitted as hitherto to the several offices, the items of salaries, labor-wages, and police rations, is not indeed very great; from the wages and ration money paid for the year to the porters, though each man receive but a few taels, there is still a deduction on the weight, of 6 *fun* (per man) so that their gains are not very considerable, and if these are again to be changed and issued to them in *tsien*, they will be so much the less able to provide themselves with food. At the same time under the head of monies kept and issued from the treasury by the Commissioner, to wit, the pay of the troops of the several garrisons of the province; the subsidy forwarded to *Kánsuh* for the pay of its

troops, and the annual repairs of the river, of all these the yearly estimate is upwards of 2,500,000 taels, a large sum. In giving so much per head to the troops, to find their food, the issue has hitherto been made in silver, the deduction of six *fun* upon its weight being dispensed with, from a motive of compassionate consideration for the soldier, if as suggested, the silver be changed into *tsien* and issued, the soldier will experience much inconvenience in all that pertains to his maintenance. The province of *Honán* is distant from *Kánsuh* 3000 *li*; and the fixed sum, to be forwarded thither, 400,000 taels; the transmission of *tsien* from *Cháng lí* (to the metropolis) is connected with difficulty, how much greater would be that of changing into *tsien* and remitting (the subsidy to *Kánsuh*). With reference to part-payment being made in current *tsien* (of the sums devoted) annually to the repairs of the *Hwáng ho*, the reply of Your Majesty's servant the commissioner in charge of the river, reporting the embarrassment this occasions, is already upon record. These, then, are the facts regarding the inconvenience of making payments in *tsien*.

But, (it is urged) in the case of the pay and allowances of the civil and military officers, heretofore issued by the commissioner in the proportions of  $\frac{1}{10}$  silver to  $\frac{1}{10}$  *tsien*, the part-payment system is surely practicable. Now, as, in the 21st year of *Táukwáng*, it was represented by memorial, that 259,900 and odd taels of the surplus funds lying in the treasury of the provincial city, taken to secure the breach caused by inundation at the *Tsiáng kung*,<sup>1</sup> should be repaid, in instalments, during six years, by a deduction of  $\frac{1}{10}$  upon the pay and allowances of the civil and military officers of the whole province, and as it is suddenly determined, in this manner, to make part-payments in *tsien*, the *Chau* and *Hien*, which have exerted themselves on behalf of the public, will not escape pecuniary embarrassment, it is but right to wait until the deductions to meet the above sum shall have ceased, when a fresh memorial may be presented, praying that the setting apart so many tenths, to be paid in *tsien*, may be taken into consideration.

In matters that concern the regulation of the state's expenditure, were there any suitable reform that could be adopted, Your Majesty's servant, dare not surely venture to think of evading it; but to sum up the whole matter, regarding the circumstances of the province of *Honán*, as it is certainly improper to determine on light grounds, "to reset the string," it is his duty to request that the old law be as heretofore administered. The results of his delibera-

tion, as by right he should, he reverently infolds and presents in a memorial.

The Board of Revenue have been honored with the following written in vermilion: "We are informed. Respect this."

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**ART. III.** *Obituary notices of the late Mrs. Marshman and Mrs. Morrison, both among the first missionary laborers, the one to India, the other to China.*

THE notices of Mrs. Marshman are evidently from the pen of her son, John Marshman, esq., the able, amiable, and erudite editor of the *Friend of India*,—from which we borrow them. The others are from the *Indo-Chinese Gleaner*, written we presume by its editor, the late Dr. Milne. We love to record and keep in memory the actions that adorned the lives of such persons as Mrs. Morrison and Mrs. Marshman. The notices we subjoin are indeed brief, but they are faithful and pleasing rembrancers of those whose influence lives and will long live in the eastern hemisphere.

No. 1.

It is our melancholy duty to record the death, on Friday, the 5th, inst, of Mrs. Marshman, the widow of the late Rev. Dr. Marshman, at the advanced age of eighty, after a residence of more than forty-seven years in India. She was the last remnant of that band of missionary labourers who came out in the year 1793, and established the Serampore mission, which has been the instrument, under God, of such great usefulness in this country, and to the impulse communicated by which, the extensive missionary efforts of various denominations at this Presidency, are in a great measure to be traced.

In the labors which have given the Serampore mission so distinguished a place in the recollections of the Christian public, she bore a larger share than was to have been expected from her sex. So completely has she outlived the generation of her contemporaries, that the great majority of our readers may perhaps now hear for the first time that Dr. Marshman and his colleagues, on settling at Serampore, resolved to create the funds necessary for their operations by their own labor, instead of being dependent on assistance from England. In pursuance of this plan, he opened a seminary, and his partner in life a Ladies' school, the returns from which, with some reservation for domestic and family claims, were devoted for thirty-five years to this sacred object. The establishment continued for many years to be the most popular and flourishing at this Presidency, and often yielded a clear annual income of more than 25,000 rupees.

The pecuniary contribution which the deceased was thus enabled to lay on the altar of missions, entitles her to the grateful remembrance of all who take an interest in their progress. But in addition to this token of Christian zeal and disinterestedness, she contributed in no small degree to build up the missionary cause at this station by her unremitting and affectionate labors in the families of the native converts. Of those Christian virtues, which gave so bright a lustre to her character, it is scarcely possible for the writer of this article to speak in adequate terms without appearing to transgress the bounds of modesty; and a feeling of delicacy restrains him from dwelling on that happy conjugal union which subsisted for forty-six years, with unabated confidence, and on the affectionate discharge of those maternal duties which render her memory so dear to the objects of her solicitude. Still it may be permitted us to affirm that never has any one in this town been followed to the grave with such deep and universal regret. There were few of its inhabitants who had not grown up amidst the influence of her benevolence. In every emergency, the poor and the distressed resorted to her, in the first instance, with the certainty of obtaining advice and relief. She appeared indeed to be intimately acquainted with the condition of every poor family in the settlement, of whom there were few who could not advance an hereditary claim on her kindness. Her time and her purse were at the command of every suitor, and the great object and delight of her life was to promote the welfare of others. Her deep piety, and unaffected humility, thus combined with the utmost activity of benevolence, exhibited the Christian character in its most attractive form. In connection with these virtues, if not indeed as springing from them, she exhibited the greatest sweetness of disposition, and a perpetual smile of cheerfulness.

She was blessed with the full use of her mental faculties to the very last stage of existence, and it was only within the last two months of her life that her bodily strength appeared to be seriously affected. It was then that she began to realize the approach of that change for which she had long been prepared. It was then that the Christian hope of immortality, through the merits of the Redeemer's sacrifice, not only sustained her mind, but enabled her to exult in the prospect of the dissolution of her mortal frame, which would unite her spirit with those who had shared in her earthly labours and preceded her to the haven of rest. While lying on her couch, and expecting her immediate departure, she repeated without hesitation, or omission, six stanzas of a sublime ode, descriptive of the triumphant feelings of the soul on the verge of eternity, which she had treasured up in her memory sixty-two years before. Thus was she enabled to close a life of extraordinary duration, activity and usefulness by bearing her dying testimony to the value of Christian truth and the vitality of the Christian's hope. (*The Friend of India, March 11th 1847.*)

No. 2.

For the information of the friends of Christian missionaries, we have to announce, with sincere regret, the death of Mrs. Morrison, wife of Dr. Morrison, in China. By the China fleet of 1820, Mrs. Morrison, after having been upwards of five years in England for her health, returned with her two children to her husband, apparently quite recovered; and from that time, till the last day of her life, enjoyed a remarkably good state of health. The anticipa-

ted hour being come, in which she hoped to be the joyful mother of a living child, she was suddenly, on June the 10th, 1812, attacked with cholera morbus, which, after occasioning much suffering, terminated her mortal existence in the short space of fourteen hours: and she carried with her to the grave her hoped for child. Alas! how awful the effects of human apostasy from God, even where there is every reason to hope, that in the individual case, faith and repentance have removed the curse of the law, which affects the immortal spirit!

Mrs. Morrison was the daughter of John Morton, esq, who was surgeon of the Royal Irish Artillery, and of Rebecca Smyth, a branch of the family of Arthur Smyth, archbishop of Dublin; at which place Mrs. Morrison was born on the 24th of October, 1791.

Although Mrs. Morrison's death was sudden, it was not unanticipated, nor unprepared for. Happily, during the last years of her life, the Bible was her delight; and, notwithstanding a delicate nervous constitution, her mind possessed much Christian fortitude; arising from a firm belief of the blessed gospel of God our Saviour. Early on Sunday, about twelve hours before her death, she already began to apprehend that she could not recover; and having ascertained from her husband, that danger was feared by the medical gentlemen who attended her, she meekly raised her eyes to heaven, and looked silent resignation.

It will be satisfactory to the friends of the deceased to know, that in a foreign country, there was no want of medical aid, nor of the sympathy of friends, to relieve and soothe, as much as frail man is able to do, a dying fellow-creature's last sufferings. Mr. Livingstone, one of the surgeons of the English factory, remained constantly with her during the last twelve hours of her life; he called in also the senior surgeon's (Mr. Pearson) aid, in an early part of the day; and Mrs. Livingstone, with true sensibility, attended the couch of her dying friend; and forsook it not till pale cold death extinguished all further hope.

The Chinese having refused a place of burial where it was desired, and where an infant of Mrs. Morrison's was before interred; and those Christians who inhabit Macao, not allowing other Christians any place of interment but within the limits of the Fosse, outside the city wall; the Managing Committee of the English factory in China, with a humane and liberal feeling assisted by some worthy Portuguese gentlemen, to overcome legal impediments, purchased a piece of ground, to be a Cemetery for the English, and we doubt not for other Protestant Christians, who in future choose to avail themselves of it. This arrangement enabled Dr. Morrison to lay the remains of his lamented wife in a place decently appropriated to sepulture.

Mrs. Morrison, notwithstanding a delicate constitution, which was frequently the subject of nervous affections, was a woman of a superior understanding and metaphysical turn of thought. She possessed, in a very high degree, that open generosity of soul which endures not the sight of poverty or misery, without some instant effort to remove it. The ardor of her piety seems to have greatly augmented during the last years of her life; and though the suddenness of her departure from time prevented her from saying much on the subject of religion, yet her daily uniform piety, and Christian conduct, afford



the surest evidences that her heart was "right with God"—and that she is now beyond the reach of affliction and sin. Mrs. Morrison buried one child a number of years since—carried another to the grave with her—and left a son and daughter behind, to mourn their irreparable loss.—Such are the doings of "Him who giveth not account of any of his matters."

Death is an every-day's occurrence, and it is appointed to all men once to die; still, when it comes home to our own families, and our own bosoms, how awful and afflicting! and in some cases, of which this is one, it is attended with unusually heart-rending circumstances. We can say nothing so useful as to reiterate to our readers the admonition of the Divine Saviour—"BE YE ALSO READY; for, in such an hour as ye think not, the Son of Man cometh."

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**AT. IV. *A Representation of the Elders and Gentry of Honán to the British Consul at Canton, May 20th 1847.***

EARLY on the morning of 20th, a handbill was circulated by the Chinese, giving notice of certain doings on Honán, and intimating that meetings were to be held on that and the two following days, to adopt regulations to meet the exigencies of the case.—Shortly after this, a previous rumor was confirmed, that a deputation of the elders of Honán would be at the Hall of the Hong Merchants at 10 o'clock, A. M., to present a letter to H. B. M.'s Consul. The deputation, consisting only of aged men, several tens in number, dressed in their best robes, reached the new landing-place at the foot of Old China Street and proceeded to the Hall (or Consou). In the meantime the new boat-house, contiguous to the landing-place, was set on fire—we know not by whom or how. An uproar ensued; but the fire was soon extinguished, and the crowds of vagrants quickly dispersed, by guards from the British Consulate. In the evening the following Notice and Letter, in Chinese were sent to the U. S. A. Consul, and yesterday morning were put into our hands, with permission to give them publicity.

**PUBLIC NOTICE FROM THE FORTY-EIGHT VILLAGES OF HONAN.**

We are humbly of opinion, that it is the business of worthy men to arrange difficulties and dissipate troubles of others, and that it is the pleasure of the humane to stop disorders and promote peace between man and man.

Now the English wishing forcibly to rent ground in Honán, on which to build houses, the land-holders being unwilling to rent it;—abruptly, on the

15th sent forth their officers to *Chau-tau-tsui*, to measure the ground and stake off its boundaries; therefore we, the gentry and elders, being compelled by this their conduct, assembled, on the 17th, from all the forty-eight villages, to the number of several thousands, (and resolved) to proceed to the Hall of the Hong Merchants, and present to H. B. M.'s consul Mr. Macgregor, a letter, plainly representing to him our views of the *feelings, principles, benefits, and injuries* now involved, hoping he would at once stop this procedure.

Having made a copy of the original letter, we now present it to you for inspection, hoping that (the officers and gentlemen of) your respective countries will discriminate between the good and the bad, the right and the wrong, and as impartial spectators advise a step to these proceedings, so as to avoid trouble and strife, (lest otherwise) it being difficult to distinguish between the good and the bad, the merchants and people of your countries should be involved, and so that you may not say the scholars and people of China do not understand propriety and justice, and did not give you timely notice. If you can meet our wishes, all the inhabitants of Honán will feel greatly obliged, and the whole province will be most happy.

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*A copy of the letter presented to the British consul at Canton (May 20th 1847 and its reception declined).*

To the English consul at Canton the following letter is very respectfully presented, by the gentry and elders of Honán.

We are humbly of opinion, that in projecting an enterprise regard should be had to the feelings of men, and that the same should be carried forward in conformity to the principles of heaven; and still more is it requisite to estimate the due importance of the benefits and injuries which may result from either its success or failure.

For more than two centuries the intercourse between our native merchants and those of your country has been mutually beneficial, and both the Chinese and the foreigners have been free from those animosities which spring from disrespect and deception. The mercantile people of your country, also, have always hitherto maintained such good faith and strict justice, that thousands of millions of property could be contracted for by one word, and a contract once made was never broken. They never failed to keep their engagements, and never disregarded their promises. Hence it was that our Chinese merchants joyfully engaged in commerce with them, and hence for a long period there was mutual tranquillity.

But since the hostilities of 1841, it has been impossible for many goods to go into circulation. Merchants also have suffered damage; and in Canton many have lost their business, and even the merchandise of your country has yielded no profit. Moreover banditti seized on those troubles and disorders, as a fitting occasion for carrying on their machinations; and base people improved the opportunity for setting fires and committing robberies; so that even your merchants suffered thereby. The traces of these practices are so open to view that they are seen and known by all nations. And now

it behooves us all alike to lay aside every ill feeling, and firmly keep the treaties of peace, in order to recover and repair former losses, and together enjoy universal tranquillity.

Very recently we have heard that your nation desires forcibly to rent ground in Honán, on which to build houses. In a matter of this kind we had supposed that the feelings and wishes of both parties were to be consulted; and that, as your country hitherto had always laid great stress on good faith and strict justice, you assuredly would not forcibly take and compel the people to rent the ground. But now we see that the prefect and magistrates have repeatedly summoned the landlords, and strongly insisted on their coming to an agreement regarding the price. Moreover, on the 14th instant, unexpectedly there came, from the commissioner, governor Davis, an officer to measure the ground at *Chau tau tsui* in Honán, and by setting up flags to mark off its boundaries. At these proceedings the scholars and people of all of our villages were greatly surprised; and on the 17th, being assembled in the college of *Shuang chau* for consultation, it was declared expedient first plainly to set forth the case—showing what would be right and proper and the reverse, lest your people, after getting involved in quarrel, should reproach us as the authors of the troubles and calamities.

Accordingly, we will take up in order and carefully lay before you, the consul, the feelings and principles which are not to be deemed admissible, together with the advantages and injuries which are involved in this case.

*First we will speak of the feelings of the people, (the present owners of the land) touching the putting upon them difficulties which they are unable to bear.*

The usages of Honán are not to be compared with those of the Thirteen Factories. Nor are the local circumstances of Honán like those of Shánghái. For many years foreigners have resided at the Thirteen Factories, and from long intercourse the usages have become thoroughly settled. If commands are now given to build foreign houses (on Honán) it must give rise to alarm, wonder, suspicion and hatred, so that neither party can remain quietly at rest. Shánghái is a port newly opened, where houses had never been erected for foreign commerce; and moreover the unoccupied ground there, along the river, is spacious; and therefore, such are the circumstances of the place, that it was easy to select a site for rental. But as it regards Canton, you have near the city the Foreign Factories, and not far distant Hongkong; for residences you have the large new houses of the Company, and for storing goods the warehouses at present rented of the hong merchants. And why, therefore, covet and seek to get more, making an extravagant outlay for no useful purpose? Furthermore, the ground in Honán is worth its extent in gold, and is all the hard-earned property of the people—its fields, fishponds, ware-houses, shops, and residences—of which some is employed as tillage ground for the support of families, and some is occupied for commercial purposes with a view to profit. And what is of the highest consideration, orphans and widows are dependent on a small interest there for their entire support; or a large clan, with a small income, has there

established its heritage to perpetuate its ancestral sacrifices. Now it is impossible for whole clans to assemble and remove to another place. It is impossible for them to abandon their estates and seek a livelihood elsewhere. On a morning forcibly and violently to be despoiled of their property, and homeless to be sent adrift without any place to seek a living,—how can human feelings endure these things? Always hitherto the people of your country have deemed it their duty to heal the sick and succor the poor: how then can they now tolerate these things?

*Secondly we will speak of the case as touching the good faith of treaties which is not to be violated.*

Now well have we heard it said, “without good faith there can be no prosperity, and the violation of treaties (or written engagements) is an ill omen.” On a former occasion our authorities made known to us that among the articles of the Treaties of Peace was the following: “The merchants and people of all nations are permitted to rent ground on which they may build residences and warehouses; but the local authorities in concert with the consuls shall select the sites having due regard to the feelings of the people; and the people of all nations are permitted with the Chinese to fix the rent on terms of equity, the one party not demanding an exorbitant price, nor the other unreasonably insisting on having particular sites.”

Now with respect to ground in Honán, if you say, “Due regard is to be had to the feelings of the people,” then they will unanimously declare, “We are not willing to rent.” If you say, “The rent is to be fixed on principles of equality;” then, inasmuch as no one is willing to rent and name a price, how can there be the “demanding of an exorbitant price?”

As to relying upon the power of the governor-general and governor, and depending upon the strength of the prefect and magistrate, to coerce and constrain, this is nothing more nor less than (saying), *rent we must*. And if without waiting to consult with and gain the consent of the proprietors, you at once send officers to measure off the ground,—if this is not “unreasonably insisting on particular sites,” then what is it?

If you think to reverse and disregard the stipulations and engagements of the so called treaties of perpetual peace, we would like to ask, What is the use of writing, and what the object of framing such treaties? When we, the people and scholars (of China) enter into any written contracts, we expect them long to be preserved inviolable. How then can the minister, a commissioner of your most illustrious British empire, consent to turn his back upon the Treaty of Peace ratified by the autographs of the sovereigns of the two high contracting powers?

*Thirdly.* It is only for the purpose of making their fortunes, that the people of your country have ploughed the broad seas, coming to Canton. Now the success of your merchants here depends on a commercial intercourse (which in order to be sustained must be) profitable to our people. If then, while wishing to maintain this commercial intercourse, you thwart the wishes of the people, so as to alienate their minds, how can you gain your

commercial purposes? Men must be allowed to dwell in peace before they will with pleasure engage in business; and they must keep good faith before commerce can be extensive and successful. If now you do not in good faith keep the treaty, but depending on coercive power despoil the people of their property and their lands, our merchants thus harassed and made suspicious will not dare to entrust to you their goods; and becoming the butt of ridicule for all the world, none will consent to hold intercourse with you. And where there is spoliation, there must be strife, and where strife is there must be fighting. Merchants will not come forward in times of strife and fighting, but flee from such disorders; useful commerce cease, and goods find no market. Look and observe how of late years the trade has daily diminished. This is what all men can see. Those who to enrich themselves will despoil others of their just gains, in the end must not only fail to realize the least profit, but must also lose the great profits they may have once enjoyed. This it requires no wisdom to discern.

Again, *fourthly*, they will not only lose the profits they once enjoyed, but they will be exposed to injuries more than can be described. For (as the proverb saith), "It is hard to withstand an angry multitude; and it is hard to effect one's private wishes" (when they run counter to the public). In the forty-eight villages on Honán, there are tens of thousands of families, among which there are some worthy and some base, some strong and some weak; and all these, being already unwilling to abandon their land, will if excited to rage become like a defended city. Suppose, then, that you take their land by force and build ware-houses thereon. Your merchants must bring their families, and be constantly coming and going thither and will store up there a variety of goods. Under these circumstances, we cannot but fear that, in going out and coming in, they will be attacked with stones and brickbats; and that their goods will often be exposed to fires. Will it be possible for them always to keep up a watch and guard, and be readily prepared for every emergency? This would be like walking on thorns, and even their nearest neighbors would become their most deadly enemies. Thus expensive establishments, requiring tens of thousands for their erection, will be ruined by a few tens or a hundred of idle vagrants. How could the people of your country joyfully hold in possession these magazines of collected wrath, and give rise to such numerous and complicated evils? It does not require any wisdom to see that this matter is most clearly the hinge of weal and woe, and that from it must result consequences of great good or great evil.

We hope that you, the consul, will carefully consider the case, and determine the proper expedients. Having been born and bred in Honán, we have seen with our own eyes the agitated and disturbed state of popular feeling; and fearing it would lead to the most disastrous changes, we could not but assemble the people for deliberation. We now therefore, having taken up these four points,—the feelings, the principles, the advantages, and the injuries involved—first lay them in a clear and perspicuous manner

before you, begging that you will transmit them to the commissioner (governor Davis) for his due consideration; so that we may for ever keep the treaties of peace, and avoid mutual injury, to the destruction of both parties, and it be said (when trouble comes) that we did not give timely notice.

Also we propose to take this case and present it to the consuls and merchants of the other nations, requesting those eminent and worthy gentlemen to discriminate between the good and the bad and distinguish what is right from what is wrong, that it may not be said that the scholars and people of the celestial dynasty are ignorant of propriety and justice. Then, hereafter; should serious trouble arise, so as to involve them, it may be known with whom they originated, and on whom their guilt must rest.

If you do not condescend to regard our humble suggestions and cannot do us the favor of receiving our plain words, but relying on your power insist on having the said ground, we are humbly of opinion that the hatred must daily increase and the calamities continually become more and more serious, so that those who esteem their native soil and their own family possessions as their own lives, will contend for them unto death. For on the former occasion, when recourse was had to arms, it rested with the government to stir up hatred against you, while the people only looked on as spectators, their feelings of indignation not being aroused. But the occasion of the present quarrel is an outrage against the people, and hence their public wrath is excited and with great unanimity, wrath which we the gentry and elders cannot allay nor their excellencies our high officers repress.

This is a faithful and true statement of the circumstances of the case, without falsehood or exaggeration—as all the people of the country well know. We have presumed therefore to open to you our whole mind, and have spread before you our secret thoughts, hoping that you will carefully examine them and favor us with a reply. This is what we especially desire.

To the above we subjoin the following petition and the reply—as given in the China Mail—with some remarks from the same source, the resolutions passed by the British community in Canton, and the despatch from the governor of Hongkong.

PETITION FROM HONAN,

Pwan-shaow-kwang, Pwan-sz'-ching, Pwan-ching-chang, Pwan-szee, Pwan-ching-le, and Pwan-sz'yang, the sons and grandsons of the former hong merchant in the Tung-wan Firm, with all their kindred, respectfully petition the Great Minister and plenipotentiary of Great Britain.

Our ancestor established during the reign of Keenlung (1736-96) the firm of Tung-wan, and lived for a long while on very good terms with the members of the British Factory, and was under the highest obligation for the great and undivided kindness shown by them towards him, in all his commercial transactions. With the property accumulated, he bought some ground at Honán, in front of an ancestral temple. From the proceeds of this the sacrifices to the manes of his ancestors were to be paid, and the various widowers, widows, and orphans provided with the necessaries of life.

For several tens of years they have thus lived on the bounty, which was owing to your honourable nation, and derived their subsistence from those lands.

We were informed by a proclamation of the Great Minister and Plenipotentiary, that there was a wish of taking some ground on Honán, especially that which was close to the river side, to erect buildings on it. Yesterday we likewise saw several individuals of your honorable nation coming to the ground before the ancestral temple at Honán, to survey that patch.

The houses on both sides of our ancestral temple are the habitations of men and women. To the left is a sandy ground which has recently been filled up, and originally constituted fields. At the increase of the population however, and the difficulty of renting houses, it was resolved to divide this parcel of ground, to fill it up, for which each had to contribute money, and then to erect houses. The ponds and cultivated spots furnish the expenses for the sacrifices to the ancestors, and the support of widows, widows, and orphans. If these widows and orphans were even well paid (for their property,) it would be difficult for them to go elsewhere to obtain a livelihood, whilst nothing remains to them, but to cultivate the fields in person, that are before the ancestral temple, and thus maintain themselves.

We are aware that the Plenipotentiary and Great Minister issued a proclamation ordering the inhabitants quietly to go on with their respective trades. This sufficiently convinces that you are actuated by love and benevolence, and your extreme kindness influences the people and causes every one to remain quiet in the enjoyment of his property and thus have a never-failing support.

We have now heard some confused rumours, that the land on the promises before the ancestral temple, as well as the recently reclaimed sandy ground, are to be bought. Still we ought to remark that this place extends far into inhabited villages, and is not in immediate connection with the river. If this spot is really wanted, all our kindred will be deprived of their abodes. This would also not be in accordance with the previous proclamation to the people, ordering them quietly to go on with their respective trades, nor would it answer our constant expectations that (the purchase) could not take place. Our families in the various houses on hearing of it were exceedingly terrified, and induced to address this petition to your excellency, humbly hoping that you will show us extraordinary benevolence and kindness, and grant us the favour of not losing the resources for defraying the sacrifices of our ancestors, and for providing the necessaries of life for several tens of poor orphans and widows, on which they depend, and we shall ever feel grateful for your great benevolence.

Whilst presenting this at the Tribunal of the British Plenipotentiary and Great Minister, we trust the prayer will be granted.

The sons and grandsons of the late Tung-wan firm and all their kindred respectfully thus petition.

Taukwang, 27th year, 4th month (May 1847.)

(True Translation,)

CHARLES GUTZLAF, *Chinese Secretary.*

*Chinese Secretary.*

## REPLY TO THE PETITION FROM HONÁN.

Sir John Davis, Her Britannic Majesty's Plenipotentiary, gives this reply to the Elders and Kindred of the Pwan family in the locality of Honán.

It is plain from your statement that all the late ferment has arisen entirely from malicious persons spreading false reports, and from mutual ignorance of each other's meaning.

Whatever lands or houses are rented in China by the English, must be by aicable agreement with the owners, and according to the laws of China. This has been invariably done at Shánghái and the other Ports, and also at Canton from the first—why should there now be any change? I will take care that no Englishman shall attempt to take an inch of your land by force, and if families wish to remain on their paternal possessions, they must not be molested: still less is there any desire to violate ancestral temples.

But both at Honán and along the other shores of the great river of Canton there must be certainly vacant spaces adjoining the water which the owners would wish to receive a rent for, because land built upon gives a better rent than if laying unoccupied. The numbers of the foreigners have increased with their trade, and two hundred of course cannot find room where one hundred were accommodated. The Great Emperor of your honourable nation has agreed by treaty to let them make bargains with Chinese proprietors for lands and houses, and the people of Canton should not combine to oppose the wishes of their own sovereign.

Some of the English merchants object to the Honán locality—others have already for some time rented warehouses there by the river-side. Why should you object to their renting more warehouses, if the villages and families are not disturbed? You ought to consult together, and propose some place to the Mandarins where the English can occupy land by the river-side. The business can then be arranged, and all things proceed in tranquillity; but if there is no mutual accommodation, as at Shánghái and the other Ports, how can any good object be effected?

Besides the mistake as to taking land by force, another has arisen concerning the measurement by the surveyor. I directed the British Consul to let the surveyor act in conjunction with the Chinese officers; but the Consul, (supposing I wished the surveyor to return immediately to his business at Hongkong,) sent him to Honán without the concurrence of the Chinese officers: hence a portion of the late agitation.

Having now made known your true meaning in writing, I am able to reply to it; but without mutual communication false rumours are disseminated, you ought in all questions of doubt to impart your wishes immediately to the Consul, and then we shall understand each other.

I likewise hope you will exhort your people to behave civilly to my countrymen when they meet them. By mutual courtesy the people of the two nations will become daily more friendly to each other. In all societies there are ill-disposed persons who write anonymous papers and disseminate falsehood, and hence troubles are promoted. As you say your ancestors



derived their estates from the foreign trade, you ought immediately to publish the true circumstances, and restore mutual confidence.

The Great Minister of your honourable nation, with whom for three years I have had friendly intercourse, acting up to the wishes of his sovereign, has promised severely to punish all vagabonds who assault the English. I in my turn, am furnished with full powers to restrain disorderly British subjects, and I am determined to show no favour. There is a law adapted to the punishment of every offence.

My late visit to Canton was chiefly to procure the punishment of malicious Chinese who had illtreated British subjects. This is remarked in the reply of the Great Emperor of your honourable nation. Like the pirates on the water, these vagabonds on shore are equally the enemies of the two nations, and causes of all troubles. If the Scholars and Elders restrain them by exhortation, the Chinese authorities will not have to punish them. The first care of my government is to see that its subjects suffer no injury. In this respect, no distinction is made between high and low, rich and poor.

I thus return this declaration in reply, and request you will cause its tenor to be generally made known, in order that the people of our respective nations may live in perpetual harmony. A copy will also be sent to the Great Minister of your honourable nation.

Dated at Hongkong, 25th May, 1847.

The reply to the Honán Petition published last week, evinced an anxiety on the part of the government to avoid as far as possible doing outrage to the feelings of the people. An adequate space with convenient and safe access is what is chiefly required, and as our own countrymen had expressed much dissatisfaction with the site selected, His Excellency directed the consul to ascertain from the merchants, if they could point out a more eligible spot. A meeting of the British community in Canton was therefore summoned, and the following resolutions were come to:—

*Resolutions agreed to at a Public Meeting of the British Community, held in the rooms of the Canton British Chamber of Commerce, on the 28th of May, 1847. Present 71 persons.—*

1st, That an adequate space of land on Honán for the use of the British Community having been demanded by Her Majesty's Plenipotentiary, and granted by the Imperial Commissioner, in terms of the Treaty, it is the opinion of this Meeting that such demand should be at once enforced, unless a more desirable site can be obtained, and that the objections raised by the Gentry and Elders, in their letter to Her Majesty's Consul of the 20th instant, are altogether inadmissible, since the same objections apply equally to all lands in China, and would certainly be brought forward, and urged with additional force by proprietors elsewhere, if admitted to be valid in this instance.

2d, that this meeting is not at present prepared to suggest a more eligible

site than that granted at Honán, its proximity to the present Foreign Factories, its large extent of river frontage, and the open space of ground available for exercise, rendering it more suitable to our wants than any other spot in this neighbourhood; and if any other place is offered by the Chinese Authorities in its stead, this Meeting trusts that the British Community will be made acquainted with its locality, and be afforded an opportunity of communicating their sentiments regarding it, before final arrangements are made.

3d, That this Meeting considers it to be of the utmost consequence to the interests of the trade that this important question be immediately settled, as business, now brought almost entirely to a stand by the operations of the late expedition and the negotiation still pending, cannot possibly be resumed until not only the people of Canton, but all connected with its trade, are fully assured that British relations with this part of China, are placed on a more satisfactory footing.

4th, That copy of the resolutions now passed be forthwith transmitted to Her Majesty's Consul by the Chairman for the information of His Excellency Her Majesty's Plenipotentiary.

DAVID JARDINE, *Chairman.*

The following is the despatch sent to the British Consul at Canton.

Victoria, Hongkong, 29th May, 1847.

Sir,—I have to inform you, that I have received your despatch No. 95 enclosing opinions of the British merchants at Canton, as to the land at Honán.

They consider that unless a more desirable site can be obtained, their possession of the land should be "at once enforced;" but I do not understand how it can be at once enforced in any other way than by Military force, and then it must of course be retained and occupied in the same manner. This Military tenure could scarcely promote that commercial business to which they allude in their third resolution, and of which the present stagnation is partly owing to Chinese failures to the extent of some millions of Dollars, and general overtrading.

The building land to which we are entitled by Treaty, and which has never yet been gained at Canton since the Treaty was signed, a period of five years, must of course be obtained, and either Honán or some other equally eligible site or sites secured. The actual possession, however, is not (like the point of personal immunity from injury,) so imminently urgent as to sanction that mode of acquisition and tenure which is implied by *at once enforcing it*, and which, as I before observed, must be maintained by a state of things ill-calculated to promote the commercial pursuits of the Chinese and British merchants.

At the same time, Her Majesty's Government will see the necessity of asserting against the Chinese Government the Treaty rights of British subjects at Canton, in regard to the acquisition of adequate sites for dwellings and warehouses.—I have, &c.

J. F. DAVIS.

ART. V. *An Account of the visit of the French vessels, the Gloire and the Victorieuse to Cochin-china.* From the Singaporean.

THE FOLLOWING particulars relative to the recent affair in this country are from an authentic source, and may be therefore relied on. We will state the facts from the beginning.

In 1845 Rear Admiral Cecille wrote to the present King of Cochin-china, whose name is Tisu 'Tri, demanding the enlargement of the Rt. Rev. Dr. Le Fevre, who was known to have been imprisoned by the King's order; and at the same time exhorting him to grant freedom of conscience to those of his subjects who had embraced the Christian faith, citing the example of the emperor of China, who had lately, at the especial request of the French Ambassador, M. Lagrene, removed all restrictions upon the religious predilections of his subjects. This letter was delivered over to the prefect of the province of Quan-Nam, by the Captain of the French corvette, *L'Alcmene* but no answer was returned, although the Bishop was released.

Admiral Cecille being about to leave the China seas, his period of command having expired, was most anxious to get an answer to the letter already alluded to; but he was prevented from prolonging his stay, and therefore deputed his successor, Commodore La Pierre, to demand it. On the 10th March last the Commodore sent the corvette *Victorieuse* to Turon with a letter requesting a reply to that written by the Admiral in 1845. The Captain had strict orders not to deliver the letter to any other authority than the Prefect of Quan-Nam. The purport of it was to solicit religious toleration, and no allusion whatever was made to any missionary, not even to the Rt. Rev. Dr. Le Fevre, although supposed at the time to be still in imprisonment.

The *Victorieuse* anchored in the bay of Turon on the 18th of the same month; but the difficulty was how to deliver the letter to the Prefect himself, who positively declined coming in person to receive it, but wanted the Captain to deliver it to his inferior officers. Nothing was as yet done when the Commodore, La Pierre, reached Turon in the frigate *La Gloire*, on the 23d of the month, having left Macao on the 15th.

The Commodore, finding that nothing had been done, resolved to have recourse to intimidation, as being the only means of compell-

ing the acceptance of the letter by the Prefect. Accordingly the vessels present were put through a number of naval manœuvres, but this display produced no effect upon the minds of the Cochin-chinese. The Commodore therefore determined upon a more active course; and consequently deprived five Cochin-chinese vessels then in the harbour, and which were of European build, of their sails, so that they might not escape. This was not without effect. On the following day, the 31st March, the Prefect made his appearance, and received with politeness the Commodore and his suite. After some hesitation, he reluctantly consented to receive the letter, seeing that there was no other way of recovering the sails of the five men-of-war, and promised an answer in the course of ten or twelve days: This interval passed without any incident of importance. On the morning of the 12th April an inferior mandarin came on board the *La Gloire*, and announced that a great mandarin had arrived from the capital with an answer, and invited the Commodore to go on shore and receive it. The Commodore replied that he would not do so; having sent his letter by the second in command, he considered it but just that the great mandarin should return the courtesy, and come on board himself with the answer; at the same time he assured the messenger that the mandarin would be received with every respect. This, however, the Cochin-chinese would not consent to, nor would the Commodore accept of their invitation.

It was uncertain how things would terminate, when, on the evening of the same day, some French officers went on shore to take a walk, in the course of which they encountered a respectable looking old Cochin-chinaman, who after having ascertained that none of his countrymen were watching him, made alarming signs to the officers; not being able to comprehend his meaning, one of the officers gave him a pencil and paper that he might write what he was desirous of communicating. He then wrote four or five characters, the sense of which was "during the entertainment all the people will attack you;" for, as we have observed, the Commodore had been invited on shore to receive the letter, and himself and suite were to have been entertained by the Prefect.

On the following day, the 13th April, the Commodore had not yet had an interview with the Prefect, when perceiving that preparations for war were being carried on; as they were sending guns and ammunition on board the five vessels already named, he sent a boat to intercept the guns, &c., and in one of the boats intercepted, a letter was found contained in a small box, which was brought to the

Commodore. It had three Mandarin chops on it in different places; and the purport of the latter was the plan of a conspiracy against the French, the substance of which was as follows. "When the Captain and his officers are conferring on shore with the Prefect, should they not be found sufficiently respectful and submissive, then all the people are to fall upon their vessels, and destroy them; and thus impress the barbarous Europeans with such terror, as will prevent them from again coming to the country!" Then followed the details of the manner in which the attack was to have been prosecuted. The Commodore caused an authentic copy of this paper to be made, and sent it to the prefect, demanding an explanation. But no satisfactory answer was returned; the Prefect merely observing that he would take good care to punish the imprudence of the parties who permitted the letter to fall into their hands!—Here was policy. What better proof did the Commodore require to convince him of the fact of the Prefect being privy to the letter in question? Had the prefect been a Chinese mandarin, he never would have committed himself so far. But the Cochin-chinese are not comparable to the Celestials in diplomatic transactions; perhaps, owing to the restricted nature of their intercourse with Europeans. Tillage remained in this position each party preparing for war, when on the morning of the 15th, the French were reduced to the following alternatives; either to fly shamefully, permit themselves to be surrounded by the whole force of the enemy, or to begin the attack when they could do so advantageously. They of course chose the last. Consequently a fire was opened on the Cochin-chinese, between the hours of 11 and 12 A. M. They were well prepared to return the compliment, which they did in a manner that exceeded the expectations of the French—but as may be anticipated this availed them nothing; for in the brief period of 70 minutes, no less than 800 balls had been discharged from the two French men-of-war. Out of the five Cochin-chinese men-of-war, one was sunk, another blown up, and a third burnt during the engagement; the remaining two having hoisted a flag of truce, the French men-of-war ceased firing. They went on board, took the wounded on board their own vessels, and after humanely dressing their wounds sent them on shore! The two remaining Cochin-chinese frigates were afterwards burnt. According to the accounts given by the wounded men, there were from 1300 to 1500 hands on board the Cochin-chinese frigates, out of which number the few wounded men who had been taken on board.

the French men-of-war, to be dressed, were all that survived the action. For although the Cochin-chinese attempted to escape on shore, yet they could not effect it; and many of them were killed by the fire from their own Ports in the attempt, as retreat was forbidden. On the part of the French one man only died of his wounds; and another was slightly wounded. So much for the Cochin-chinese knowledge of the art of gunnery. The remainder of the day was spent in viewing the burning of the Cochin-chinese vessels. Notwithstanding this, negotiations were not entered into, the Commodore being reluctant to send any one on shore with a message, lest he might be murdered. Being unwilling to remain any longer in the bay, he ordered the following to be written on a piece of paper by the Interpreter; but as the latter observed that it would be better to write it on a piece of cloth as it was to be hung up in a Pagoda in the neighborhood, the Commodore tore, in the spirit of the moment, a bit of cloth of the breast of his shirt, and desired the Interpreter to write upon it,—“The Commander of the French men-of-war, to the Envoy of the King of Cochin-china. This is a remembrance of the respect and submission of the barbarians, whom thou wantedst to exterminate! If this be not sufficient for thee, I am quite ready to give thee a better one.” This was hung up in a Pagoda on one of the small islets in the bay; after which, the two French corvettes left Turon.

The Commodore could not, of course, have pushed matters further; and, indeed, the forbearance he had all along observed towards the Cochin-chinese, and their arrogant behaviour consequent thereon, warranted the measures he adopted. Although he certainly did not effect the object of his visit, yet it will suffice to operate as a warning to the king of Cochin-china, to be somewhat more courteous in future towards Europeans; and above all it will teach him not to misconstrue the courtesy and politeness of civilized countries, into any particular regard for his potency; for no doubt, the Cochin-chinese authorities so interpreted the forbearance and reluctance of the Commodore to have recourse to ulterior measures. They have been urged upon him, through a vexatious procrastination of an answer to a simple suggestion made by the former French Naval Commander-in-chief, to the effect that the king of Cochin-china would permit religious toleration in his country, as the Emperor of China had. It was entirely optional with the king whether he gave his assent to the request or not; and it is not, of course, to be supposed, that his mere refusal to accede to the proposition would have given

rise to the serious proceedings already detailed; but he would not even vouchsafe an answer, either negatively or affirmatively.

Although the Commodore, as observed, did not effect his object—yet he has, however, by his promptitude, saved the lives of the men under his command, and ably maintained the honor of his Flag; for had he left the port without acting as he did, there is no question, but that his conduct would have led to supercession. As may be gathered from the particulars it was not to avenge the blood of the missionaries as stated by the *Straits Times*—for this they might have done long before; but the affair originated out of the arrogant and contemptuous manner, in which the Cochin-chinese authorities treated the honorable attempts made by the present and former French Naval Commander-in-chief, at friendly negotiation.

The Commodore now awaits instructions from his government; we presume, the Cochin-chinese will be revisited by their old acquaintances who, we doubt not, will be fully empowered to treat them in a more peremptory manner, as they richly merit.

ART. VI. *Statements of the number, tonnage, &c., of the merchant vessels of different nations in the port of Canton, for the year 1846. (From the China Mail, Feb. 25th, 1847.*

No. 1.—A Return of the number and tonnage of merchant vessels which arrived at and departed from the port of Canton, during the year ending the 31st December, 1847, distinguishing the countries to which they belonged, viz:—

ARRIVED.			DEPARTURES.		
Under what colors.	Number of ships.	Tonnage.	Under what colors.	Number of ships.	Tonnage.
British,	214	19,806	British,	207	88,680
American,	61	21,049	American,	65	29,678
French,	4	1,233	French,	4	1,263
Dutch,	5	2,717	Dutch,	8	9,574
Belgian,	1	300	Belgian,	1	300
Danish,	1	325	Danish,	1	305
Swedish,	6	1,791	Swedish,	6	1,673
Hamburgh,	4	10,977	Hamburgh,	4	1,027
Bremen,	1	152	Bremen,	-	-
Prussian,	1	550	Prussian,	1	550
Total	324	130,170	Total	297	126,755

No. 11.—A Return of the number of merchant vessels of all nations, distinguishing their respective flags, which cleared at the custom-house of Canton during the year ending 31st of December, 1846, proceeding from or bound to, the port and places undermentioned, viz:—

ARRIVED.											DEPARTED.										
British.	American.	French.	Dutch.	Belgian.	Danish.	Swedish.	Hanseatic.	Prussian.	Total.	British.	American.	French.	Dutch.	Belgian.	Danish.	Swedish.	Hanseatic.	Prussian.	Total.		
29	1					1			30	20									20		
		2							2	3									6		
									2	1									3		
				1					2	6									8		
									2	2									4		
									2	2									4		
72	2								73	39									112		
17	1								18	7									25		
2									2										2		
13									13										13		
1									1										1		
12	5				1	1	1		20	3	2								25		
3	3		8						10	1	1								12		
4	4								8	8	3	1	1						14		
	19								19	8	37								56		
	7								7	4									11		
	1								1	1									2		
	4	1							6	1									7		
8									6	16									22		
1		1				1			3	1	1								5		
28									28	21	1								50		
1									1										1		
13	16					1	2		32	18	9				1	1			51		
214	64	4	8	1	1	6	5	1	314	207	65	4	8	1	1	6	4	1	296		
92,896	29,049	1,283	2,747	300	305	1,791	1,249	550	130,170	81,880	29,788	1,283	2,574	300	305	1,978	1,097	550	136,755		

NAMES OF PORTS AND PLACES.

a London, b Liverpool and Bristol, c Glasgow, Leith and the Clyde, d Dublin and Cork, e Havre and Bordenaux, f Amsterdam and Rotterdam, g Antwerp, h Stockholm, i Hamburgh, j Cape of Good Hope, k Bombay, l Calcutta, m Madras, n Tutocorin, o Siam, p Singapore and the Straits, q Batavia and Sourabaya, r Bali and Lombok, s Manila and the Philippines, t New York, u Boston and Baltimore, v Mazatlan and Mexico, w Callao and Lima, z Valparaiso, y Sydney, Port Philip, and Hobart Town, z Sandwich Islands, New Zealand, and Marquesas, a Hongkong, b Macao, c Amoy, Ningpo, and Shanghai.

Canton, 31st Dec. 1846.

FRANCIS C. MACGREGOR, Consul.



No. III.—A Statement exhibiting the movement of British shipping in the trade with the port of Canton during the year 1846, distinguishing British and country ships; and shewing the number of tonnage of vessels at Whampoa on the 31st December.

	ARRIVALS.						DEPARTURES.					
	British.		Country.		Total.		British.		Country.		Total.	
	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.
London,	12	6,417	—	—	12	6,417	57	27,247	4	3,055	61	30,302
Liverpool,	28	10,633	—	—	28	10,633	19	6,902	—	—	19	6,902
Bristol,	—	—	—	—	—	—	1	421	—	—	1	521
Glasgow & Leith,	—	—	—	—	—	—	6	2,264	—	—	6	2,264
Dublin & Cork,	—	—	—	—	—	—	3	1,064	—	—	3	1,064
Bombay,	44	20,284	28	24,014	72	44,298	6	2,340	33	21,125	39	23,465
Calcutta,	4	1,958	13	5,176	17	7,134	—	—	7	3,202	7	3,202
Madras,	2	751	—	—	2	751	—	—	—	—	—	—
Tutocorin,	11	5,215	2	878	14	6,083	—	—	—	—	—	—
Singapore,	8	2,961	4	945	13	3,906	—	—	3	432	3	432
Siam,	1	320	—	—	1	320	—	—	—	—	—	—
Manila,	2	688	2	436	4	1,124	7	3,042	1	530	8	3,572
Lombok,	3	1,116	—	—	3	1,116	—	—	—	—	—	—
Bali,	—	—	—	—	—	—	1	400	—	—	1	400
Australia,	2	785	4	518	6	1,303	7	2,146	1	1,734	16	3,878
New Zealand I,	1	325	—	—	1	325	—	—	—	—	—	—
Sandwich Is.	—	—	—	—	—	—	1	150	—	—	1	150
C. G. Hope,	—	—	—	—	—	—	2	327	—	—	2	327
Lima,	1	176	—	—	1	176	—	—	—	—	—	—
Calao,	—	—	—	—	—	—	1	816	—	—	1	816
Victoria,	10	3,418	18	3,028	28	6,446	5	1,631	16	5,376	21	6,997
Macao,	1	293	—	—	1	293	—	—	—	—	—	—
Amoy,	1	589	3	929	4	1,518	5	2,132	4	850	9	2,982
Shanghai,	6	1,047	3	406	9	1,453	7	1,989	2	338	9	2,227
<b>Total,</b>	<b>137</b>	<b>56,566</b>	<b>77</b>	<b>36,330</b>	<b>214</b>	<b>92,896</b>	<b>128</b>	<b>52,240</b>	<b>79</b>	<b>36,640</b>	<b>207</b>	<b>88,880</b>

## SUMMARY

Entered	British - 137 Vessels,	56,566 tons	Country - 77 " "	36,330 "	Total - 214 " "	92,896 "	British - 12 Vessels,	3,374 tons	Country - 20 " "	3,585 "	Total - 32 " "	6,959 "
							And cleared in Ballast.					
							British - 15 Vessels,	5,919 tons	Country - 17 " "	4,587 "	Total - 32 " "	10,506 "
							At Whampoa on 31st December.					
							British - 11 Vessels,	5,463 tons				
							Of which number entered in Ballast.					

No. IV.—A return of the quantities and value of merchandise imported into the port of Canton, in 182 British vessels of 85,937 tons, and 100 Hongkong Lorchas of 5,510 tons burthen, from the countries and places undermentioned, during the year ending the 31st December, 1846, viz:—

No. in the tariff.	Denomination of articles.	Quantities.	Estimated value in Spanish Dollars.
1.	British manufactures and staple articles.		
47	1.—Manufactures of wool. Broad cloth, Spanish Stripes Habit and Medium cloth,	Chan <sup>ES</sup> 113,936	684,661

	Narrow Woollens, not described,	305 603	406,723
	Long Ells,	81,978	109,567
	Camlets,	71,013	122,452
	Bombazets,	20,910	31,560
	Buntings	5,723	8,025
	Blankets,	5,297	15,960
	Woollens, not enumerated,	Value \$7,586	7,586
13	2.—Manufactures of Cotton.		
	Long cloth, white,	Pieces 102,631	280,243
	Do. grey and twilled,	" 588,735	1,564,235
	Cambrics and Muslins,	" 550	1,580
	Chintzes and Prints,	" 14,219	42,750
	Handkerchiefs,	Dozens 8,672	17,549
	Gingham, Pulicates, dyed Cottons, Velvets, Velveteens, Silk and Cotton Mixtures, Woollen and Cotton Mixtures, and all kinds of Fancy goods,	Pieces 16,911	65,940
14	Cotton Yarn and Thread,	Peculs 23,941	792,876
	4.—Miscellaneous Articles, raw and manufactured.		
8	Including Clocks and Watches, Te- lescopes, Writing desks, and Drea- sing cases, Hardware, Ironmon- gery and Cutlery, Perfumery, &c.,	Value \$30,786	20,786
	Earthenware of all kinds,	Value \$1,256	1,256
19	Flints,	Peculs 6,690	2,425
20	Glass and Glassware.	Value \$5,965	5,965
30	Iron in Bars, Rods, Hoops &c.,	Peculs 10,898	39,156
	Steel, raw	" 299	1,362
	Lead, pig,	" 730	3,572
	Tin plates,	Boxes 2,258	13,272
40	Smalts,	Peculs 115	5,171
45	Wine, Beer, and Spirits,	Value \$8,300	8,300
	II. Productions of India and other countries.		\$4,212,982
3	Betel-nut,	Peculs 13,911	42,124
4	Bicho de Mar.	" 165	5,115
5	Birds' nests edible,	Catties 89	2,253
12	Cotton, viz,—		
	Bombay, . . . . . 425,496		
	Bengal, . . . . . 43,642		
	Madras, . . . . . 70,915		
	Miscellaneous, . . . . . 5,385	Peculs 545,438	4,925,012
15	Cow Bezoar,	Catties 52	482
17	Elephants' teeth,	" 13,194	12 965
18	Fishmaws,	Pecul 1,365	53,425
22	Ginseng,	" "	
24	Gum Olibanum,	" 2,529	14,212
	" not further described,	" 5,178	20,745
25	Horns, Buffalo, and Bullock,	" 113	2,640
	" Unicorn and Rhinoceros,	" 10	484
29	Mother o' Pearl shells,	" 156	1,220
30	Tin in Blocks,	" "	
32	Pepper,	" 959	4,852
33	Putchuck,	" 7,415	65,435
34	Rattans,	" 7,352	25,648
35	Rice,	" 28,715	49,228
36	Rose Maloes,	Catties 5,297	2,420
37	Saltpetre,	Pecula	

39	Shark fins.		6,293	126,236
39	Skins and Furs, viz —			
	Ox Hides, Land otter, . . . . .	}	No. 12,998	25,837
	Hare, Rabbit, Beaver, and Rac.			
	coon Skins, . . . . .			
41	Soap, common, . . . . .		Peculs 51	442
43	Sea Horse Teeth, . . . . .		Catties 1,352	482
46	Wood, Sandal, . . . . .		Peculs 15,637	157,831
	" Sapan, . . . . .		" 1,565	2,937
111.	Miscellaneous Imports, and Articles not enumerated in the Tariff.			
	Including Agar agar, Alum, Agates, Amber, Asafetida, Blacklead, Blue Stone, Books, Canes, Carpets Cloyes, Coals, Cochineal, Coral rough and Coral beads, Corks, Cud- bear, Cornelian stones and beads, Cutch, Furniture, Gambier, Glass (broken), Goat skins, Gold and Silver Thread, Guano, Nutmegs, Paint Paper and Stationery, Pearls and Precious Stones, Provisions and stores, raisins, Rosewood Snuff timber, Tobacco, wearing apparel, and a number of small articles belonging to the Trade of India, )		Value \$206,750	260,750

\$9,997,583

216,800

## IV. Treasure, . . . . .

Total of Imports in British Ships,

\$10,214,383

At the Exchange of 4s. 4d. per Dollar, £2,213,116, 6s. 4d.

*Remarks* — The preceding Returns have been compiled from the entries in the Books kept at this Consulate, and the Quantities specified are those that have paid duty. The Weights and Measures stated are those in use at Canton. 1 Catty is equal to 1½ Pound Avoirdupois, and 100 Catties correspond with 133½ lbs. in England. One Chang is 4 English yards, nearly. The Value given has been computed upon the average prices of the year in the Canton market. The Spanish Dollars have been reduced to Sterling at 4s. 4d. the average exchange of the year.

No. V.—A return of the quantities and value of merchandise exported from the port of Canton, in 175 British vessels of the burthen of 78,374 tons, and in 58 Hongkong Lorchas of 3,456 tons, to the countries and places under-mentioned, during the year ending 31st December, 1846, viz:—

## I. Raw produce.

1	Alum, . . . . .		Peculs 2,334	4,496
2	Aniseed, Star, . . . . .		" 96	1,006
10	Canes, . . . . .		Mille 135	1,590
12	Cassia Lignea, . . . . .		Peculs 12,461	125,683
	Cassia Buds, . . . . .		" 250	4,612
13	China Root, . . . . .		" 165	465
28	Hartall, or Orpiment . . . . .		" 482	5,812
	Quicksilver, . . . . .		" 306	37,244
45	Rhubarb, . . . . .		" 860	36,208
46	Silk, raw, Nankin, . . . . . 1,548	}	" 2,570	956,726
	" Canton, . . . . . 1,022			
	" Coarse or refuse, . . . . .		" 4,084	387,560
52	Sugar, raw, . . . . .		" 277,814	1,416,237
55	Tea, viz,—			

Congou, . . . . .	247,176		
Souchong, . . . . .	7,032		
Flowery Pekoe, . . . . .	4,092		
Orange do., . . . . .	11,157		
Caper, . . . . .	2,047		
Miscellaneous, . . . . .	1,820		
Hyson, . . . . .	3,042	"	306,980
Do. Skin, . . . . .	102		
Young Hyson, . . . . .	12,141		
Imperial, . . . . .	3,162		
Gunpowder, . . . . .	9,087		
Twankay, . . . . .	6,122		
56 Tobacco, . . . . .		"	75

11,112,627

763

II. Manufactured Articles.

4 Bangles, or Glass Armlets, . . . . .	Boxes	69	4,497
5 Bamboo ware, . . . . .	Peculs	79	1,208
6 Brass leaf, . . . . .	Boxes	323	6,743
8 Bone and Horn ware, . . . . .	Catties	309	382
14 China ware, . . . . .	Peculs	2,541	49,743
Crockery, common, . . . . .	Value	\$1,260	1,260
16 Copper, Tin, and Pewter ware, . . . . .	Peculs	312	12,160
18 Crackers and Fireworks, . . . . .	"	602	4,725
20 Fans of all sorts, . . . . .	Catties	5,326	5,562
21 Furniture and Wood ware, . . . . .	Peculs	397	7,940
24 Glass and Glass ware, . . . . .	"	365	7,378
25 Glass Beads, . . . . .	Boxes	1,548	30,967
27 Grass Cloth, . . . . .	Catties	2,873	6,380
29 Ivory, Mother o' Pearl, Sandal } Wood, and Tortoise shell ware, }	"	937	4,724
30 Kittysols, . . . . .	Boxes	7,246	14,308
31 Lacquered ware, . . . . .	Peculs	279	11,653
35 Mats and Matting, . . . . .	"	3,652	25,632
38 Nankeens and Cotton Cloth, . . . . .	"	214	10,956
2 Oil of Aniseed, . . . . .	"	120	16,542
12 " Cassia, . . . . .	"	110	26,460
41 Paper of all sorts, . . . . .	"	2,452	32,762
43 Preserves, . . . . .	"	6,824	27,926
44 Rattan work, . . . . .	"	249	5,930
46 Silk thread and Ribbons, . . . . .	Catties	7,922	39,736
Silk manufactures, . . . . .	"	51,727	293,653
47 Silk and Cotton mixtures, . . . . .	"	37,382	93,112
50 Soy, . . . . .	Peculs	408	4,120
53 Sugar Candy, . . . . .	"	38,584	306,742
59 Trunks of Leather, . . . . .	Nests	356	7,830
61 Vermilion, . . . . .	Boxes	702	40,822

III. Miscellaneous Exports, and articles not enumerated in the Tariff.

Including Arsenic, Bees' Wax, Camphor, Capoor Cutchery, Curiosities and Fancy Articles, Drums, Ready-made Clothes, Dragon's Blood, Artificial Flowers, Hats and Caps, Glue, Galangal-root, Incense Sticks, China Indigo, Galls, Gamboge, Hemp, China Ink, Lanterns, Lamps, Lamp-Oil Lead white and red, Mace, Marble Slabs, Mirrors, Musk, Oil Paintings, Pictures on Rice Paper, Pearls factitious, Women's Shoes Silversmith's work, Smalts, Tinfoil Turmeric, Silk, Umbrellas, &c.)	Value	\$136,760	186,760
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Total of Exports in British Ships,

\$15,378,560

At the Exchange of 4s. 4d. per Dollar, £3,332.021 6s. 8d.

*Remarks.* The preceding returns have been compiled from the entries in the Books kept at this office, and the quantities specified are those that have paid duty. The Weights and Measures stated are those in use at Canton. One Catty is equal to  $1\frac{1}{4}$  pound avoirdupois, and 100 Catties correspond with 133 $\frac{1}{2}$  lbs. in England. One Chang is 4 English yards, nearly. The Value given has in most instances been computed upon the average prices of the year in the Canton market, and where this has been found impracticable, an approximate estimate has been substituted. The reduction of the Spanish Dollars into Sterling has been at the average Exchange of 4s. 4d. per Dollar.

**ART. VII.** *Journal of Occurrences; the communications from Honán; the hon. A. H. Everett located in Canton; the house of Mr. Roberts plundered; Mr. Fearon appointed professor of Chinese; a rioter killed; purchase of Hog Lane; Chinese proclamation.*

EXCEPTING the correspondence concerning the site in Honán which has awakened some interest during the month past, but little has occurred particularly worthy of notice. The agitation and difficulties that have made the spring of 1847, a somewhat memorable one in the history of foreign intercourse with China appear to have entirely subsided, and though the confidence which has been wont to subsist between the native and foreign communities has been partially impaired and trade has been somewhat interrupted, the general tone of public feeling and conduct appears to be in some respects considerably improved. The old maxim of "ruling the barbarians by letting them alone" is falling greatly into desuetude, and the sounder principle that honesty and straight-forwardness are the only safe policy, is forcing itself at last even upon the attention of the Chinese. The tone of their recent communications is peculiarly observable, and it is hoped will mark the beginning of a new era in their intercourse with foreigners. The temperate and judicious policy of the British authorities we think also is not unworthy of commendation.

His excellency the hon. A. H. Everett arrived at Canton from Macao on the 8th inst. and is residing at the house of the Rev. Dr. Parker.

On the 23d of May last, the house of the Rev. I. J. Roberts situated on the river about a mile below the foreign factories was entered by a ruthless gang of Chinese who rifled it completely of its contents, not sparing even the walls and ceiling of the house itself. A representation of the matter has been made to Kiying, who has succeeded in arresting some of the individuals concerned in the affair, and restoring the greater part of the property. It is hoped that such outrages will not be often repeated, or that the aggressors will be made to suffer a more condign punishment than seems in the present instance to have been inflicted.

Mr. Samuel Fearon, formerly Registrar general of Hongkong, has been lately appointed a professor of the Chinese language and literature in King's College, England. His inaugural address was delivered on the 20th of April.

In the dispersion of the mob engaged in the recent attack upon the new boat-house by a few British soldiers one of the Chinese is reported to have been killed and several others severely wounded.

During the month a purchase has been effected by the British consul of the south end of Hog Lane. A part of the ground thus obtained it is expected will be made the site of a new church.

A proclamation appeared on the 22d inst. addressed to the various classes of the native community admonishing them against acts of incivility in their treatment of foreigners and inculcating a kind and courteous intercourse.

THE  
**CHINESE REPOSITORY.**

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VOL. XVI—JULY, 1847.—No. 7.

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**ART. I.** *A plea in behalf of China: being a sermon preached at Canton on Sabbath day, Dec. 13th, 1846, by the Rev. L. B. Peet, missionary of the A. B. C. F. M. to the Chinese.\**

LUKE XIX, 41. *And when he was come near, he beheld the city and wept over it.*

THIS is spoken of our Savior at the time of his public entry into Jerusalem. The fearful guilt and certain doom of that great city, were the occasion of his sorrows. He beheld the once holy city, and while he called to mind its numerous sins, and the awful punishments for them which must soon follow, the holy soul of the son of God was melted to tears. As Christ and his people are one, so we must conclude that in proportion as they possess his spirit, and clearly apprehend the guilt and danger of his enemies, in the same proportion will they feel and labor for their salvation. Most of the inhabitants of this great city and of this vast empire, according to the word of God, are still his enemies. In order then that we may feel more deeply and labor more abundantly for their good, let us contemplate for a few moments some of the more prominent characteristics by which they are distinguished. And,

1. Their ignorance. As a people, the Chinese are practically ignorant of the God who made them, of the service which he requires at their hands, and of the destiny to which he has appointed

\* The original copy of this sermon had been forwarded to America when the author was requested to furnish the sermon for the Repository; and therefore, the present copy was written much of it from memory. This will account for some slight differences between the two. L. B. P.

them. The heathen about us, are ignorant of their privileges as intellectual and social beings, of their civil and religious rights as free and responsible agents, and of many of the improvements and blessings of enlightened, and Christian Society. They are sadly ignorant too, of the nature of virtue, of its reward here, and of the glorious heaven to which it leads hereafter. With them the practice of virtue is made to consist mainly in seeking the temporal good of their friends, in offerings, and in "bodily exercise," which "profiteth little." Their meritorious acts, by which they would fit themselves for future happiness, all proceed from a principle of selfishness. Their pride and self-sufficiency therefore, are continually fostered, and become a snare of the great adversary of all good, by which they find themselves constantly involved in sin. Hence it is, that some of the wisest of the heathen about us are ready to confess, that they do not know how perfect happiness can be obtained until these sins are first atoned for by previous sufferings. So their ideas of the nature of souls, are all equally as far from the truth, as are their notions of virtue, and of a future state. To live over again after death, another life, similar, in most respects to the present, subject to the sinful passions and infirmities which now belong to their depraved natures, constitutes the heaven of the great mass of the people of this land. How very different is all of this from the heaven of the Bible! That brings to view a state of the soul after death transcendently glorious and eternal. To be perfectly holy and to unite with all holy beings in contemplating the immensity of God's works, and in adoring the perfections of his character, are thenceforward to be its destiny, its employments and its enjoyments forever. How sad and painful then must be the thought to every benevolent mind, that so many thousands and millions of immortal beings, congregated in this great city, and spread abroad over this vast empire, should still continue, willfully ignorant, of their creator, of his works, of his requirements, and of the blessings of his grace!

2. Their stupidity. Both the stupidity and the ignorance of the heathen, are chiefly the result of a criminal disinclination of heart to search after the truth, and to employ those means which God has given them to find the path of duty. Thus age after age have these heavens declared to this people the glory of God, and the firmament, with all of its starry hosts, has continued to show forth his handy work. Yet alas! They have heard no voice, have received no instruction. Rain, and sunshine, and fruitful seasons continually bear witness to the providential care and goodness of the

author of all of these mercies, but yet the ears of the heathen are closed against all of this testimony. Their idols, temples, and all of their most sacred objects of worship, unless continually watched over, and preserved from injury by human hands, soon go to decay.

While the works of the invisible God, both within and around them, continue on in their certain and uniform course without help or hindrance on the part of man, yet strange to tell! "the heathen in his blindness, bows down to wood and stone," and worships these perishable things of his own hands, while the God of the universe he neither knows nor seeks after! Thus have the inhabitants of this land, "changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things," and still continue to worship the work of their own hands, while most of them deny even the existence of their Creator. Nor is this to be attributed chiefly to their ignorance, or to a want of the means of instruction; for after they have been frequently told what are the nature and the requirements of the true God, they again turn to their idolatry and prostrate themselves before their "stocks and stones," as if "mad upon their idols." Like the heathen of old, when they know or are taught who the true God is, "they do not glorify him as God, neither are they thankful, but having become vain in their imaginations their foolish hearts have been darkened, and while professing themselves to be wise, they have become fools."

3. Their insensibility. Of all of the desolating effects of heathenism upon the Chinese mind, none perhaps is more conspicuous, or more painful to contemplate, than the insensibility which it has induced in respect to moral and religious subjects. Their oft repeated remark, that our religion may be best for us but that theirs is best for them, gives but a very imperfect idea of their indifference to the claims, of the gospel. A large class of the Chinese are Buddhists who have agreed together, to deny the existence of the author of their own being, and of that of the universe, and hence, so far as the blindness of human depravity and the craft of Satanic influence can go to prevent it the conscience is not allowed to assent her claims or to utter her voice in defence of the truth, from early childhood to old age. The ideas of the other classes of the Chinese, respecting "*Tien*," Heaven, are generally, so uncertain and confused, that their consciences are very little, if any more affected by the truth, than are those of their Buddhist neighbors. In all classes of this people therefore, the great source of moral sensibility, the *con-*



*science*, is well nigh extinguished. Thus, as when one has lost the power of vision, all colors, the day and night are alike dark to him ; so in proportion as the conscience is injured or destroyed, in the same proportion are moral distinctions observed or annihilated. Hence secret sins, and sins of the heart which appear exceedingly odious and deeply criminal to an enlightened mind are often unnoticed, or very little thought of by the heathen. The same is true in respect to most sins, the heathen have to a great extent lost their power to feel their heinousness, and we have reason to fear, that they will never again exercise this power, until made to do so by the influences of the Holy Spirit. Preach to them on the sin of idolatry, one of the most offensive sins to a holy God which men can commit, and your words seem to fall powerless upon their listless ears. If you essay to tell them of the numerous instances of God's awful displeasure at this sin recorded in his word, how he has swept from the earth great and powerful nations, has let loose the desolating scourges of war, pestilence, and famine upon pagan countries, and has utterly emptied their proud and populous cities of their inhabitants, you seem to be only detailing incidents of history in which they feel little or no concern as being themselves guilty of the same sins, and deserving of the same punishments. The cold indifference with which I have seen Chinamen for the first time, read over these startling exhibitions of Jehovah's displeasure at the sin of idolatry, has often forcibly reminded me of the great insensibility of their hearts, to moral impressions. This insensibility, like a moral leprosy, pervades and palsys their whole spiritual nature, throws their consciences into a deep sleep, annihilates their sense of moral obligation, personal responsibility and individual accountability, and sets up the principle of selfishness, instead of the law of God, as the rule of right, the standard of virtue. Hence ingratitude, pride, selfishness, anger, blasphemy, covetousness, deception, lying, thieving and such like sins, which deeply dishonor God's works, violate his law, and provoke his wrath, are little thought of by the heathen. Not that the heathen about us are all publicly guilty of every one of these sins, but the reason why they refrain from them is because of *self*, not because of God, and therefore, the guilt of any and of every sin, in their minds, is in proportion as they may conceive it to be more or less injurious to themselves. Hence it is, that the most aggravated offences in the sight of God, are often of the most trivial moment in view of the heathen, and hence too, results their great insensibility to the guilt and demerit of all sins. And thus alas! the

more meritorious the heathen become in their own eyes, so much the more deeply sunk in guilt do they become before God! And the more religious they are in their own way, so much the more insensible do they generally become to the right way!

4. Their spiritual bondage and moral servitude. Holy beings alone are perfectly free in these respects. So on the other hand, just so far as moral agents become involved in sin, they are in bondage to sin. So the apostle reasons; "Know ye not" says he, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" And hence as the heathen are deeply involved in sin, so are they to the same extent subject to the bondage of sin. One great element of this bondage is their ignorance. This excludes from the heathen mind blessings and enjoyments exceedingly great and precious, and shuts it up within very narrow and debasing limits. Their stupidity and insensibility likewise add many a long and heavy link to their chain of spiritual bondage. The human soul was formed by its author, for freedom, for activity, for enlargements. But heathenism destroys its freedom, palsys its activity, stint its growth, and makes its exercises and enjoyments, selfish, sensual, and earthly. It moreover not only deprives its subjects of their intellectual and moral freedom and dearest rights, but it appoints for them a servile, debasing, and useless task to perform. And thus in the language of the prophet, do they "lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god; they fall down; yea they worship. They bear him upon the shoulders, they carry him and set him in his place, and he standeth; from his place shall he not remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his troubles." While the poor of the land, who have not gold or silver to waste upon such vanities, content themselves with making and worshipping idols of paper, clay, wood, and stone. And thus, lamentable to state, toys and practices befitting the fancies of children, become the gods and the religious worship of this people! This leads us to notice,

5. Their destitution of moral virtue. By this is here meant conduct performed out of respect to the will of God. Herein consists mainly the guilt of the heathen, because they perform no act out of respect to the true God, and are therefore entirely under the dominion of the principle of selfishness. This principle of supreme selfishness governing the unrenewed heart, leads to the commission

of all of the abominations charged upon the heathen in the word of the God. Hence, as the heathen in different ages and countries, have been publicly guilty of all of these sins which the scriptures charge them of having committed, so when a heathen people, as the Chinese for example, do not openly commit every one of them, we are not to conclude that their hearts have been improved, but that this difference in external conduct may be owing simply to a difference of circumstances. "As in water, face answereth to face; so the heart of man to man." The word of God was given to teach us what is the real state of every unrenewed heart, and consequently of that of every heathen, before God. The rites and ceremonies and external conduct of heathen nations, differ in different countries, and are continually changing more or less, in the same countries, but the hearts of idolaters of the present day are no less offensive to God than were those of the heathen in the days of Paul, and of the prophets. Hence the sins which the heathen commit against their fellowmen, constitute but a small part of their guilt before God. Idolatry, destroys all just ideas and correct worship of the true God, it annihilates both the knowledge and the practice of virtue, and consequently must exclude its votaries from the holiness and the happiness of heaven. And therefore it is doubtless, that idolatry is placed at the head of all sins. The first two commandments of the decalogue are occupied in forbidding and warning against this sin. And this is the sin too in respect to which, God declares that he "will visit the iniquity of the fathers upon their children, even to the third and fourth generation." We are therefore not to judge of the guilt of the heathen, before God, or of their danger of eternal ruin simply by their general appearance and external conduct towards their fellowmen, but must form our estimate of their situation in these respects from the word of God. Hence, the most soft and delicate fingered disciple of Budha throughout this great empire, who professes to shudder at the thought of taking the life even of an insect, but who worships a senseless idol far inferior to the meanest insect, may be more guilty before God, than the most blood thirsty savage who roams through the wilderness, and consequently be still farther from heaven and eternal happiness. The "red man of the forest," when he sets himself down in his rude cabin at the approach of departing day, and remembers that he is amenable to that Great Spirit who dwells beyond the moon and the stars, may have a sigh in view of his past sins—may utter a groan over the hardness of his heart,—and may at length, offer up a prayer of penitence in view of his guilt,

which, through the blood of the everlasting covenant, may be no means of saving his soul. But for the Buddhist, there can be the genuine sorrow and sincere penitence for sin, because he acknowledges the existence of no God. Therefore we must conclude, that the heathen about us, Buddhists especially, are entirely destitute of moral virtue or the fear of God, and that without a knowledge and reception of the gospel their salvation is impossible. So the word of God assures us, that "without," i. e. the heavenly Jerusalem, "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters;" that "Idolaters shall not enter into the kingdom of heaven;" and again, that "Idolaters shall have their portion in the lake which burneth with fire and brimstone."

#### *Reflections.*

The difference between Christianity and heathenism, is immeasurably great. The former is light, the latter darkness. The former enlightens, frees, strengthens, elevates and purifies the mind and the affections of the heart; while the latter, only darkens, weakens, enslaves, and debases all of these noblest powers of man. Heathenism may be compared to the lonely wilds of an interminable desert which yields but a scanty subsistence to the weary traveler, and gives him no means of knowing when, or where, or how, his tedious wanderings will end. Christianity on the other hand, may be compared to a well watered and fruitful country, with hills and vales and cultivated fields, and a broad and plain road running through the midst thereof, and leading directly to the celestial city. In the desert the burning sands and searching sun waste the pilgrim's strength in the day time, while noisome reptiles beneath his feet, and the distant howl of beasts of prey, alarm his fears by night. So while the poor idolater, wanders from temple to temple, and bows down himself to the numberless and nameless idols of heathenism, his soul famishes for the bread of life, noxious spirits flit across his path and throng his dwelling by day, while "in the night season" his sleep is often disturbed, through fear of ghosts, a sudden death, and of an untried hereafter. Thus does heathenism deliver over its subjects into the arms of "the wicked one," whose cold embrace only perpetuates their moral death in this world, and whose presence and influence will only add to their pains and sorrows in the world to come. Christianity on the other hand, has for its author the great shepherd of Israel, who never slumbers nor sleeps,—who loves his people as his own body,—who leads them into green pastures and beside the still waters,—and who

gives them "to eat of the hidden manna" of his grace. Christ never leaves his people, never forsakes them. When they wander away from him, and pierce themselves through with many sorrows, he looks after them with more than a father's faithfulness, chides them for their faults, gives them repentance for their sins, and kindly leads them back to his fold. When tempted, he delivers them,—when in trouble, he comforts them,—makes their bed in sickness,—heals their infirmities,—sanctifies them by his spirit,—preserves them by his grace, and afterwards receives them to glory. And there, before an assembled universe he acknowledges them as his jewels, and purchased with his own blood; bids them welcome to the glorious mansions of his Father's house; and invests them with all of the prerogatives of the sons of God.

2. The change from heathenism to Christianity is likewise immeasurably great. It is a moral resurrection. "You hath he quickened," says the Apostle, "who were dead in trespasses and sins." The heathen exchanges his darkness for light, his bondage for freedom, his fears for joys. His former ignorance is dissipated by the light of the gospel, his stupidity is broken up and destroyed in view of present and eternal realities, and his cold insensibility is melted into penitence and love, by the infinite compassion of the Son of God. He now looks upon his former state and prospects, with surprise, shame, abhorrence, and deep self-loathing. He calls to mind the "wormwood and the gall," the hard and bitter bondage of heathenism wherein he had served during his whole life before, and in consequence of which he had forsaken his Father and his God, had wasted his heavenly inheritance, had despised both the message and the messengers of the prince of peace, and had sold himself to work iniquity with greediness,—all of these things, he readily calls to mind, his soul hath them continually in remembrance from day to day. The genuine convert to Christianity has had his eyes opened to perceive his real situation before God, his ears have been unstopped to hear the voice of Jehovah declaring, that he will "visit the iniquity of idolaters upon their children even to the third and fourth generation, and show mercy unto thousands who love him and keep his commandments," and his soul is so imbued with the truth and spirit of God; that he cannot rest, he cannot be concealed, nor will he hold his peace from declaring what the Lord hath done for his soul.

I would not here be understood to affirm that every real convert will invariably exhibit all of these exercises in the same degree, but what is here asserted is that he will unquestionably exhibit them all

in kind. Nor is it here affirmed that such will not again occasionally fall into sin. This, considering what human nature is, is what we may expect, and it is what the Bible authorises us to expect. So does the same Bible authorise us to believe that such converts, when brought to see their sins will exercise penitence and godly sorrow in view of them, just as certainly as it is, that they are the true children of God. This indeed must be our evidence that they are such and without this evidence, we have no right to acknowledge them as being truly converted men. For by so doing, we only deceive ourselves, excite vain and unreasonable expectations in the minds of others, cast a reproach upon Christianity itself, and may be the means of ruining immortal souls forever. It is well known that the Chinese have been more or less conversant with a nominal Christianity for centuries, and that scores of thousands of them have received baptism and assumed the Christian name, who nevertheless for the most part, have given very little evidence of having been "born again" as taught by Christ himself. Here we see how it is, that men should be able to report so great numbers of baptism and converts to the Christian faith among the Chinese, while the great mass of the people have continued bigoted heathens from age to age, down to the present time. It has been a nominal Christianity simply, and as such, has done very little towards the moral renovation of China. But such was not the faith which Paul preached, nor is it the power of that Gospel "which brings into captivity every thought to the obedience of Christ," which "overcomes the world, makes men new creatures in Christ, and which causes even the converted heathen to "shine as lights in the world."

3. The influence of Christianity is indispensable to a perfect state of society. The Chinese according to their own historians, laid the foundations of this city more than four thousand years ago. The climate, soil, water communication and other natural advantages of this country, are equal, if not superior to most of the other countries of the earth. This people have had a written language in which to record, and to perpetuate, the wisdom of their ages, the experience of their rulers, the discoveries, inventions and knowledge of their wisest and best men, from the earliest ages to the present time. They have also enjoyed most favorable opportunities of becoming acquainted with the productions of every clime, and with the institutions, laws, and religion of every civilised nation on earth. The conclusion therefore is irresistible, that if man were ever able to attain to a perfect state of society independent of the influence of Christianity, the

Chinese should have attained to this state of civilization, centuries, if not thousands of years ago.

4. Our subject reminds us how much we are indebted as Christians, to the gospel for our present enjoyments and future prospects. Our European ancestors were once a dark-minded race of idolaters, and probably more degraded than any of the Chinese about us, for they were wont to offer up in sacrifice, the fruit of their own bodies for the sins of their souls. And had not that dark cloud of heathenism which brooded over them for so many ages, been dissipated by the light of the gospel, we had now been the pitiless offspring of degraded and idolatrous parents. The spring and summer of our childhood and youth had been passed with but little either of mental or moral culture, and the season of manhood and of old age, had produced little else than a harvest of ignorance, selfishness, insensibility and moral death. In that case, we had commenced and ended our sojourn in this world, in the darkness of heathenism. Our relations and duties to our creator, and to our fellow men, we had been but poorly prepared either in mind or in heart to understand, or to appreciate. Hence if there be now, any light, or any moral goodness in us, any regard for truth, honesty and propriety, any desires after holiness, any fear of offending our maker, and any delight in his service, they are all his free and sovereign gift. And he is now saying to us, and to the whole Christian church, as well in his providence as in his word, "Look unto the rock whence ye are hewn, and to the hole of the pit, whence ye are digged."

Finally (4) our subject reminds us of the importance of giving much attention to the moral condition of this people. That which most deeply concerns us as Christians respecting them, is the glory of God and the eternal good of their immortal souls. And when we daily behold the former so universally trodden in the dust, and the latter, in such fearful danger of endless ruin, our own souls should be filled with anxiety for the one, and with deep and tender compassion towards the other. Thus was it with Paul when he beheld the proud and populous city of Athens "wholly given to idolatry," his "spirit was stirred in him." So Daniel exclaims, "Rivers of water run down mine eyes, because they keep not thy law." And so did a greater than David "weep over" the rebellious and devoted city of Jerusalem.—The long night of pagan darkness which has hitherto rested upon this great empire, begins to break,—the "confused noise" of war has ceased,—"garments rolled in blood,"

have disappeared,—and the mingled voices of more than three hundred millions of immortal beings are now beginning to be more and more distinctly heard. Their cry is that of those who are still in darkness. “The light of the glorious gospel of the blessed God,” does not yet illumine their paths. The Bread of the son of God, does not yet refresh their famishing souls. Spiritual death reigns throughout this great city, and over this vast empire. O ye blood-bought disciples of Jesus! Do ye hear the deep-toned accents of the millions and hundreds of millions of this land, who are thus living a life of spiritual death? Do ye behold them wandering from God and holiness, loving the practice of sin, famishing for the Bread of life, tortured with a guilty conscience, and continually bowed down under the hard and bitter bondage of the great adversary of both God and man? Such had surely been your situation, but for the gospel and love of Christ. Do ye then truly love him who hath done so much for you? Do ye have fellowship with his sufferings? can ye with the blessed Savior, “weep over” his enemies? with him delight to make sacrifices for their rescue? And with him rejoice over them when they return to his fold? Manifest we beseech you your attachment to him and to his cause, by your future conduct, “Freely ye have received, freely give.”

My dear hearers, the registry of another year's events is nearly completed. What the recording angel has written, *has been* written. The past cannot be recalled, but the future may be improved. “Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” AMEN.

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ART. II. *Regulations to prevent fires and promote the public security. Translated from the Chinese for the Repository.*

HWUI-LUH is the author of calamities. The same occasions of fear have been discovered to exist among the moderns as among the ancients. The shopkeepers about the environs of the city are continually incurring misfortunes. Thus has it been for a long time. Although these judgments of heaven are distributed promiscuously, and



every place has its allotted portion, still when men discharge faithfully their own duties, heaven cannot visit calamities upon them. If indeed measures are devised for the prevention of fires, and no means is left unprovided—, then although it will not be possible to remedy the disasters from fire which have already occurred, still it is practicable to prevent their recurrence in future.

As to the means of extinguishing fires at present in possession of the metropolis there is nothing superior in quality to our fire engines. But if a fire occurs when the wind is high, and engines are not immediately upon the spot, and if there be no means devised for arresting the flames, they must of course continue to spread until the conflagration becomes general, and they can be subdued only with the greatest difficulty. Therefore the following provisions have been made in order to arrest the fire at the outset. It is especially to be desired that they be reduced to practice.

It is necessary that cisterns and jars for water be set in order upon the roofs of the houses with troughs of bamboo, firehooks, and wooden poles, and whenever a fire occurs, then to break open the roofs and pour in the water in all directions, and thus contrive by all means, if possible to extinguish the fire at the commencement: The only fear is that the measures contrived may not be faithfully carried into execution, and then when the time comes for reaping their benefit men fold their hands without resource and give up all for lost.

Accordingly several regulations have been devised directing how to proceed on such occasions, and are presented in what follows. It belongs to the wise and generous of heart to reduce them to practice.

1. It is proposed that the shops be each furnished with two large cisterns and twenty small jars. With every cistern there must be provided an earthen basin of a moderate size, and placed in the cistern, to be used for pouring the water. The large cisterns are intended to hold a great quantity of water to be constantly in readiness for use. Large troughs also are to be furnished for conveying the water in various directions. The jars are to serve likewise in passing the water about. This matter of having the cisterns and jars prepared and set in order is one which must not be neglected.

2. It is designed that every cistern should have a large bamboo trough, and thus have the water conveyed about from place to place, for use. Tallow of the fir tree is also to be boiled with tree oil, and the inside of the troughs to be anointed with this, in order to pre-

vent their being cracked by the cold of winter. Every trough is to be set on stands with a wooden railing on each side. When they come to be used a support for the trough is to be placed at the mouth of the cistern. In order to prevent their being disordered or upset, it is designed that men be stationed at the sides of the troughs to keep them in order, and also to pass communications from one to the other. From the water which is near a stream is to be formed and led off to that which is more remote, passing from cistern to cistern in order. The connection between those nearer and more distant must not be broken off, lest the water run out and be wasted.

3. It is proposed that cisterns and jars be arranged according to the regulations, at the distance of a yard from each other upon every house. On the roofs are to be placed by the left side at the head of the wall, in front one cistern with the small jars and in the rear the same number of vessels and in the same manner as in front. In the first arrangement of the cisterns they must be so adjusted with reference to each other, that the lower shall regularly succeed those which are higher; also the contiguous troughs must be so fitted together as to form a continuous stream, that the water may pass off in an even current. Then they can be joined and used as occasion shall require.

4. As soon as a fire is discovered a connection is to be formed between the adjoining shops counting five in all from left to right, and three in all from front to rear. The whole number of cisterns will be thirty and of the jars three hundred. Then when the flames first break out the water is to be freely distributed and poured in upon them. They will in this manner be easily overcome and extinguished.

5. It is proposed that every shop shall be furnished with a couple of iron hooks and with two wooden poles, each to be ten feet or more in length. If they are shorter than this it is to be feared that when they come to be applied to use the fire and smoke will suffocate the persons who use them. The iron spike is to be curved at one end in order more conveniently to hook up the tiles. The tiles being raised the water is then to be poured in. The rafters and cross-pieces must not be removed so as to throw down the jars which will be easily broken.

6. It is proposed to have constantly on hand iron hooks and wooden poles, with bamboo troughs and trough supports. Ropes are to be suspended from the eaves of the houses over the walls and near to the sky-lights, to be used in case of emergency. But if they are placed here and there at random, then it will not be possible to

find them when they are wanted, and the mistake will be too late to be remedied.

7. It is proposed to employ watchmen, with fixed wages, on the first and sixth of each month to ascend the roofs and fill the cisterns and jars with water, thus avoiding a failure in case of need, which would be a mistake of no slight consequence.

8. It is proposed in order to furnish instruments for the prevention of fires that the respective owners of the shops bear one half of the expense, and those associated with them the other half. On these terms the public is pledged to provide for the permanent security of individuals against fire.

9. When fire is apprehended in any place, he whose duty it is to be on the lookout, will take his stand upon the roof, and piercing through two or three of the tiles, observe whether there be any fire or smoke issuing from below. In this manner if there be a fire it will be discovered and its ravages avoided.

This document was circulated and posted up as early as the twenty-first year of Kiáking. But men appear to have lightly regarded it, as they have not yet fully carried its requisitions into effect. A few only have recently prepared the cisterns and jars as required. Their number is still inconsiderable. The houses are not yet all furnished in the same manner. In many cases also there are no troughs provided for conveying the water about. The cisterns are indeed in some instances arranged, but the aqueducts are not connected with each other as required. There are moreover no long hooks to raise up the tiles for pouring in the water. The proper measures have not yet been taken. This document is therefore again presented to the public notice. If those families which have the ability will have regard to those which have not, and will aid them to overcome the difficulty of supplying the cisterns and jars with water to be conducted in various directions, then they will not only benefit others, but fire being thus prevented from communicating to their own buildings they will thus secure advantage to themselves.

It is only for them to see that the measures here recommended be faithfully carried into execution. Then the matter of fires will be put to rest, and men may rejoice in their possessions and abide in their dwellings in safety. How is it possible that any individual or family should be actuated by purely selfish considerations, without any regard to the security of others.

Every one ought to look beyond the present and not grudge a little expense. But if, as it respects this proposition, only five in ten

give their assent, and thus five families making the necessary arrangements set an example for the rest, it is believed that all will finally come to the same determination. It is also necessary that the public furnish a discreet and able man who shall be appointed to procure labor and have the general oversight of business. Then if he give his sole and undivided attention to affairs, they will proceed without difficulty, and the trouble of endless discussions will be avoided.

The exact record of Lí Chángjin of the District of Nánhái. Printed and published by Kung, at the Kingshú Office.

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ART. III. *Letter from M. Grandjean, Missionaire apostolique, to his family. (From the Annales de la Pro. de la Foi.)*

MY DEAR PARENTS,—I arrived from Laos, where I was sent by my superiors last year, soon after the cessation of the rains. Although my journey has been unsuccessful, and I have not ever had the consolation of administering baptism to a single dying child, I will nevertheless give you an account of it, which will not be without interest to you, since it relates to a country and to a people yet so little known in Europe.

I left Bangkok on the 5th December, 1843, with four rowers; accompanied by M. Vachal, a missionary, who had been in Siam about a year, and who was in another boat. From Bangkok to Latteon-Lavan, a town which we reached on the 16th Dec., the borders of the Meinam are very populous; we continually find houses scattered here and there along the banks; from time to time large villages appear, and almost every day some small towns are met with where a governor resides. So far the river is not very rapid, and the voyage is rather pleasant. But when Latteon-Lavan is passed, the horizon gradually contracts and becomes sombre; to the right and left we begin to perceive mountains, between which the Meinam precipitates itself with the force of a torrent, covered with large up-rooted trees, which it carries away at the time of the rains, and which are afterwards left more or less fixed in the sand. When the inundation is over, this obstacle renders it impossible to travel at night, and even makes the navigation perilous by day, for the boat frequently strikes against one of these trunks half hidden by the water, which often are not seen in time to shun them.

The borders of the river consist only of vast forests, almost impenetrable, filled with tigers and other ferocious animals, which render it impossible to sleep near the shore; so that one is obliged to make fast the boat at a distance from these dangerous banks. For the rest, it is only after two, three and four days journey that a wretched village is met with, where nothing can be purchased; the towns are placed at very long intervals:—we only saw one, very small, from Latteon-Lavan to Rahang, where we arrived on the 31st of December.

In all these regions there reigns such a scarcity, that we could with difficulty procure sufficient rice: fortunately we had brought with us from Bangkok a good provision of dried fish, and our people from time to time killed us some pelicans, or some large herons; without which we should have often been obliged to content ourselves with our rice only. We regaled ourselves with one of these birds on Christmas day, upon a beautiful sand bank, where we had stopped to pass this holy day.

For the rest, the first month passed without any disagreeable accident, and without any one thinking of stopping us; for as we were both in boats called *Annamites*, and which the couriers of the king usually employ for their messages, we were everywhere taken for messengers of the prince, so that the governors and officers of customs did not dream of demanding of our people who they were, nor where they were going. As for us, of course in touching at stations subjected to the surveillance of officers, we were careful not to shew our faces. However when we arrived at Rahang, a considerable town, only distant twenty or thirty leagues from Moulmein which belongs to the English, on the Gulf of Bengal, we found there a very severe customs officer who does not allow a single boat to circulate without a pass; we did not try to pass this post stealthily, as we had done elsewhere; but we judged it better to show ourselves directly and in open day to the governor, to see if it would not be possible to gain him by some small presents, reserving to ourselves, in case of refusal, to try the passage in another manner. I then took with me a bottle of eau de cologne, a small packet of tea and a pair of scissors, and boldly presenting myself before him, I announced to him that we were *Bad Luang de Bangkok* (for so they call us); that we intended to go to Xieng-Mai the capital of western Laos, and that we did not wish to pass without seeing him and offering him some tokens of our friendship. After this opening, and without giving him time to reply, I asked him which of two roads he thought

the most easy,—whether to continue our route in a boat, or to go by land with elephants.

I hoped by this tone of assurance to make him believe that we were all right, and that it would be useless to require any proof of it. But my ruse did not succeed, for his first word was to ask us if we had passports. Yes, we have them, I quickly replied. We had in fact a paltry letter of a Christian mandarin, which in substance bore that he had orders from such a prince to all the governors of towns, chiefs of villages and of customs to allow to pass freely some *Bad Luang*, who went to visit the Christian Chinese and Annamites, scattered through the kingdom; but he did not say that we were permitted to preach to the peasants, much less, that we could pass the frontier.

As he demanded to see the pass, it was necessary to give him this letter, on which we placed no reliance, but which the difficult case in which we found ourselves, obliged me to exhibit. By the grace of God, it was imperfectly understood, and was looked upon as a recommendation emanating from the prince who was mentioned in the letter. Thus he was careful of stopping us. On the contrary, after having read this paper, the governor told us that we were free to go where we wished; as to prosecuting our route by the river, he added we could not do so on account of the numerous cascades which are met with; at the worst we could go by land with elephants; but the roads being very difficult we had much better take a river which he mentioned to us, and which would conduct us to a town called Thoën, from which we would easily reach Xieng-Mai with the elephants. I replied that we would follow his advice. After having obtained from him a letter which was a passport in good and proper form to penetrate into Laos, we continued our route towards Thoën, where we arrived in seven days.

As you see, we passed the new year somewhat in the same manner as we had done the Christmas festivities. We had not a bird to eat on this day, but we regaled ourselves with dried fish and salted eggs, which we had bought at Rahang. I thought a little of the holy day, of you both, and of persons who are dear to me; alas! it was not in my power to offer up for them the holy mass. Arrived at Thoën, we confided our boats to the governor, and engaged elephants to traverse the immense mountains which we had before us. They do not form a very high chain; but they are filled with savage elephants, tigers, and panthers, which render the defiles exceedingly dangerous. We took five days to pass them, during which we passed the nights in the open air, having only the shade of the trees to guard us from the dew,

and large fires lighted around our camp to preserve us from the wild beasts. These fires, which we were careful to keep up until day, served also to warm us; for you are aware that in the month of January, in the middle of forests, and at a latitude of twenty degrees or less, we come, above all during the darkness, to breathe a very cold air.

When we arrived at the top of the highest of these mountains, and we were permitted to cast our eyes over this poor Laos, where a missionary had never before set his foot, I felt moved; a thousand different thoughts passed through my mind; not able to contain the movements which agitated my soul, I chanted with a loud voice the *Te Deum*, to thank God for having assisted me to penetrate into these infidel regions, amongst these nations for so many ages debarred from the light of the Gospel. I then sung the *Veni Creator*, to conjure the Lord that he would be pleased to complete his work, and cause the holy seed to fructify a hundred fold which I was soon going to commit to this new ground, at present all covered with brambles and thorns. It is scarcely possible, it is true, to find any one who sings worse than myself; but as these mountains, until then cursed of heaven, had never before the happiness to hear the God praised who made them, I assure you that they were so enchanted with my voice, that it may be said that they delighted themselves, by their echoes, to repeat in emulation my accents.

During all this time, I traveled alone with two small servants who accompanied me. My brother, who was slightly indisposed, followed me at a distance mounted on an elephant. When we had descended into the plain, we traveled for two days over a very large and very pretty country, which appeared to have borne a good crop of rice: they were gathering the harvest. At last we arrived safe and sound at Xieng-Mai, on the 18th January 1844. This little journey on elephants cost us about twenty francs without reckoning the expense of food which amounted in whole to my brother, myself, two men, and three young boys, to six francs. At day break, they cook the rice, which they quickly eat, and then travel for four hours in the morning without stopping. They then make a second meal similar to that of the morning, after which they abandon themselves to merriment and to prattle near the fires which they have kindled for the night.

There are ordinarily distinguished two kinds of Laocians, one of whom are called *Thoung-Dam*, that is *Black-bellies*, and the other who are called *Thoung-Khao*, that is *White-bellies*. They are thus

named because the men of the race of *Black-bellies*, when they arrive at the age of 14 or 16 years, are accustomed to have drawn upon their bodies different figures of men, flowers, elephants, tigers, serpents and other animals. This operation they perform by making, by means of many needles joined together, a number of punctures upon the epidermis; they then apply a black ink which brings out all the designs traced upon the skin; they bathe themselves gently afterwards, and the impression is ineffaceable. The tattooing is not executed without pain; for they are obliged to bind the patient, who generally continues sick for 15 days, and who sometimes even dies. However, as the young Lrociens cannot obtain wives if they lack this kind of beauty, there is not one amongst them who does not voluntarily submit to this painful operation. The *White-bellies*, on the other hand, are contented with their natural graces.

All these people extend, on the north to the frontiers of China, on the south to the kingdom of Siam; to the east they march with Cochinchina and Tong-king, and on the west with the Birman empire. The western region belongs to the *White-bellies*, the *Black-bellies* occupy the provinces of the east. They are divided into a multitude of petty kingdoms, of which the prince of each has the power of life and death; but, with the exception of two or three only, they are dependent on the king of Siam, who names them or deposes them at his own pleasure; they are, moreover, obliged to pay him an annual tribute. Nevertheless, as they are at a great distance from Bangkok, and as, if united, they could cause the whole power of Siam to tremble, the sovereign prince has a great respect for them, he manages these crowned vassals gently, and always makes them some presents when they carry their tributes.

In general the *White-bellies*, do not very much regard their talapouins or their idols; their character approaches to that of the Cochinchinese, and it appears that it would not be difficult to convert them to Christianity. The *Black-bellies*, on the other hand, have a nature which differs very little from the Siamese; they are strongly attached to their pagodas, to their religious books, and whoever amongst them has not been a talapoin, for sometime at least, is generally despised; they call him *schondib*, that is *hard-man* or profane, and he cannot easily find a wife; they are otherwise subject to the most gross superstitions.

I should have preferred to have placed myself at first with the *White-bellies*, as presenting a more sure and at least as abundant a harvest, but Mgr. the Apostolic Vicar did not judge it expedient, or



rather he believed that it was more important to hasten to take in some sort possession of the west, because these people being only some fifteen days journey from Moulmein where there are protestants, he was afraid that the biblists established in that city would not miss sowing amongst them their errors, before we could enlighten them with the brightness of the faith. However, as we know these countries from our own experience, we have no such dread, and we are very certain that the ministers who cannot take a step without their wives and children, could never think of sleeping for fifteen days in the midst of tigers, in order to come to reside in a country where, with all their gold and their silver, they could not procure themselves any of the material comforts of life.

After having said a word in general upon the *Black-bellies* and the *White-bellies* it now becomes necessary to speak more particularly of the kingdom of Xieng-Mai, where I have resided for two months and a half. This kingdom is the farthest to the west of all the states of Laos, and it is also one of the most considerable. The capital, which bears the same name, is built at the foot and to the east of a pretty high mountain, a large and beautiful plain. It has a double girdle of walls, both surrounded by broad and deep ditches. The interior circumference is, if the king is to be believed who told me, a thousand fathoms long by nine hundred broad. As this city is built somewhat similar to all those of India, that is the houses do not touch each other and are surrounded by trees and little gardens, it is not easy to estimate the population. The eldest son of the king assured me that it contained more than a hundred thousand souls; but he evidently exaggerated, and largely; after having traversed Xieng-Mai many times and in all directions, I do not believe that we can give it more than 20,000 inhabitants, even including the different suburbs, which are without the walls. To the east of the city, and at only three or four minutes from the fortified space, runs a river the banks of which are partly covered with houses: unfortunately they are all inhabited by the bankrupts of Bangkok, who have fled there changing their names, to shun the pursuit of their creditors. The king willingly gives them asylum, because they increase his power and revenues. In this state the villages are very numerous; but not having seen them, I cannot state the total population.

Wine, pigs and poultry are plentiful; on the other hand there are few fish, and these very small, and almost no vegetables; so much so that during lent and on the Fridays and Saturdays we had nothing to eat but eggs, with the leaves of a very bitter kind of radish; there

was every day the same repetition without any change. The pigs and fowls are reserved for rich persons. Money also, is so scarce that few families could allow themselves the use of flesh. They commonly live on rice, without any other seasoning than a kind of very strong red pepper, to which the mouth of an European can scarcely accustom itself, or little fishes which they pound and cause to rot previously; I never could prevail upon myself to eat them.

These people have a great many cattle, very small, which have scarcely any milk, and which they never think of milking. When we told them that in our country the milk of the cow was much esteemed, and that it formed a savoury food, they laughed and only held our countrymen in contempt. As for oxen and elephants, although they also abound, the inhabitants seldom kill them, and only eat the flesh when die from old age. They are employed in cultivating the fields, to carry the cotton which they purchase in the neighboring kingdoms, and to bring in the rice in the harvest time.

This transport, which I have often witnessed, is made in too curious and too amusing a manner not to have a word about it. They beat the rice upon the field where they have gathered it; then, when the grain is gathered into heaps, they go every morning, each with a train of fifteen, twenty or thirty oxen. The first of these oxen, that is the one which walks at the head of the troop, generally has the head covered with garlands surmounted with a bunch of peacocks feathers, and the neck surrounded with little bells. All these animals have two kinds of baskets on their backs, which hang each side, and which are filled with rice, after which they return to the city making a dreadful bustle; for the bridge which is at the gates of the city, not having a breadth of more than two fathoms, the convoys which are entering come in contact with those going out. A general melee results. Each one runs hither and thither to find his wandering cattle; the shouts of the drivers, the lowing of the oxen, are mixed with ringing of a thousand bells. The elephants at a grave pace, come into the midst of this rout, with their large bells which have each a different tone; then the buffaloes scared by the ringing open, by charging all in the breach, a merciless gap, followed by their masters who cry: *nen tua ha di Hhuai Souak*, that is, take care! take care! a mad buffalo! At last the idle spectators who gather in crowds, increase the tumult more, by their cries and their incessant shouts of laughter. The whole make a truly comical affray, a scene made up of the trunks of elephants, horns of oxen, of Laocian sticks, which rise, fall, and cross in all directions; and the spectacle which com-

mences at break of day, is prolonged until 9 or 10 o'clock, the time when the carrying is stopped, because the sun has become too hot. Such for some is the labor, for others the sport of the month of January.

With these people the cultivation is almost confined to rice. Industry is by no means flourishing. As the river which goes to Bangkok is very dangerous (from Xieng-Mai to Rahang thirty two cascades are reckoned, where many boats are lost each year) and the communication with the other towns can only be made by elephants and across mountains without end, there are few of the Laocians who devote themselves to commerce. As for those who have gathered in their harvest, they live in almost perfect idleness until the month of June or July when they again begin to labor their fields. For the same reason they have very little currency, and almost all the purchases are made by barter. Salt above all holds a very important price in their transactions; with it they can procure whatever they want; it comes from Bangkok and is sold very dear at Xieng-Mai.

The laws of the kingdom are of a very severe nature; for a considerable robbery, they have the penalty of death, and for a simple larceny repeated three times, the same sentence is incurred. Theft is therefore not so frequent as at Bangkok. Although there are a great number of drunkards at Xieng-Mai (the natives make all the wine of rice, which they drink to excess) they very rarely fight or dispute. During the whole time that I lived in this country, I only heard of one quarrel, and that was between females. One of these, in her anger, having wished to destroy the hut of the other, the latter carried her complaint to the prince, who quickly arrived with a troop of followers, seized the brawler, and put her in irons where she remained for more than two months; and it was only by the influence of money that she was released.

Although I have stated a little above that the character of the *Black-bellies* differs little from that of the Siamese, I believe the former however more curious, and above all more beggarly: this last quality, if it is one in them goes so far, that it has many times happened that the minister of the king himself has asked us, sometimes for a fruit which he ate before us, as a child would have done, sometimes for two or three eggs which he carried away with him. I would not wish to decide which of these two people is the most cunning and most deceitful; however if it was necessary to adjudge a premium, I would give it to the Laocians who impose the more easily on account of their more free and more open exterior. They are besides, without

respect for decency. I have sometimes reproached them with having no other religion than the depraved desires of their heart, and they have acknowledged it without blushing.

As regards the women, they are more active, more industrious, and more intelligent than the men. They have an undoubted empire over their husbands, and can drive them away when they are not content with them. If the prince had not forbidden, under pain of death, the embracing our holy religion, they would certainly not have been slow in turning Christians, and their husbands would not have missed following them.

At Xieng-Mai there are nearly as many pagodas as houses; we cannot take a step without encountering them to the right or the left. There are reckoned, in this city alone, at least a hundred which are each inhabited by ten, twenty or thirty talapoins, without mentioning those, in very great numbers, which have fallen into decay, and which they do not repair. As for these talapoins, they are almost all young men who scarcely know how to read, and who pass their time in sleeping, gaming, or in doing worse still. They have many times themselves told a part of their irregularities; but even if they had told us nothing, we have seen enough with our own eyes to be able to affirm, without any danger of lying, that all their pagodas are schools of immorality.

However, the blindness of these poor people is so profound, that they persevere in a worship which dishonors them. They know, they understand, now that their god is only a phantom, that their religion is only a tissue of lies, their temples receptacles of vices, and yet they refuse to be converted; they fear the threats of their king. These unhappy persons come in crowds to be instructed, many already prepared for baptism; but a single word of the prince replunged them all in their errors. Oh! how inscrutable are the judgments of God! O all ye who read this letter, I conjure you by the blood and death of our Lord Jesus Christ not to pass a single day without praying for these slaves of fear, that at our return amongst them, we may find them better disposed.

I will not say anything of the causes which obliged us to leave the country. I have mentioned them at length in my letter to M. Michard. I will only add a word of our course after leaving Xieng-Mai, and before arriving at Bangkok. Departing from the capital on the Friday of the Compassion of the holy Virgin we reached the same day, another small kingdom called Lapoun, to the south of Xieng-Mai. On our arrival we repaired to the seat of government, the town

hall of the place, where we found six to eight mandarins, who assembled there every day to hear the complaints of the people, adjudicate disputes and administer the public affairs, almost entirely entrusted to their care. They asked us who we were, from whence we came and what business had brought us to the country. They knew already, for many amongst them had seen us at Xieng-Mai; but these are the questions with which they are accustomed to begin the conversation. We took advantage of them to announce the good tidings of Jesus Christ. A mocking laugh was almost the only answer which they gave us. They permitted us however to instal ourselves in a kind of room, situated without the city, where we admonished from morning to night the curious who came to examine us. We were never at rest. During the night, forty to fifty talapoins met outside of our asylum, beating the drum and uttering vociferations which did not allow us an instant of repose; sometimes they even threw stones against our dwelling, but without, nevertheless pushing the insult further.

After having uselessly complained at the town hall, I took the resolution of going alone to the king: I entered his palace without being announced, and spoke to him with such boldness that he was afraid, and immediately prohibited these talapoins from molesting us in future. They obeyed him; but as these people were anything but disposed to receive the word of God, we shook the dust from our feet, and directed our course towards the southeast. After four days journey, always in the midst of mountains, having nothing but rice and eggs to eat, we arrived at another kingdom called Lakhon; we rested there twelve days, only reaping as the fruit of our exhortations, contempt, raileries and insults. These things would have been carried even further, if we had not had letters from Bangkok; as they believed that these recommendations had the seal of a royal prince their malevolence did not dare to come to blows. Seeing then this people rebellious against the grace, we resolved again to continue our journey, always towards the southeast, and always across mountains without end.

Until now I had traveled on the back of an elephant, and although the motion of this animal is extremely rough and incommodious, I had found myself until then very much at ease; but at this last station not being able to procure more than the elephants required for the transport of our effects, it was necessary for us to have recourse to traveling on foot. This was in the month of April; the heaven was of fire; the heat had withered the leaves of the trees and caused them

to fall ; the springs were nearly all dried up, and the pathways which we followed consisted of very sharp rocks or of a burning sand. On the first day my feet suffered so much that on arriving at the place where we were going to sleep the skin was all blistered. On the following day, not being able to put on my shoes, I found myself in the evening with the soles of my feet quite burnt;—when we arrived at the third station I could scarcely make a step. In order to avoid the extreme heat of the day I took with me one of my servants and we pushed on in advance in the morning, calculating to halt at mid-day and wait for the elephants. Unfortunately the guide overslept himself.

Not finding anything arrive, we began to fear that the tired caravan had halted before reaching the place of rendezvous. What was to be done? the day was declining and we were dying of hunger; to retrace our steps, without knowing if it would be necessary to go far, was impossible, we were without strength; to pass the night without fire, in the midst of tigers, that would be scarcely practicable. What was to be done then? As we had been told that there was before us, at a short distance, a small village, we rallied our strength, and decided on going to demand hospitality in this hamlet, where we could wait for our elephants which could not fail to pass it on the following day.

The night advanced very fast, and we could not discover any habitation; my servant could go no further; I still hobbled on, but I began to think that we would be obliged to go to rest fasting, when at last we found near to us a little cabin. We went and demanded asylum. The people whom it sheltered, not having reaped any rice this year had nothing to eat but buds of trees, with a kind of wild potato which grows naturally in the forests. These potatoes would be deadly poisonous if they were used without caution; before being used they are cut into pieces, steeped in water for some hours, exposed to the sun until they are well dried, after which they are cooked, but they are only eaten when they have nothing else.

These poor people told us that they had nothing else to give us, but that if we would go to the chief of the village, whose house was not far off, we would there get a little rice. We followed their advice, and after we had drunk a cup water, we set out. On our arrival at the chief's I told him who I was, and how I came to knock at his gate; further that I prayed him to give some food to two men who were dying of hunger, promising to recompense him on the following day when our elephants should pass. He gave us a little cold rice,

mixed with the wild potatoes which I have above mentioned. This rice was pressed into a kind of rush baskets, of which the opening was just large enough to admit the hand. My domestic and I seated ourselves on each side, and by turns we plunged our hands in this strange ragout; it was so unpalatable, that it was necessary to drink at each mouthful in order to make it go down.

On the following day our elephants did not arrive, they told us that undoubtedly they had taken another road which passed at three leagues from the village where we were; we sent to search for them, and, only on the second day, we learnt that they had been seen on the route of Muang-Tre, and that before long they would reach that town. At this news my hosts made me a ragout with the skin of an elephaut paunch, and I departed. My sores were not at all healed; but it was necessary to advance *bon gré mal gré*, for my confrere, from whom I had been separated for three days, was in greater pain than myself. I rejoined him at Muang-Tre the same evening. This time my feet were so bruised that I was laid up for a week without being able to walk.

We approached the rainy season; it was time to think of returning. We then quitted Muang-Tre, and after having again slept four nights in the mountains, we reached a Siamere town called Tait upon a different river from that by which we had ascended. There we bought a vessel and in twelve days we arrived at Bangkok. This journey has so blanched my hair, that every one puts me down at sixty at least; they call me the *old father*; I am however always in excellent health, and I reckon myself strong enough to go again. God will perhaps some day bless our labors.

ART. IV. *List of Foreign Residents in Canton, July, Anno Domini eighteen hundred and forty-seven.*

<b>Lwan-hing kai.</b>	William Rutter.
Rev. G. P Carey.	No. 8.
<b>Danish Hong,</b>	Edward Vaucher.
<i>Teh-hing kai.</i>	Fritz Vaucher.
No. 1, and 2.	No. 9.
AKAU'S HOTEL.	Rev. A. P. Happer, M. D.
No. 7, and at <i>Ik Hong, Honam.</i>	Rev. J. B. French.
HUGHESDON & Co.	Rev. W. Speer.
Charles Hughesdon, and family.	No. 13.
Henry Rutter.	Maneckjee Bomanjee.
	Cursetjee Eduljee Chinoy.

Byramjee Muncherjee Bhundara.  
Jamsetjee Cursetjee.  
No. 15.  
REYNVAAN & Co.  
H. G. I. Reynvaan.  
L. Carvalho.  
H. Hyndman.

M. J. Senn, Van Basel.  
No. 16.  
Rev. J. G. Bridgman.  
Joaq. dos Anjos Xavier.

**New China Street.**  
No. 1.

George Ryan.  
**New Hong,**  
*South Teh-king kai.*  
No. 1.

Soomjee Visram.  
Hassen Esmael.  
Sardarkan.  
Alli Mohamed Khan.  
No. 2.  
Sherifkan Kanjee.  
Cursetjee Hormusjee.  
No. 3.

Saiboo Taib.  
Solaman Tar Mohamed.  
Cossim Omar.  
Bellah Mohamed.  
Joseph Gal Mohamed.  
Ramtolla Hassam.

A. Viagas.  
S. A. Seth.

Jumabhoy Jewraz.  
Isaac Ally Mohamed.  
Fazel Damany.  
Gaugjee Gool Mohamed.  
No. 5.

Dayabhoy Jamal.  
Dossabhoy Mowjee.  
Ebrahim Shaik Hussun.  
No. 6.

BENJAMIN SEARE & Co.  
Benjamin Seare, and family.

**Spanish Hong.**

HENRY MOUL & Co.  
Henry Moul.  
Alfred Moul.

**French Hong.**  
No. 1.

George Barnet.  
H. Wiltshire.  
No. 2.

BOVET, BROTHERS & Co.  
Louis Bovet.  
Fritz Bovet.

No. 3.

PESTONJEE FRAMJEE CANA & Co.  
Maneckjee Nanabhoy.  
Rustomjee Framjee.  
Bomanjee Muncherjee.  
Limjeebhoy Jemsetjee.  
Merwanjee Pestonjee.  
Cowasjee Pestonjee.

No. 4.

NOOR MAHOMET DMATOOBHOY & Co.  
Thawerbhoy Allam.  
Nanjeebbhoy Hassam.  
Mohomed Thawar.  
Careem Mawjee.

No. 5.

AMNERODEEN & SHAIK DAVOOD.  
Jufurbhoy Budroodeen.  
Shaik Hussun Shaikammud.  
Nuzmoodeen Shojaully.  
Surrully Chadabhoy.  
Shaik Munsoor Nezamully.

No. 6.

P. & D. NESSERWANJEE CAMAJEE.  
Pestonjee Nowrojee Pochawjee.  
Dorabjee Nesserwanjee Camajee.  
Hormusjee Nesserwanjee Pochawjee.  
No. 7.

A. R. B. Moses.

No. 8 and 9.

AUGUSTINE HEARD & Co.  
John Heard.  
Joseph L. Roberts.  
J. H. Everett.  
William Gilbert.  
C. G. Clark.  
Augustine Heard Jr.  
D. P. Marques.

**New French Hong.**

No. 2.

R. McGregor.

No. 4.

C. AGABEG & Co.  
C. Agabeg.  
H. Galstin.  
J. Lopes.

No. 5.

B. Kenny, surgeon, and family.  
Florencio do Rozario.  
Joze da Rocha.

**Mingqua's Hong.**

No. 1.

John A. T. Meadows.

No. 2.

CHALMERS & Co.  
Patrick Chalmers.  
James Dickson Park.

No. 3.

LINDSAY & Co.  
T. Buxton.  
F. Chapman.



**Mingqua's New Hong.**

No. 1.

A. A. RITCHIE & Co.  
Henry M. Olmsted.  
J. Manuel Mur.

D. W. Schwemann.  
Wm. Dreyer.

No. 2.

DE SOUZA & Co.  
M. E. De Souza.  
Lazar Zechariah.  
Samuel S. Hamilton.

JAMES L. MAN & Co.  
James Lawrence Man.

**Mingqua's**  
*Outside New Hong.*

No. 1.

H. H. Warden.

William Buckler.

Thos. M. Dehon.

No. 2.

CARLOWITZ, HARKORT & Co.  
Richard Carlowitz.  
Bernhard Harkort.

No. 3.

WILLIAM PUSTAU & Co.  
William Pustau.

Edmund Cramer.

No. 4.

Nesserwanjee Byramjee Fackeerajee.  
Nesserwanjee Framjee.  
Aspenderjee Tamojee.

No. 5.

Rev. P. Parker, M. D. and family  
**American Hong.**

No. 1.

OLYPHANT &amp; Co.

William H. Moss.

Richard P. Dana.

James A. Bancker.

Frederick A. King.

David O. King.

No. 2.

BOUSTEAD &amp; Co.

Edward Boustead.

Martin Wilhelmy.

Joseph Wise,

No. 3.

RIPLEY SMITH &amp; Co.

Captain T. Smith.

Philip W. Ripley, and family.

Henry H. Smith.

Robert Ellice.

No. 4.

C. S. COMPTON & Co.  
Charles S. Compton.

Charles Sanders.

A. E. H. Campbell.

Spencer Compton.

Edmund B. Gunnell.

**Paushun Hong.**

No. 1.

William F. Robinson.

No. 2.

MURROW &amp; Co.

Y. J. Murrow.

W. N. Piccope.

L. E. Murrow.

No. 3.

HENDERSON WATSON &amp; Co.

S. Mackenzie.

S. Maitland.

No. 4.

HEERJEEBHOY ARDASER &amp; Co.

Heerjeebhooy Hormusjee.

Cursatjee Hosunjee.

Edulee Cursatjee.

D. P. &amp; M. Pestonjee.

Dadabhoy Pestonjee.

Manuckjee Pestonjee.

Manuckjee Cowasjee Taback.

PESTONJEE R. HUCKIMJEE &amp; Co.

Pestonjee Rustonjee Huckimjee.

No. 5.

Cowasjee Shapoorjee Lungrana.

Pestonjee Byramjee Colah.

Framjee Shapoorjee Lungrana.

Pestonjee Jamsetjee Motiwalla.

Rustomjee Pestonjee Motiwalla.

Dossabhoy Hormusjee.

Ruttunjee Framjee.

Dadabhoy Jemsetjee.

Ruttunjee Dossabhoy Modie.

Framjee Hormusjee.

Hormusjee Jamsetjee. Nauders.

Merawanjee Edulee.

No. 6.

DENT &amp; Co.

John Dent.

D. Johnson.

James Bowman.

**Imperial hong.**

No. 1 and 2.

WETMORE &amp; Co.

Samuel Wetmore, jr.

William Moore.

George H. Lamson.

William H. Gilman.

Jacob C. Rogers.

Thomas Gittins.

O. E. Roberts.

Henry Davis.

Manoel Simoens.

J. E. Munsell.  
No. 3.

George Lyall.  
A. Johnston.  
C. Ozorio, jr.

Samuel Marjoribanks, surgeon.  
Athanasio de Souza.  
No. 4.

E. MOORMANN & Co.  
C. Sauer.  
VANDER BURG ROMSWINCKEL & Co  
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George Dent.  
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Alexander Walker.  
Richard Rothwell.

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W. C. LeGeyt.

T. C. Piccope.  
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Stephen Ponder.

No. 6.  
GILMAN & Co.  
R. J. Gilman.

Levin Josephs.  
W. H. Vacher.  
J. Williams.  
A. J. Young.  
G. de St. Croix.

### Chauchau hong.

No. 1.  
D. & M. RUSTOMJEE & Co.  
Dadabhoy Byramjee.  
Jamoojee Nuserwanjee.  
Jamsetjee Eduljee.  
Dadabhoy Hosunjee.  
Muncherjee Eduljee.  
Merwanjee Dadabhoy.  
Pestonjee Rustomjee.  
Ardaseer Byramjee.  
Palunjee Nuserwanjee.  
Fortonato F. Marques.

No. 2.  
Cursetjee Rustomjee Daver.  
Dhunjeebhoy Framjee Cash.

No. 3.  
Covasjee Pallanjee.  
Cooverjee Bomanjee.  
Sapoorjee Bomanjee.  
Covasjee Framjee.  
No. 4.

Cursetjee Pestonjee Cama.  
Rustomjee Ruttonjee.  
Dhunjeebhoy Ruttonjee.

No. 5.  
Dadabhoy Burjorjee.  
Rustomjee Burjorjee.  
Sorabjee Byramjee Colah.

No. 6.  
Aga Meerza Boozrug.  
Aga Merrza Mahomed.  
**New English Factory.**

H. B. M.S' CONSULATE.  
Francis C. Macgregor.  
Adam W. Elmslie.  
Thomas T. Meadows.  
Edward F. Giles.  
Horace Oakley.  
DIXON GRAY & Co.  
W. W. Dale.  
C. Ryder.

J. Hodgson.  
A. Gray.  
D. W. McKenzie.  
G. Lewin.  
JARDINE MATHESON & Co.

David Jardine.  
R. H. Rolfe,  
A. da Silveira.  
John T. Mounsey.  
M. A. Macleod.  
JAMES CROOKE & MASSEY.

George Massey.  
J. T. Cuvillier.  
W. R. Snodgrass.  
GEMMELL & Co.

Henry Robert Harker.  
William Frazer Bevan.  
A. Johnston, jr.  
G. Napier.

BELL & Co.  
J. M. Smith.  
T. Dale.  
R. Gibbs.  
F. Wilkinson.

HOLLIDAY, WISE & Co.  
John Wise  
Roger Jacson.

John Shepard.  
Charles E. Bateson,  
S. K. Brabner.

DEARIE, CALVERT & Co.  
R. R. Calvert.  
H. C. Read.  
R. F. Thorburn.  
J. L. Maclean.  
Jehangeer Framjee.

BLINKIN, RAWSON & Co.  
William Blinkin,  
A. P. Croom.  
Henry Balkwill.  
EDULJEE FRAMJEE SONS & Co.  
Bomanjee Eduljee.  
Dadabhoy Eduljee.

ORIENTAL BANK.  
Archibald Dunlop.  
Samuel Gray.

RUTTONJEE HORMUSJEE CAMAJEE & Co.  
Ruttonjee Hormusjee Camajee.  
Burjorjee Hormusjee.  
Maneckjee Cooverjee.

B. & N. HORMOJEE.  
Burjorjee Hormojee.  
DADABHOY NUSSEERWANJEE MODY & Co.  
Nusseerwanjee Bomanjee Mody.  
Munchersaw Nusseerwanjee. Mody.  
Rustomjee Dadabhoy Camajee.  
Dhunjeebhoy Hormerjee.

TURNER & Co.  
P. Dudgeon.  
W. Walkinshaw.  
A. Small.

KENNEDY MACGREGOR & Co.  
George C Bruce.  
Henry R. Hardie.  
John Rae.

FISCHER & Co.  
Maximilian Fischer, and family.  
James Whittall.

RISS & Co.  
M. Sichel.  
Thomas Everard.

DAVID SASSOON SONS & Co.  
Abdulah David Sassoon.  
Eliaoo D. Sassoon.  
A de Miranda.  
Solomon David.  
Benjamin Elias.  
Muncherjee Pestomjee.

Francis B. Birley.  
J. Bellamy.  
M. de Silva.

HEGAN & Co.  
Augustus Carter.  
Samuel Hill.  
Ferdinand Blass.  
O. E. Muller.

**Whampon Anchorage.**  
Henry Holgate, surgeon.  
Thomas Hunt.  
Nathaniel Bead.  
Charles Tobey.

**Lung-hing kai.**  
Rev. Dyer Ball, M. D. and family.

S. W. Bonney.

**Tung-shih kok.**  
Rev. I. J. Roberts.

ART. V. *An inquiry respecting the mode of designating the third person of the Godhead in Chinese.*

THERE are few subjects in connection with the translation of the scriptures into the language of a heathen people which cause the translator more anxious solicitude than the rendering of the names and appellations of the true God. These names and appellations appearing in every part of the sacred volume give a character to the whole, and as they are translated properly or improperly will the name of God be glorified or dishonored and his word faithfully or unfaithfully communicated to the people. A faithful translator can never be willing to follow his own judgment in communicating what is to be regarded as the word of God. His anxious and careful inquiry is what is the precise meaning of the *original expression* and what native expression will most exactly embody this meaning. It has therefore been with no small pleasure that we have perused those articles which have from time to time, appeared, containing a critical and candid investigation relative to the mode of translating the word 'God.' By these investigations we consider it clearly settled that the word 神 is the most proper expression for this use. There have also from time to time appeared some remarks which are worthy of consideration relative to the proper Chinese terms for designating the HOLY SPIRIT; but such remarks have usually been brief and the subject seems still open for farther consideration. If the following remarks can be of any service either in elucidating this subject or in calling forth a more able investigation they will not have been written in vain.

The Hebrew word רוח is used in a very extensive and varied signification. (1) Its primary signification is that of breath or wind. When the idea of breath is expressed in Hebrew it is usually though not invariably by this word;—but the idea of wind is I believe expressed exclusively by it. This usage is too common to need further illustration.

2. It denotes the intellectual, moral, and immortal part of man. Gen. 26:35. 'A bitterness of *spirit* to Isaac.' Gen. 41:8 'Pharaoh's *spirit* was troubled.' Joh. 20:3. 'The *spirit* of my understanding causeth me to answer.' Ps. 5:10 'Renew a right *spirit* within me.' Eccl. 12:7. 'The spirit shall return to God who gave it.' Eccl. 3:21. 'Who knoweth the spirit of man that goeth upward or

the spirit of the beast that goeth downward :’ In this last passage it also refers to spirit or living principle of beasts as well as to man. In this second signification, the word under consideration corresponds very nearly with רִיחַ which is used with about equal frequency when the intellectual, moral or immortal part of man is concerned ;—See Gen. 1 : 20. E. 23 : 9. Num. 21 : 4. Ps. 19 : 7. ‘Converting the soul.’ Prov. 19 : 20. ‘That the soul be without knowledge is not good.’ Ps. 16 : 10. ‘Thou wilt not leave my soul in hell.’

3. It denotes what is spiritual in opposition to what is corporeal as Isa. 31 : 3. ‘Their horses are flesh and not spirit.’

4. It is used with great frequency to denote the spirit of God, as it goes forth to renovate, influence or more upon the minds of men. It was this which originally moved upon the face of the waters, reducing chaos to order, it was this which was given to Moses to fit him for his work ; it was this which moved all the prophets and holy men who spoke under his influence. Examples of this usage are of too frequent occurrence to need particular quotation.

5. It is used to denote other spiritual beings.—Kings 22 : 21. ‘There came forth a spirit and stood before the Lord.’ Zech. 6 : 5. ‘These are the four spirits of the heavens which go forth from standing before the Lord of all the earth.’ Job. 4 : 15. ‘Then a spirit passed before my face.’

6. It is used to denote the spirit, energy, power, or disposition of particular Persons—Num. 11 : 17. ‘I will take of the spirit which is on thee and put it upon them.’ Wum. 14 : 24. ‘Caleb had another spirit.’ 2. Kings 2 : 15. The spirit of Elijah doth rest on Elisha. Dan. 5 : 12. An excellent spirit was found in Daniel.

The Greek word Πνευμα very nearly corresponds with the Hebrew רִיחַ and is usually used as its representative in the septuagint ; רִיחַ and רִיחַ are however sometimes used in its place. In the N. T. usage there is a general conformity of this word to the Hebrew,—with however a few points of difference which deserve attention.

1. It very seldom occurs in the N. T. with the primary signification of *wind* or *breath*. Though these ideas are of very frequent occurrence, they are, except in two or three instances, invariably expressed by *other words*. John 3 : 8. 2. Thess. 2 : 23. and *perhaps* Heb. 1 : 7. are the only instances in which this word is used with this signification. It would seem to have been the design of the N. T. writers to drop this signification which is not essential to the main idea which they wished to express by the word and appropriate the word exclusively to those other ideas which they have constantly

expressed by it. In John 3:8 where it is used for wind there is a manifest reason in the connection for its use so that this passage proves but little in favor of the word's usually retaining this idea. Hence Πνευμα with the idea of wind may be regarded as nearly obsolete in the N. T.

2. As רִיחַ is used in common with נְשָׁמָה to express the intellectual moral and immortal part of man, so Πνευμα is used in a similar manner in common with ψυχη to express the same idea.

3. The Greek word much more frequently than the Hebrew is used to denote that which is spiritual in opposition to what is corporeal, Luk. 23:39. 'A spirit hath not flesh and bones as ye see me have: John 4:24 "God is a spirit and they that worship him must worship in spirit and in truth," in opposition to the external, local, formal worship of which the Samaritan woman had been speaking John 6:63: 'It is the spirit that quickeneth, the flesh profiteth nothing. Rom. 8:1. 'Who walk not after the flesh, but after the spirit.' 2 Cor. 3:6 'For the letter killeth but the spirit giveth life.' 1 Pet. 3:18. 'Being put to death in the flesh—but quickened by (in) the spirit.' It is also worthy of special remark that adjectives derived from Πνευμα, never in the N. T. have the signification of *wind* but are always used to denote that which is spiritual, superior, excellent, efficient, religious, in opposition to what is material, low, inefficient or carnal. Rom. 7:14. 'The law is spiritual but I am carnal.' 1 Cor. 3:1. 'I could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ.' 1 Cor. 15:44. 'It is sown a natural body; it is raised a spiritual body.' Rom. 7:6. 'To be carnally minded is death—but to be spiritually minded is life and peace.' Gal. 6:1. 'Ye which are spiritual.' Passages of this kind are of very frequent occurrence.

4. 5. 6. In each of these significations the Greek word so nearly corresponds with the Hebrew as not to need additional remark.

From all these remarks we infer that if a Chinese word cannot be found which shall embody *all* the significations of the original word for *spirit*—the signification of *wind or breath* may most easily and safely be dispensed with; and that a word should be sought whose radical idea is that of *spiritual* in opposition to *carnal*—and which is used to denote the spirit of God, the spirits of men and other spiritual beings; and if one cannot be found which in addition to the above particulars, is capable of being applied both to holy and unholy spirits—both to what is excellent and to what is perverse—

then, for the *Holy Spirit*, we must choose one which embodies the idea of excellence and superiority.

The Chinese word 風 corresponds with the (1) signification of Πνευμα, wind, which has been shown to be its *least* important signification in the N. T. It may perhaps also correspond to some extent with what we have given as the (6) signification—viz. 'The spirit, energy, or disposition of a person; as a benevolent, a literary, an energetic spirit. Thus in the common expression 風俗. 'The spirit and customs,' of an age or nation. This may be a 正風, a 善風, a 仁風 or more likely a 靈風. In this sense there might perhaps be no objection to the use of this word in such passages as Luke. 1: 16. 'Spirit and power of Elias.' But this word is never used to designate what is *spiritual* in opposition to what is *material or carnal*—nor is it applied to the spirit of the gods or the spirits of men—or to any other spiritual beings as such. Hence it fails in all the *important* significations of the original word and of course can have but small claims to be used as its representative.

The word 鬼 is often used to designate the departed spirits of men, and also a great variety of other spiritual beings; but it involves in itself the idea of inferiority, degradation, and often of depravity—Hence though it may probably be the best word to designate evil and unclean spirits, I am not aware that any one has ever thought of applying it to the *Holy Spirit*.

The word 靈 *Ling* though it cannot be said to correspond fully with the original Greek word yet has several very important points of resemblance. Its radical signification is that of *spiritual*, involving also the idea of *excellent, superior, intelligent*, and effective, in opposition to what is gross and material. Thus 中庸 sect. 16. the commentary says 氣之靈處謂之鬼神. 'The *Spiritual* part of K'í (breath) is called Kwei Shin.' Again 正見他靈處. 'We thus see their *Spirituality*;' spoken of the pervading influence of the gods. 鬼者陰之靈也. 神者陽之靈也. 'Kwei is the *spirit* of Yin.—Shin is the *spirit* of Yang.'—陰之精氣曰靈. 'The ethereal breath of Yin is called *Ling*' (spirit). 神靈也. 'God is spirit.' The last two passages are found in Kángh's Dictionary—\* These and numerous similar passages which might be cited clearly show that the fundamental idea of *Ling* is that of *spiritual, pervading and effective*, and thus it corresponds very exactly with the (3) signification of the original word.

It is also applied to the spirit of the gods. Compare in 中庸 16 sect. 當祭祀時鬼神之靈能使天下之人 &c. 'At the time of sacrifice the *spirit* (spiritual pervading influence) of the gods can cause men each to sacrifice according to what is proper.' 鬼神之靈光景 'The *spirit* of the gods shines brilliantly.' We also read 神靈衛之, 所作必成. 'The divine spirit surrounds him; whatever he does must prosper.' 靈神不測. 'The divine spirit cannot be comprehended or measured. These several passages exhibit as much correspondence between the word *Ling* and the original word for spirit when applied to the third person of the Trinity as could be expected from heathen writers who have no knowledge either of the true God or the Holy Spirit: they show that the word is naturally capable of such an application.

The word is also used to designate the spirits of men. 先靈在上不可不誠敬. 'The former spirits are above; therefore it is not proper not to be sincere and reverent.' 祭者妥先靈也. 'Sacrifices give peace (or security) to the former spirits.' 奉神主則先靈乃安 'Make offerings to Shin Ch'ü, then the former spirits will have peace.' 先靈祖先之靈也. 'The former spirits are the spirits of ancestors.' These passages are taken from the 全人矩矱. Similar passages are of frequent occurrence and exhibit the natural use of *Ling* to designate the spirits of men in their disembodied state, existing as separate spiritual beings.

The word *Ling* is not so often used in reference to other spiritual beings from the fact that the Chinese regard most superior spiritual beings as gods and speak of them by their specific appellations;—as gods of the mountains; gods of the rivers,—the god of the furnace &c. A similar remark might be made concerning the original word in the Old Testament, which refers most frequently to the spirit of God or the spirit of man, and but seldom to separate spiritual beings, such being usually called angels, demons, devils &c. i. e. called by their specific instead of their generic name. The following passages taken from the same work as the last may perhaps have some bearing on this point. 由是見元始道如一靈燭靈人自受生. From this we see how it really was at the beginning; and spirit most brilliant,—from this man received birth.' 五燭各安其位. 'The five spirits rest each in his place.' Kaughti



says 靈, 神也. 'Ling means the same as Shin.' Hence whatever may be said in favor of *Shin* when not used for God—may also be said in favor of *Ling*.

The preceding examples show that the Chinese word 靈 *Ling* corresponds with the Greek Πνευμα in all its most important significations, and that the correspondence fails only in reference to those significations which in N. T. usage are least important. Hence we infer that this word should have the decided preference to 風 *Fung* or any other word which has yet been suggested; nay more that it exhibits as much similarity to the original word as the circumstances would warrant us to expect. We hope, however, the subject will still receive the most careful and serious attention, and that in the end all Chinese scholars may be enabled to agree in that term which is most proper to designate that being on whose influence and blessing depends the success of all our labours.

ART. VI. *Statements of the number, tonnage, &c., of the merchant vessels of different nations in the port of Shanghai, for the year 1846. (From the China Mail, Feb. 11th, 1847.)*

No. I.—A return of the number and tonnage of Merchant vessels which arrived at and departed from the Port of Shanghai during the year ending the 31st December, 1846, distinguishing the Countries to which they belonged, viz:—

ARRIVED.			DEPARTURES.		
Under what colors.	Number of ships.	Tonnage.	Under what colors.	Number of ships.	Tonnage.
British,	54	15,069	British,	50	14,159
American,	17	5,322	American,	17	5,322
Spanish,	2	750	Spanish,	2	750
Swedish,	1	206	Swedish,	1	206
Belgian,	1	152	Bremen,	1	152
Hamburgh,	1	260	Hamburgh,	1	260
	76	21,759		72	20,849

No. II.—A return of the number of Merchant vessels, distinguishing their respective flags, which cleared at the custom house of Shanghai, proceeding from or bound for the ports and places undermentioned, during the year ending 31st December, 1846.

ARRIVED.						DEPARTED.											
British.	American.	Spa ish.	Swedish.	Bremen.	Hamburg.	PORTS AND PLACES.						British.	American.	Spanish.	Swedish.	Bremen.	Hamburg.
						London, ...	7										
21					1	Liverpool, ...	13										
1						Glasgow, ...											
						Cork, ...	6										
3						Singapore, ...											
		2				Manila, ...	1	2									
1						Sidney, ...	1										
2						Hobart Town, ...											
16	17	1	1			Hongkong, ...	19	17		1	1						
4						Chusan, ...	2										
5						Amoy, ...											
						Ningpo, ...	1										
1						Canton, ...											
54	17	2	1	1	1		50	17	2	1	1	1					

No. III.—A return of the quantities and value of Merchandise imported into the port of Shanghai in 54 British vessels of 15,069 tons, from the countries and places undermentioned, during the year ending the 31st December, 1846.

No. of tariff.	Denomination of articles.	Quantities.	Estimated value in Sterling at 4s. 2d. Exchange.
13	2.—Manufactures of Cotton.		
	White Long cloth, . . . . .	Pieces 235,067	£126,030
	Grey do. . . . .	" 968,143	504,240
	Chintz, . . . . .	" 15,374	9,608
	Drills, . . . . .	" 2,880	1,400
	Handkerchiefs, . . . . .	Doz 20,722	4,316
	Velvets, . . . . .	Value	1,368
47	Manufactures of Wool.		
	Habit cloths. Sp. Stripes, &c. . . . .	Change 77,023	97,647
	Long Ells, . . . . .	" 59,407	15,511
	Camlets, English, . . . . .	" 55,312	16,412
	Do. Dutch, . . . . .	" 600	300
	Blankets, . . . . .	Pairs 513	327
30	Metals.		
	Iron bars, &c. . . . .	Piculs 3,057	2,144
	Do. wire, . . . . .	" 840	525
	Lead pigs, . . . . .	" 212	243
	Tin plates, . . . . .	" 239	398
20	Miscellaneous.		
	Glassware, . . . . .	Value	42
34	Rattans, . . . . .	Piculs 640	320
37	Saltpetre, . . . . .	" 300	437
	Hardware, . . . . .	Value	1,000
41	Soap, . . . . .	Piculs 85	122
46	Sandal wood, . . . . .	" 3,101	5,749
45	Wine, Beer, &c. . . . .	Value	3,349
	Miscellaneous . . . . .	Including 30,000 pcs. damaged Shirtings	18,312
			£310,200

No. IV.—A return of the quantities and value of Merchandise Exported from the port of Shanghai in 50 British vessels of 14,159 tons, to the Countries and places undermentioned, during the year ending the 31st December, 1846.

No. of tariff.	Denomination of articles.	Quantities.	Estimated value in Sterling at 4s. 2d. Exchange.
1	Alum, . . . . .	Piculs 204	£55
38	Nankeen Cloth, . . . . .	" 181	1,865
46	Raw Silk, viz:		
	Tantlee, . . . . . Bales 7,564	Piculs 12,703	922,963
	Taysan, . . . . . " 6,494		
	Yuenfa, . . . . . " 901		
	Sorts, . . . . . " 967		
	Silk Piece Goods . . . . .	" 32	3,333
55	Teas, viz:—		
	Congou, . . . . . lbs 6,879,573	lbs 10,073,758	422,263
	Souchong, . . . . . " 453,359		
	Hung Muey, . . . . . " 53,104		
	Pekoe, . . . . . " 18,568		
	Hyson, . . . . . " 210,816		
	Young Hyson, . . . . . " 899,911		
	Hyson Skin, . . . . . " 377,111		
	Twankay, . . . . . " 710,876		
	Imperial, . . . . . " 161,800		
	Gunpowder, . . . . . " 308,550		
	Hemp, . . . . . Bales 594	Value	1,311
	Gypsum, . . . . .	Piculs	110
	Raw Cotton, . . . . .	Value	290
	Miscellaneous, . . . . .	"	300
			£1,352,531

No. V.—Statement of Tonnage Dues, import and export duties, paid by British vessels in the port of Shanghai during the year ending the 31st December, 1846.

VESSEL'S NAME	TONNAGE	TONNAGE DUES		IMP. & EXP. DUTIES		TOTAL	
		Tsels m. c. c.	Tsels m. c. c.	Tsels m. c. c.	Tsels m. c. c.	Tsels m. c. c.	Tsels m. c. c.
Nimrod,	234	117	0 0 0	3,875	2 0 1	3,992	2 0 1
Kelpie,	264	132	0 0 0	4,812	1 7 2	4,944	1 7 2
Annie,	177	88	5 0 0	7,198	7 5 1	7,287	2 5 1
Glentanner,	610						
Marmion,	358	194	0 0 0	17,098	4 9 4	17,292	4 9 4
Bleng,	231	115	5 0 0	8,317	7 4 0	8,433	2 4 0
Mary Ann Webb,	338	169	0 0 0	14,300	9 2 7	14,469	9 2 7
Matilda,	318	159	0 0 0	16,447	0 7 5	16,606	0 7 5
Torrington,	144	14	4 0 0	1,430	9 3 6	1,445	3 3 6
Marion,	348	174	0 0 0	17,229	5 8 5	17,403	5 8 5
Gardner,	320	160	0 0 0	11,952	4 2 0	12,112	4 2 0
Janet Wilson,	279	139	5 0 0	10,522	9 7 8	10,662	4 7 8
Dido,	31	3	3 0 0			3	3 0 0
Tomatin,	427	214	5 --	17,899	8 2 9	18,024	3 2 9
Osprey,	149	14	9 --	1,832	9 2 5	1,847	8 2 5
Sisters,	130	13	--			13	
Jeremiah Garnett,	447	223	5 --	20,761	6 4 0	20,985	1 4 0
New Margaret,	411	205	5 --	15,182	3 2 8	15,387	8 2 8
Torrington,	144	14	4 --	1,656	5 2 6	1,670	9 2 6
Old England,	592	251	--	23,846	3 3 3	24,097	3 3 3
Poppy,	140	14	--	957	7 4 0	1,011	7 4 0
Gem,	226	113	--	5,488	2 5 0	5,601	2 5 0
Pearl,	118	11	8 --	916	5 2 5	924	3 2 5
Torrington,	144	14	4 --	1,812	3 6 8	2,827	7 6 8
Wm. Ackers,	327	163	5 --	3,983	1 1 1	4,146	6 1 1
Monarch,	337	168	5 --	18,109	8 2 8	18,278	3 2 8

1847.

## Shipping in the Port of Shanghai.

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Speco,	105	10	5	--	181	4	4	0	191	9	4	0
Sidney,	184	92	--	--	4,158	8	1	4	4,250	8	1	4
Corinthian,	173	86	5	--	13,642	2	4	8	13,728	7	4	8
Aqua Marine,	513	--	--	--	21,470	7	4	9	21,470	7	4	9
Helena,	630	315	--	--	3,217	3	0	0	3,532	3	0	0
Dowthorpe,	373	186	5	--	16,430	4	0	2	16,616	9	0	2
Vindicator,	327	163	5	--	11,247	5	2	8	11,411	0	2	8
Sidney,	184	92	--	--	2,831	3	2	0	2,923	3	2	0
Litherland,	305	152	5	--	15,268	8	0	0	15,421	3	0	0
Warlock,	330	--	--	--	22,426	5	9	4	22,426	5	9	4
Alfred,	123	12	3	- 6	2,470	6	9	5	2,582	9	9	5
John Dugdale,	407	--	--	--	12,660	9	8	9	12,660	9	8	9
Velore,	484	242	--	--	22,401	3	5	0	22,643	3	5	0
Captain,	216	--	--	--	17,926	0	3	7	17,926	0	3	7
Emily,	253	126	5	--	14,676	2	6	1	14,812	7	6	1
Chieftain,	369	194	5	--	12,668	4	8	2	12,862	9	8	2
Carib,												
Torrington	144	14	4	--	1,221	4	1	4	1,235	8	1	4
Dunfries,	468	234	--	--	20,897	5	8	5	21,131	5	8	5
Eleanor Russell,	306	153	--	--	12,148	2	3	7	12,301	2	3	7
Will o' the Wisp,	101	10	1	--	3,472	0	0	0	3,482	1	0	0
Maggie,	186	93	--	--	460	9	0	0	562	9	0	0
Lady Sandys,	322	161	--	--	14,503	9	2	9	14,664	9	2	9
John Bagshaw,	206	103	--	--	4,300	6	--	--	4,408	6	--	--
Torrington,	144	14	4	--	5,911	2	3	2	5,925	6	3	2
Bonanza,	175											
Dhur,	300											
Nymph,	106											
Total,	14,741	5,340	9	--	483,658	5	9	8	489,008	4	8	8
a 72 per cent,		\$7,430			\$671,748				\$679,178			
a 4s. 2d.		£1,548			£139,917				£141,495			

No. VI.—Statement of Tonnage Dues, Import and Export Duties, paid by foreign vessels in the port of Shanghai, during the year ending 31st December, 1846.

NATION	TONNAGE	TONNAGE DUES		IMPORT AND EXPORT DUTIES		TOTAL
		<i>Tons m. c. c.</i>		<i>Tons m. c. c.</i>		
American,	5,322	1,252	--	67,442	- 1 -	68,724 - 1 -
Spanish,	750	300	--	2,119	9 3 3	2,419 9 3 3
Swedish,	204	--	--	4,692	4 4 5	4,692 4 4 5
Bremen,	152	76	--	4,374	2 4 6	4,450 2 4 6
Hamburgh,	260	130	--	11,114	3 4 3	11,244 3 4 3
	6,688	1,758	--	89,642	9 7 7	91,530 9 7 7
a 72 per cent		\$2,423		\$124,642		\$127,125
a 4s. 2d.		£517		£25,967		£26,484

No. VII.—A Synoptical Table of the import trade from foreign countries at the port of Shanghai, during the year ending the 31st December, 1846, specifying the description and quantities of commodities as well as their estimated value, and distinguishing the National Character of the ships in which they were imported, viz:—

DESCRIPTION OF COMMODITIES	QUANTITIES, AND IN WHAT SHIPS IMPORTED						AGGREGATE QUANTITIES IMPORTED
	<i>British</i>	<i>American</i>	<i>Spanish</i>	<i>Swedish</i>	<i>Bremen</i>	<i>Hamburgh</i>	
Bicho de mar. piculs	--	--	448	--	--	--	448

Birds' Nests, cattiee	—	—	388	—	—	—	388
<i>Cotton,—</i>							
Longcloth, grey piece	968,143	104,401	—	33,570	20,453	17,367	1,143,934
" White, "	235,067	53,000	—	5,450	3,430	25,070	322,017
" Coloured, "	—	7,020	—	—	—	—	7,020
Chintzes, "	15,374	355	300	—	—	150	16,179
Drills, Grey, "	2,880	96,239	—	—	—	—	99,119
Domestics, Grey, "	—	11,820	—	—	—	—	11,820
Jeans and Twills, "	—	5,400	—	—	—	—	5,400
Muslins, "	—	180	—	—	—	—	180
Cotton Flannel, "	—	4,000	—	—	—	—	4,000
Handkerchiefs, Doz	20,722	1,621	—	—	—	—	22,343
Velvets, pieces	400	120	—	—	—	—	520
<i>Wool,—</i>							
Broadcloths, &c., eligs.	77,023	6,680	—	600	10,096	210	94,599
Long Ells, "	59,407	20,862	—	—	1,440	3,840	85,549
Canlets, English, "	55,312	1,375	—	—	1,650	1,787	60,624
" Dutch, "	600	—	—	—	—	—	600
Blankets, pairs	513	425	—	—	95	260	1,293
Bombazetts, pieces	—	—	—	—	—	114	114
<i>Metals,—</i>							
Iron Bars, &c., piculs	3,057	—	—	98	—	—	3,155
" Wire, "	840	—	—	—	—	—	840
Lead Pigs, "	212	3,290	—	—	—	—	3,412
Tin Plates, "	239	120	—	70	—	—	429
Swedish Steel, "	—	4	—	—	—	—	4
<i>Miscellaneous,—</i>							
Glassware, value	£42	£625	—	—	£218	£406	£1,291
Rattans, piculs	610	—	—	—	—	—	640
Saltpetre, "	300	—	—	—	—	—	300
Hardware, value	£1,000	—	—	—	£156	—	£1,156
Soap, piculs	85	—	—	—	—	—	85
Sandalwood, "	3,102	9,575	—	—	—	—	12,676
Ebony wood, "	—	—	830	—	—	—	830
Sapanwood, "	—	—	3,978	—	—	—	3,987
Wine, Beer, &c., "	£3,349	—	—	£306	£135	—	£3,879
Miscellaneous sundries	£18,312	—	380	—	—	—	£18,692
				Estimated value in sterling at 4s. 2d. exchange. £1,066,172			

No. VIII.—A Synoptical table of the export trade to foreign countries at the port of Shanghai, during the year ending the 31st December, 1846, specifying the description and quantities of commodities, as well as their Estimated value, and distinguishing the National Character of the ships in which they were exported viz:—

DESCRIPTION OF COMMODITIES	QUANTITIES AND IN WHAT SHIPS EXPORTED						AGGREGATE QUANTITIES EXPORTED
	British	American	Spanish	Swedish	Bremen	Hamburgh	
Alum, piculs	204	—	—	—	—	—	204
Nankeen Cloth, "	181	—	—	7	—	—	188
Raw Silk, bales	15,926	301	—	—	—	129	16,357
Silk piece goods, piculs	33	—	—	—	—	—	32
Tea, pounds	10,073,758	2,510,944	—	5,320	—	206,411	12,798,433
Hemp, value	£1,311	—	—	—	—	—	£1,311
Camphor, boxes	—	400	—	—	—	—	400
Cassia, piculs	—	50	—	—	—	—	50
Copper Cash, bags	—	12,781	—	—	—	—	12,781
Miscellaneous, "	£700	—	—	770	—	250	1,720
				Estimated value in sterling at 4s. 2d. exchange £1,526,563			

*Remarks.*...The preceding returns have been compiled from the entries in the books kept at this office, and the quantities specified are those that have paid duty.

The weights and measures stated are the same as the standards in use at the five ports in China.

The value given has been estimated according to reported sales prices.

The reduction of Spanish dollars into sterling has been made at the exchange of 4½ per dollar.

A very considerable quantity of treasure has been imported from Wúsung, but the amount unknown.

RUTHERFORD ALCOCK, *Consul.*

British Consulate, Shánghái, 31st December, 1846.

ART. VII. *Regulations for the anchoring of British shipping at the port of Shánghái. (From the China Mail, May 6, 1847.)*

Regulations for the anchorage, in the Hwang-poo, set apart for British ships by his excellency the intendant of circuit for Sú-chau fú, Sung-kiáng fú, and Tae-tsiáng-chau, in concert and communication with H. B. Majesty's Consul at Shánghái.

In accordance with the 1st Article of the Treaty of Nanking which provides that the subjects of both governments "shall enjoy full security and protection for their persons and property within the dominions of the other," and in order more effectively to guard against accident or collision, and give the required security to British vessels loading and discharging goods at Shánghái, it has been agreed between me the Intendant of Circuit and you the Honorable Consul, that the anchorage for British vessels to load and unload, heretofore extending from the Súchau creek to the Yang-king-pang, shall in like manner as the ground adjoining, allotted for the residence of British Merchants, be subject to all such regulations as may be determined upon with the aforesaid object by me the Intendant of Circuit in concert and communication with the Honorable Consul.

In accordance with this determination the following regulations, being thirteen in number, have been fully considered and agreed upon, and are now declared to be in force:—

I. It being necessary that a passage be always preserved on the east side of the river to afford free communication for vessels of all nations, it is clearly agreed that certain limits be laid down within the anchorage for British vessels, viz:—to the north by a line drawn from the north end of the battery (Consulate Ground) ex-

tending across the river due east a distance of 240 pú or 1,325 feet (English) from the low water mark upon the line:—to the South by a similar and parallel line drawn from the North Bank of the Yang-king-pang across the river a distance of 309 pú or 1,700 feet (English) from the low water mark thereon. The points at which these lines terminate shall have buoys moored over them, and these anchorage boundaries may be clearly known to be within a line drawn from each buoy north and south; and it becomes imperative upon all vessels anchoring therein strictly to conform to these limits, and not on any account to pass beyond them, which would obstruct the passage.

II. A free passage to the custom-house for cargo boats, and along the west shore for the towing of the grain junks, shall be maintained.

III. All vessels must be moored, as has been heretofore provided, within the period of two tides from the time of their arrival at the anchorage; and in no case can a vessel after she is moored, move or shift her berth without permission from the British Consul.

IV. Whenever more than fifteen vessels shall be in this anchorage at one time, it shall be imperative upon the master or officer in charge of each vessel within the limits, to moor his ship head and stern with two anchors, to prevent collision in swinging, and to provide space for an increased number of vessels.

V. Masters requiring to beach their vessels for the purpose of inspection or repair, must apply at the British Consulate for instructions.

VI. No goods can be landed, shipped, or transhipped, without the proper chop from the Chinese authorities, or between sunset and sunrise, or Saturday evening and Monday morning. In like manner the same regulation holds on all such Chinese festival days as shall be duly notified by the Chinese authorities to the British Consul.

VII. The discharge of fire-arms from the Merchant vessels in the anchorage is strictly prohibited.

VIII. All cases of death on board a vessel in the anchorage shall be reported at the British Consulate within twenty-four hours, together with the best information attainable as to the cause of death in cases of sudden demise.

IX. Seamen and persons belonging to the vessels in the anchorage are not to be permitted to go on shore without a responsible officer in charge, the masters being held distinctly responsible for the conduct of their men on shore. In the event of any men on liberty remaining on shore after sunset, the master is required with-

out delay to send an officer to find and take them on board, and if he fail, to report the same at the British Consulate, in order that investigation may be made.

X. Accidents or violence occurring within the limits of the anchorage; involving personal injury, loss of life, or property, from the collision of vessels or other causes, to be reported at the British Consulate as soon as practicable and in cases of theft, or assault in which any individuals belonging to a ship in the anchorage and Chinese are both concerned, a Chinese, if in the wrong, and there be no officer of his country at hand, may be conveyed to the British Consul, who will proceed to investigate the extent of the offence and accordingly proceed against him. But under no circumstances are the crews or officers of such ships to use personal violence towards Chinese for the redress of their grievances.

XI. In the event of any vessels of other nations desiring to anchor within the limits above specified, no obstacle shall hereafter be raised, such vessels being subject during the time to the same regulations, in like manner, and as fully as British vessels.

XII. Hereafter in all these matters determined upon in accordance with Treaty, should any corrections be requisite, or should it be necessary to determine, upon further regulations, or should the meaning not be clear, the same must always be consulted upon and settled by the British and Chinese authorities in communication together.

XIII. Hereafter should the British Consul discover any breach of the regulations above laid down, or should any Merchants or others lodge information thereof, or should the local authorities address the Consul thereon, the Consul must in every case examine in what way it is a breach of the regulations, and whether it requires punishment or not, and he will adjudicate and punish the same in one and the same way, as for a breach of the Treaty and regulations. Táukwáng, 27th year, 2d month, 6th day, (4th April, 1847.)

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**ART. VIII. *Communications between the governor of Hongkong and the people of Honán. (From the China Mail, June 17, 1847.)***

Sir John Davis, Her Britannic Majesty's Plenipotentiary, &c., &c., directs this to Her Majesty's Consul at Canton, in order that a copy of its tenor may be conveyed to the Gentry and Elders of Honán. The Consul has already been request-



ed to send them a copy of the Plenipotentiary's reply to the Petition of the Elders and Kindred of the Pwan family of Honan, from which it will have appeared that the alarms as to seizing land by force were the consequence of attending to foolish and mischievous reports. It would be better to make enquiry of the High officers concerning the true state of affairs, instead of giving rise to doubts and distrust by attending to anonymous writings and placards, the work of mischievous villains.

When the Plenipotentiary lately visited Canton to secure the punishment of aggressors on British Subjects, he was accompanied by a large body of men. It might be perceived that this was organized and ordered as one man, and not a single Chinese was injuriously treated, a few disorderly vagabonds only being punished. Does this look like an ignorance of the principles of control, or like making use of power for purposes of oppression and spoil?

Moreover, for five years the British government quietly kept the fine territory of Chusan as a security for the payment of Twenty-one millions of Dollars compensation, but not a copper coin of Tax or Tribute was taken from the people. When that territory was faithfully restored last year, according to Treaty, the people regarded the departure of our soldiers with sincere regret, because they had received much money in return for provisions and manufactures, and the friendship and good-feeling were mutual. Thus it appears that, while other parts of China are truly aware of both the power and the moderation of Great Britain, the people of Canton still shut their eyes to the same.

Since the English then do not desire to take lands by force, but only by amicable bargain and agreement, the people of Canton should not combine to oppose the Treaty made by their sovereign, thus perpetuating troubles and alarms during a series of years. Again, it is not true that the British trade with China has diminished. It has very much increased in the gross, but gone from Canton to the Ports, where the people are friendly. To the English this transfer makes little difference; but at Canton many thousands of Chinese are deprived of employment; and in proportion as the Canton people continue ill-disposed to Foreigners, still more will the trade continue gradually to be transferred to the other Ports.

The Plenipotentiary understands that some warehouses have already been for a considerable time rented in an amicable manner by British Subjects at Honan. If other warehouses can be rented without disturbing the families and villages, where is the obstacle? If British merchants cannot house their own goods, but are obliged to trust to Chinese, who either become bankrupt, or pawn the goods committed to their charge, they will proceed to other Ports, where they can have their own places of deposit, and where trade is more advantageous.

Moreover, Honan is not the only place in the Canton River. Let other places be pointed out between Canton and Whampoa, where waste land may also be rented with an advantageous return. Having made this public declaration, the Plenipotentiary has done his part; and if mischievous persons spread false rumours, and are attended to, leading to improper treatment of British Subjects, he cannot be charged with the calamities which may ensue.

A Special Declaration.

Dated at Hongkong, this 27th May, 1647.

The Gentry and Elders of the Forty-eight villages of Honan hereby most respectfully reply to the great Consul of the English nation. We, in common have to inform you that on the 26th May we received from you a letter in reply; on the 28th you transmitted to us a copy of the Honourable Envoy's reply (to a petition); and again on the 31st a copy of a Declaration to be translated and communicated to us. All of these we have received, and made ourselves fully acquainted with the whole of their contents. The people of the country of Honan return their deep acknowledgments for your excellent letter, in which you most earnestly and sincerely notify to them that it was never their intention to take their property forcibly from them, or to disregard the Treaty; and said also that the Envoy doubtless intended to deal moderately with them. From this it is evident that you rest on integrity and maintain good faith, and that you will certainly not rely on power to commit insults.

Again, on perusal we find it stated in the declaration in reply that, (the honorable Envoy) would "prevent Englishmen from taking our land by force," and that, "if people are averse to renting their ground they must not be molested;"

and again (in reply to the petition) that as the surveyor had to return immediately to Hongkong, he did not wait till our Authorities accompanied him, but proceeded without ceremony to make the survey, which was the cause of the late agitation. From this may be perceived the real greatness and splendour of the honourable Envoy, who does not in the slightest degree entertain views of favouritism and partiality; and whose consideration for the feelings of the people and the principles of reason extends to every point.

When the gentry and elders of all the villages communicated copies of these documents to each other and carefully perused them, every one felt grateful and glad, and, without entertaining further apprehensions, attended with tranquil minds to their occupations. We, then, too, awakened to a sense of the fact, that what we sometime ago heard of your honorable country's intending to take forcible possession of ground at Honán was really, as your honored notification stated, the consequence of a mistaken attention to foolish reports.

As to what is stated in the copy of a declaration: "Honán is not the only place on the Canton river—let other places be pointed out between Canton and Whampoa where waste land may also be rented," we the Gentry and Elders ought in obedience to your notification to wait patiently till affairs are satisfactorily settled between the authorities of the two countries in conjunction.

The declaration in reply of the Honorable Envoy, states that whatever land is rented in order to build houses, must, in accordance with the laws of China, be satisfactorily arranged by agreement with the proprietors." Of course if there are any proprietors willing to let their lands they are at liberty to come to an equitable agreement on the subject, for since we the gentry and elders now know that your Honorable Nation will not forcibly seize the lands of Honán, the recent distrust and apprehension has been at once dispelled, the anger and hatred has all disappeared, and how then should suspicion and dislike still exist between the people of the two countries? Hereafter we should respectively admonish the merchants and people to treat each other with civility, to maintain in common the Treaty of peace, and forever enjoy universal tranquillity. What satisfaction can equal that which they will then experience?

As to what (the Honorable Envoy) says of vagabonds carelessly creating troubles, posting placards, and spreading idle stories; this is not the work of the good among our people. And as these latter deeply detest such lawless vagabonds, we have now determined to assemble all the principal literary gentry of the city, together with the merchants and people of the various streets, and make known to them a prohibitory agreement for controlling the vagabonds and preventing them from availing themselves of circumstances to create troubles, in order that good people may all be enabled to attend tranquilly to their occupations, and the commerce of the various countries flow on unrestrained. We shall thereby unquestionably realize our emperor's high purpose of cherishing and showing kindness to people from afar, and at the same time make a return for the elevated intention of your Honorable Nation to extend to us sincerity and justice. From this time forwards the Chinese and foreigners must be as one family, acting towards each other with sincerity and good faith; and, as hosts and guests, without deceit and without apprehension. We will then soon see a spirit of harmony leading to happiness, and the trade of the various countries daily flourishing more and more.

We the Gentry and Elders have communicated to the literary gentry of the whole city, as also to the officers and merchants of the various nations, the fact that your nation has no intention to take forcible possession of Honán, together with our feelings of gratitude and thankfulness on that account; thus spreading the fame of your superabundant benevolence. We have also communicated to them for perusal the different copies you gave us, that all may know your Honorable Nation firmly maintains the Treaty, and adheres to its promises; that your conduct being uniform from beginning to end, an amicable and friendly behaviour will certainly exist between us without end; and that Chinese and foreigners may therefore all carry on commerce with tranquil minds, without alarm or molestation; for even vagabonds and low people will not be able to avail themselves of circumstances to raise strife, or to take opportunities of creating trouble.

We conceive that with your eminent intelligence you will certainly be able to see through and thoroughly understand the circumstances connected with this affair, and that we need not trouble you with reiterated statements.

We now respectfully present to you this reply communicating our thanks.

We also entreat that you will make known its contents to the Honorable Envoy, loudly expressing on our part our thankfulness and devotion.

Respectfully lauding your happiness, we hope that you will condescend to cast your glance on this imperfect reply.

Delivered 4th June, 1847. (A true translation,) THOMAS TAYLOR MEADOWS.  
A. R. JOHNSTON.  
(True Copies.)

**ART. IX** *Journal of Occurrences: general remarks; the late expedition; notice of the decease of Mr. Everett; death of Mr. Clopton; French mission; negotiations for obtaining rent: Pwün Sz'shing; robbers in Tungkwán Hien.*

THOUGH but little has transpired during the past month that will specially interest our readers to find recorded, and the clamor and alarm of sudden invasions, have given place to the quietness of peace and the steady prosecution of useful labors, yet such are the progress and the prospect of events in the new world of life, business, and activity that is opening upon us, gradually indeed, but constantly, and surely, that they cannot fail to enlist attention and interest in the minds of all who are engaged or concerned in the welfare of so large and so promising a portion of our race as is found in the empire of China. The effect of the recent expedition has been the subject of very general remark—very properly indeed, for however suddenly and even temerarily it may have been devised and carried into execution—and however severely and justly it may have been animadverted upon in various quarters, as far as any immediate and visible effect has been produced, it must we think be allowed to have been beneficial. Not that such measures are in general to be advocated—much less by those whose great object it is to advance the cause of the Prince of peace, and on this account seek so far as is practicable to have every important measure carried by peaceable means—but the prompt exhibition of power, the reasonable demand of justice, the skilful conduct of affairs, the equitable settlement of difficulties, which are certainly distinctive characteristics of the policy that has been pursued, have, as in the natural remunerations of justice they ought to have done, not only gone far in securing the particular ends that were desired, but appear sensibly to have increased the respect and good will, while they have tended not a little to suppress the contempt and ill feelings of the Chinese community towards foreigners.

The expedition has served to set matters in their true light, both in the minds of the magistrates and the people, in the former that it has led them to apprehend that there are other considerations to be attended to besides the turbulent, mobocratic, self-ruling propensities of their own people—that just power is to be established by other means than by dalliance and corruption—that the father of the people has become the neighbor of mankind—and is required in his efforts to please and provide for his own family, to have some regard to the more extensive and important relations which he sustains to the great family of man. The people also seem to have been still more awakened than before to the important fact, which they have themselves so properly expressed, but so strangely labored to forget, that “within the four seas all men are brethren”—and have learned to admit men and women to tread upon the same soil with Chinese, and to treat them with some analogous respect. We speak of these things not so much for what they are in themselves as for what they portend in the future. It is easy to be insulted by those who know no better—and to labor to make

ourselves respectable among those who would seem to have lost all thought and knowledge of such considerations. But to be painfully sensible that we can have no influence because we are not respected—that we can never be regarded as men and as messengers of truth and salvation, that men must perish because they are too besotted and too proud to receive the truth from their fellow men—this is the evil at which we have grieved, but which we hope is to be gradually dispelled. To accomplish this we apprehend depends greatly upon foreigners themselves—and while it is altogether unnecessary to urge that the treatment which we exhibit towards others should correspond in some measure with that which we desire to receive from them—we cannot too highly commend the truly generous, if not somewhat original conduct of the present governor of Hongkong, for leading the way, as he has done, in the discharge of that duty eminently proper for men in office, the exhibition of courtesy towards others, and the evident desire of a reasonable accommodation which appears in his late proceedings.

So sensitive a people as the Chinese, will not we apprehend be anxious to be outdone in civility of national intercourse, but will rather while they see us aiming at perfection in this department, labor the more earnestly in this, as in other things, to prove that they are the first inventors of a practice so useful and honorable. A great variety of papers have appeared of late, some from the magistrates, and some from the people, which afford an indication of the state of feeling that prevails. Some of these we have already published. There are others which we may present hereafter.

The following notices are given as recorded in the China Mail. We could have desired a more extended obituary of the latter, and it is hoped that one will be furnished for publication. The providence of God manifested thus nearly and forcibly seems peculiarly worthy of consideration. Station, activity, influence, usefulness, talents, and learning, cannot exempt us from death. They to whom the prospects of life are but just opening are cut down at the same time with those who are farther advanced in this stage of mortal action. In the midst of life we too are in death,—a momentous and most deeply interesting fact, which in the ambition, the hurry and perturbation of the world, we seem too often to forget.

#### The decease of the hon. A. H. Everett:—

The decease of this distinguished scholar and statesman, occurred on the 29th inst, at the house of U. S. Legation, Canton. The funeral solemnities took place at 3 o'clock p. m. the following day, attended by nearly the entire foreign community: the Rev. P. Parker officiated on the occasion. After the reading of an appropriate portion of Scripture and prayer, the remains were conveyed to the place of interment Dane's Island; Whampoa, by the Steamer *Corair*, accompanied by most of the American and several of the English community, and officers belonging to H. C. Steamer *Pluto*, Captain Airey having with kind consideration provided seamen from that vessel to convey the body to the grave. At Whampoa the procession was joined by a detachment of armed men, sent by the French Commodore Lapiere, under the direction of Commandant M. Liviere, (to escort it and render military honors to the remains of the deceased,) and by a train of boats, from the English, American, and other vessels. The flags at half mast, and minute guns from the French Frigate *La Gloire*, the flag ship of Commodore Lapiere, conspired to mark the interest and solemnity of the occasion.

Mr. Everett was a graduate of Harvard University, which he entered at the early age of twelve and a half years. In 1809, after studying law in the office of Mr. J. Q. Adams; he went out as his private Secretary to St. Petersburg; in 1814 he became Secretary of Legation to the Netherlands under Mr. Eustice, Minister, whom in 1818 he succeeded as *Chargé d'Affaires*. In 1825 he was appointed by President Adams as Minister Plenipotentiary to the Court of Spain; returned in 1829 to Boston, his native city, when he occupied himself in literary pursuits, besides serving in the House of Repre-

sentatives and the Senate, for several years; and in 1845, was appointed by President Tyler, Commissioner to the court of Peking.

Mr. Everett was a man of extensive and profound erudition. In the language of a contemporary:—

“Mr. Everett was one of that class of men, the growth of thirty continuous years of comparative peace, now enjoyed by Christendom, who, to eminent natural endowments and high literary cultivation, add the qualities and the distinctions of a practical statesman. For, if the great nations of Europe and America have, some of them, been more or less engaged, during the present generation, in conflict with barbarian or semi-civilized races around them,—and if others have seen their own soil stained by civil bloodshed,—yet they have been withheld from mutual hostilities, until the empire of the voice and the pen has almost superseded that of the sword; and mind has found a nobler and more congenial field of ambition in the arts and accomplishments of peace, rather than of war. Thus it is, that, to names like those of Lord John Russell and Macaulay in England, or Guizot and Thiers in France, we may, on our own part, point to those of Bancroft, of Irving; and of the two Everetts, as alike conspicuous in literature and in public life.”

*Died.*—At Canton on the 7th instant, at 10 P. M. the Rev. Samuel Cornelius Clopton, of the Foreign Mission Board of the Southern Baptist Convention, U. S. A., after an illness of about ten days, aged 31 years.

It is stated in the home papers that the frigate *La Bayonnaise* from Cherbourg is to bring out M. Forth-Rouen envoy of the king of the French to China. The seat of the mission is to be established at Canton. The envoy is accompanied by count de Noailles, Secretary of Legation, and an interpreter.

Arrangements for obtaining rent in Honán have at length been effected; though not according to the provisions of the late arrangement. Negotiations have also been entered into respecting a piece of ground called *Shih-wei-tang* near the *Fáti* gardens. The proprietor has expressed his willingness to dispose of it for this purpose, but there is some objection on the part of the Chinese in the vicinity.

From the China Mail we extract the following notices.

The Board of Offices received an Imperial decree to the following effect;—The salt inspectorship of Kwang-se being vacant, we direct that Pwan Sz'-shing (Pwan-kee-kwa's son) should fill the same. Now it is a certainty that Pwan Sz'-shing does not wish to become Salt Inspector, therefore on the 7th month he will proceed to the capital to ask for another appointment.

Taukwang, 27th year, 4th month, 30th day, (12th June, 1847.)

The Lipú (Board of Civil Appointments) having had the honour to receive, in answer to the irrememorial, His Majesty's pleasure, by which Pwan Sz'-shing was appointed to the vacant post of Yen-yun-sz' of the Two Kwang; it now appears that Pwan Sz'-shing cannot act as Yun-sz', and he has determined to go up to Peking in the 7th moon, to request His Majesty to appoint him to some other province.

An investigation is now going on in the neighbourhood of Teh-keang-heang in the district of Tung-kwan-hien, where a band of robbers have tumultuously assembled together to the number of above 20,000.

They have already fortified their lurking-place by a raised earthen rampart surrounded by a trench and moreover they have for a long time made use of various stratagems for their defence. Some time ago all the inhabitants of the district of Tung-kwan-hien petitioned each of the magistrates that they would distribute soldiers throughout the country, for the purpose of seizing and exterminating these villains, and, generally speaking, but few days elapse without some officer starting off with a number of soldiers on such service.

Taukwang, 27th year, 5th moon, 11th day, (23d June, 1847.)

THE

**CHINESE REPOSITORY.**

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ART. I. *Remarks on Tracts in Chinese, with a list of books written and printed by the members of the Ultra-Ganges missions.*

MR. EDITOR, where is the missionary who has not again and again wished for a chapter on Chinese Tracts? The writer has with many others, frequently sought to learn the extent and variety of Tract making, but has hitherto (a period of eight years) sought in vain. Even the oldest sinologue is unable to supply a copy of the numerous Tracts which his indefatigable industry has thrown amongst the Chinese for the last quarter of a century. Before the opening of China, missionaries were so far separated that they were not able to avail themselves of each others' labors. Now however it is different. The five ports will ere long be within a few days sail of each other, and we need no longer be ignorant of what is doing at the several stations in the way of translating, preparing and printing religious books.

"Of making many books there is no end" is a proverb as true as it is ancient. What are the motives which actuate writers? Not unfrequently a mere pride of authorship. The temptations to fame as an author are often too great for human nature to withstand, and even missionaries have not been free from "the writing and publishing propensity." Some who ought to have bent all their energies to acquiring such a command of the language as to be able to proclaim *viva voce*, fully, freely and intelligibly the good news of salvation, have spent the prime of their missionary career in "making many books." As might be expected few of these productions are "good," some are "bad," while many are "indifferent." Is it not time to stop the press, and see what has been done?

Your "Repository" is a place of preservation for many things of value; how is it that you publish nothing of the labors of the first protestant missionaries in the department of religious books? I learn there is a tendency in some quarters to depreciate the works issued by Drs. Morrison and Milne, but can we make *no use whatever* of what cost *them* so much toil, and the *religious public* so much money? Living for the most part out of China, and having limited opportunities for improving in the language, it is too much to look for perfection in the Tracts published by those pioneers. But we can still avail ourselves of their labors; we can separate the chaff from the wheat, the precious from the vile; we can revise, prune condense; enough has already been printed. What we want is to select the good, and cast the bad away. A few good standard Tracts and books are better than thousands of poor ones, which are merely taken up by Chinese readers, and cast away with disgust, as containing so much gibberish.

Here then is a Herculean task to be performed. Most of the work done by protestant missionaries in furnishing this great people with a Christian literature, is mere trash compared with that performed by the Roman Catholics. Our Tracts, as existing at present, contain the accumulated excrescences of thirty years, and we are at a loss where to begin the pruning process. The first question is, "what books have been published in Chinese down to the present time?" The next, "what are their contents?" Can any one answer these questions? If so, the Repository is the proper channel for information. Let any missionary communicate what he knows. As a beginning, I herewith send a "List of books written and printed at Malacca." It is copied from "Milne's retrospect of the first ten years of the protestant mission to China" which in connection with the Malay was denominated, "The Ultra-Ganges missions." This list comes down to the year 1820. Since then, presses have been in operation at Macao, Siam, Singapore and Batavia, from which hundreds of new Tracts have annually issued. The list can easily be complete; and I doubt not copies of each Tract can be found sufficient to furnish each missionary Board represented in China with a specimen.

Perhaps there are few old Tracts but might be profitably employed, and before any sits down to prepare a new Tract, let him ask the question, "Is there not something already on this subject?" "Can I not build on another man's foundation to better advantage than to begin anew?" This may be humbling to our pride, but the result

will show that our publications are more intelligible, more free from the errors of style and idiom into which former missionaries have fallen, and more fitted under God to impress the minds and hearts of those who peruse them.

If any entirely new Tracts are published it seems to the writer that they should be of a local character such as bear on certain errors or superstitions of the place in which the missionary lives. Sheet Tracts will be found very useful. This is the form of the short native Tracts which are posted up everywhere, and read by thousands. The Parables of our Saviour, or other short portions of the scriptures will be found "quick and powerful." Short comments should be added, inasmuch as the best translation is stiff, and often unintelligible. The beauty of all is to "be short." Some of our most evangelical Tracts are marred by useless repetitions. A verbose style is feminine, and will not be read. The gospels are a model which will stand in all lands and in all ages. The brief, simple and instructive style of the evangelists should be imitated by all who write for the heathen.

The "conclusion of the whole matter" may be summed up in the words of the wise man. "And moreover because the preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth."

M. N. N.

Amoy May, 1st 1847.

*List of Books written and printed by the members of the Ultra-Ganges Missions.* The following list contains the books and tracts printed by these Missions, up to the close of 1819. They are not arranged according to the order of time, but under their respective authors; the year in which they were completed and printed is also marked. The Chinese Books translated or written, with their size, the number of copies printed, and a short view of their contents, are as follows:

*By Dr. Morrison.*

	Date	Leaves	Copies	Totals
1. A translation of the New Testament, Separate parts of, Acts, 8vo.	1810		1000	} 1650
Luke, ditto,	1811		100	
Ditto, 12 mo.	1819		500	
Epistles of Paul, 8vo.	1812		50	



Complete, ditto,	1813		2000	
——, ditto,	1817	587	100	} 5520
Ditto, 12 mo. from 1815 drawn to the close of,	1819		3420	

2. A translation of the Old Testament, except the following books which have been rendered by Dr. Morrison's colleague; viz. Deuteronomy, Joshua, Judges; the books of Samuel, of the Kings, of the Chronicles, of Ezra, Nehemiah, Esther, and Job.

Such parts of these as have been already published were submitted to Dr. M.'s revisal. Of the Old Testament, the following books have been printed:

Genesis, 12 mo.	1814	125.	200	
Ditto,	1817-8		500	
Ditto,	1819		500	1200
Exodus, 12 mo.	ditto	104		
Deuteronomy, do.	ditto	91	403	403
Joshua, do.	ditto	61	403	403
Psalms, do.	ditto	148	403	403
Isaiah, do. *	ditto	136	500	500

3. Tract on the Redemption of the World, 8vo.

	1811	6	100	
Ditto, do.	1814		10,000	
Ditto, 12 mo.	15		100	
Ditto, do.	16		20	
Ditto, do.	17		300	
Ditto, do.	18		500	
Ditto, do.	19		1,500	
				12,520

4. A Catechism, on the plan of the Assembly's Shorter Catechism, 8vo.

	1812	30	200	
Ditto, do.	1814		5,200	
Ditto, 12 mo.	ditto		300	
Ditto,	1815		100	
Ditto,	1816		200	
Ditto,	1817		400	
Ditto,	1818		300	
Ditto,	1819		300	
				7,000

5. Short abstracts, relative to the Scriptures,

	1814	1	1800	1800
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6. Outline of the Old Testament History, 800

	1815	9	300	
Ditto,	ditto		500	
Ditto,	16		100	
Ditto,	17		900	
Ditto,	18		700	
Ditto,	19		1400	
				3,900

\* Daniel and the Minor Prophets are in the press.

7.	A Hymn book,	1818	27	300	300
8.	Daily morning and evening Prayers of the Church of England, fitted to the Psalter, 18 mo.	18	30	400	400
9.	Miscellaneous Essays, 12 mo.	198	17	2000	2000
10.	A Tour of the World, 8vo.	1818-9	29		
	<i>By Mr. Milne.</i>				
21.	A Farewell letter to the Chinese on Java do.	1814	3	2000	2000
12.	Life of Christ, 800	14	70	100	
	Ditto,	15		100	
	Ditto,	16		100	
	Ditto,	17		300	
	Ditto,	18		200	
	Ditto,	16		400	
					1500
13.	Chinese monthly Magazine (six months) bound up together, 12 mo. for	1815	33	725	
14.	Ditto do. for	16	73	815	} 2,840
15.	Ditto do. for	17	33	800	
16.	Ditto do. for	18	81	500	
	Besides these, there were printed in separate monthly numbers, as follows:				
		for	1817	5108	3000
	Ditto, for		16	6108	6000
	Ditto, for		17	7109	6060
	Ditto, for		8	ditto	10,800
	Ditto, for		1818	ditto	12,000
					37,860
N. B.	A few papers in these Magazines, especially in 1819, were communicated by Dr. M. the Rev. W. H. Medhurst and Afah.				
17.	Tract, entitled the Strait Gate, 12 mo.	1816	10	1000	
	Ditto,		17	1300	
	Ditto,		18	2000	
	Ditto,		19	500	
					4800
18.	Tract on the Sin of Lying, and the Importance of Truth, 12 mo.	1816	5	1000	
	Ditto,		17	800	
	Ditto,		18	2000	
	Ditto,		19	3000	
					5800

19. A Catechism for Youth, written in 1816,7, 8vo.	1817	37	2200	
Ditto, 12 mo.	18		1600	
Ditto,	19		2800	
			—	6600
20. An Exposition of the Lord's prayer, written in 1817, 12 mo.	1818	41	700	
Ditto,	19		1200	
			—	1900
21. A Tract on Idolatry, written in 1817,	18	7	3000	
Ditto,	1819		6000	
			—	9000
22. A Tract on Justice be- tween man and man,	1818	10	2600	
Ditto,	19		5400	
23. A Tract on the evil of Gambling, written in	1819	13	6000	6000
24. A Tract containing twelve short Sermons,	1818	12	1000	
			6000	
			—	7000
25. Dialogues between Chang and Yuen, written in 1818,	1819	20	2000	2000
26. Sacred History vol. 1st 12 mo.	1819	71	2500	2500
27. Duty of Men in time of public calamity,	19	13	2000	2000
28. Three Pearls, or an ac- count of the Missionary, Tract, and Bible Societies 12 mo. not yet printed,	ditto	33		
29. A volume of Sermons: now in the press.	ditto	65		
<i>By Mr. Medhurst.</i>				
30. A Geographical Ca- techism.	ditto	21	1100	1100
By <i>Afa</i> , a Chinese Christian:				
31. Miscellaneous exhorta- tions, founded on various passages of Scripture,	ditto	37	300	300
To these may be added;				
32. A reprint of a Chinese Pamphlet on Vaccination, written formerly by Sir Geo. Staunton, Bart. (now M. P.) whose attain- ments in Chinese literature are well known to the public:				
	15		50	50

33. A reprint of the San tze-king, a Chinese school book, for use in the schools, 18 1 1000 1000  
Total number of Chinese books &c. 140,249

As these books have been printed at the public expense, it becomes a sort of duty to say something about their *contents*, and to give their respective titles in the native language may prove convenient to the members of the Mission. I shall therefore go over the numbers again, begging the reader to refer by the figures back to corresponding ones in the Preceding list.

1. New Testament. 耶穌基利士督我主教者新遺韶書 Yay Soo Ke Le Sze tüh, wocho kew chay sin e chaou shoo; i. e. Jesus Christ, our Lord and Saviour's New Testament book.

2. Old Testament title not fixed on, as the translation was completed only in Nov. 1819.

3. Tract on the Redemption of the World. 神道論贖救世總說真本 Shin taou lun shüh kew she tsung shwöh chin pun, i. e. "A true and summary statement of the divine doctrine, concerning the redemption of the world"—notices briefly, the being and unity of God; the law of God; the desert of sin; future retributions; the manifestation of divine love, by Christ's death; aids of the Holy Spirit; faith, repentance, and comforts of the Gospel; judgment to come; duty of Christ's disciples—and concludes with a form of prayer.

4. A Catechism.—問答淺註耶穌教法 Wän tüh tseen chu Yay-Soo keaou fäh; i. e. "An easy explanation of the doctrine of Jesus, in question and answer"—contains in all 97 questions; commences with the creation; then notices the Scriptures; the perfections of God; and is thenceforward in substance the shorter catechism of the general Assembly of divines, a little modified—concludes with the Lord's prayer, the creed, a morning and evening prayer; graces before and after meat; the 100th Psalm in verse; and Cowper's hymn, "Sweeter sounds than music knows."

5. A short Abstract—Notices the leading contents of the New Testament, and of the catechisms and tracts issued in 1814—very short—the plate of this was lost.

6. Outline of the Old Testament History, 古時如氏亞國歷代畧傳 Koo she Joo-te-a kwo, lööh tae lööh chuen; i. e. "A brief relation of the successive generations of the ancient king-

dom of Judea"—notices the writings of the Jews relative to the world; the descent of all nations of men from one common progenitor; the fall; the flood; Abraham; Sodom; oppression of Israel in the giving of the law at Mount Sinai; the reigns of David and Solomon; the temple; Prophecies of Isaiah; Babylonish captivity; the coming of Christ, and closes with a metre version of the Hymn, "Take comfort Christians, when your friends—In Jesus fall asleep."

7. Hymn Book, 養心神詩 Yong sin shin she; i. e. "Sacred Odes, to nourish the (virtuous) mind" contains a short preface—and thirty Hymns, being in general prose translations by Dr. M. of Psalms, and Hymns commonly used in Christian countries, which were turned into verse by his Chinese assistants:

8. Daily Morning and Evening Prayers of the English Church, 年中每日早晚祈禱叙式 Neen chung mei jih ts'au wan ke taou seu shih; i. e. "Forms of prayer for the morning and evening throughout the year,"—with references to the Psalms, &c. to be read.—This being a translation from the Common Prayer Book, no farther analysis is requisite.

9. Miscellaneous Essays, 神天道碎集傳 Shin 'een taou tsuy ts'eh chuen; i. e. "A collection of miscellaneous, papers on divine subjects,"—concerning divine Revelation; the visible heavens to be distinguished from the Supreme Being; Christ the Saviour; the Holy Spirit; origin of all things; incarnation of Christ; a practical address to various Classes; the Sacraments; worshipping at the tombs.

10. Tour of the World, 西遊地球間見略傳 Se yew te kew wän keen leöh chuen; i. e. "Summary observations made on a tour of the world, westward." The traveller says, he belongs to Sze-chuen province—relates the motives that led him to undertake his travels—passes through Tibet—and part of India—embarks at Calcutta for France—relates the state of education in that country and in Europe—studies foreign literature—western opinions on the origin of the universe—European views of the globe—a map of the world, with explanations—division of time in Europe—the sabbath—nature of European governments—customs—religion—he returns to China by way of America—but is wrecked on the coast of Loo-Choo—obtains passage from thence in a Fokien ship bound to Canton.

11. "A farewell address—A translation of this paper appeared in one of the Missionary Society's publications, two years ago.

12. Life of Christ.—救世者言行真史記 Kew she chay yen hing chin she ke; i. e. "A true record of the doctrines and acts of the Saviour of the world."—The preface notices the creation, providence, sin, misery of man; the book is divided into twenty sections: 1. The dispensation before the Gospel, &c. 2. Christ's forerunner, &c. 3. Birth of Christ. 4. Herod, and the children of Bethlehem, &c. 4. Wise men from the east, &c. 5. Christ at Jerusalem, in the temple. 6. His Baptism. 7. Temptation. 8. Calls his disciples. 9. His charge to them. 10. His doctrines. 11. His doctrines, continued. 12. The manner in which he taught. 13. His miracles. 14. The holiness of his life. 15. Institution of the Lord's Supper. 16. Jesus betrayed. 17. Condemned and crucified. 18. His resurrection. 19. His ascension. 20. His Apostles go forth to teach all nations.

13. The Magazine 察世俗每月統記傳 Tsāh she sūh mei yuēh tung ke chuen, i. e. "A general monthly record, containing an investigation of the opinions and practices of society." The five volumes of this work being all of a miscellaneous kind, Nos. 13, 14, 15, 16, and 17 of the list may be all taken together. Things of ephemeral moment, anecdotes, news, religious intelligence, &c. need not be mentioned. The following papers may be considered of some value. The importance of knowing the true God—Summary of the doctrine of Christ—the power of the invisible God—faith in Jesus—idolatry—goodness of God in providence and redemption—Unity of God—doctrine of the Trinity—exhortation at the close of 1815—explanation of passages of Scripture, where members of the human body are ascribed to God—a discourse on the spirituality of God, and the nature of divine worship, John iv: 24.—Curses of the law of Moses—view of European principles of Astronomy, the sun the centre of the system,—the planets—satellites—the earth considered as a planet—its spherical form—diurnal motion round the sun—Address at the commencement of the year 1817—Sermon—the moon and her phases—comets—fixed stars—What is meant on being "new creatures"—discourse on human depravity—on being dead in trespasses and sins.—Omniscience and omnipresence of God—Labor for the meat that endureth to everlasting life—Paul's description of charity—exhortations to godliness—God so loved the world, &c.—Repentance—To have our conversation in the world in simplicity and godly sincerity—Eclipses of the sun—"to die is gain"—Eclipses of the moon—address to youth—

Pagan objections against christianity answered—evils of an erroneous adherence to the ancients—explanation of Rom. 1: 32.—good men should be zealous to spread knowledge. The ancients offered sacrifices to the sun—Pagan objections answered. On death—The celestial globe, with an interpretation of the Latin names of 93 constellations, &c.

18. Tract on the Strait Gate, 進小門走窄路解論 Tsin seaou mun, tsow tsih loo keae lun. i. e. "A discourse concerning entering in at the strait gate and walking in the narrow road."—Notices the moral character of God—the sin and redemption of man—explanation of the terms strait gate and narrow road—characters of those who walk in the broad way—destruction does not mean annihilation, but eternal misery. Repentance urged—Eternal life different from the transmigration of souls—human depravity makes man's duty hard. In time and eternity, the righteous and wicked are the only real distinctions among men in the eye of God &c.

19. Tract on the sin of Lying, 崇真實棄假說畧說 Tsung chin shih, k'e kea hwang leoh shwöh; i. e. "Honor the truth, and reject lying."—Founded on Eph. iv. 25, and notices the different kinds of lying common among the Chinese—sin and danger of it—injurious to society and to the individual—it excludes men from heaven, &c.

20. A Catechism for Youth, 幼學淺解問答 Yew heöh tseên keae wan tsh; i. e. "Easy instructions for youth, in question, and answer."—The preface notices the importance of the instruction of youth—more necessary for them than mere relative duties. The Catechism contains 165 questions on the difference between men and brutes—the design of God in creating man with a soul—attributes of God—the relations he graciously sustains towards man—His law—our duty to God and to men in different ranks of society—sin its kinds, source and demerit—the Gospel—Incarnation, life, and death, resurrection and intercession of Christ—Repentance, faith—Holy Spirit renews the heart—pardon of sin—means of salvation—word of God—Baptism—Lord's Supper, soul after death, heaven, hell, saints and angels not to be worshiped; of evil spirits; resurrection; general judgment, and what follows it, the earth to be consumed with fire; concludes with morning and evening prayers for children.

21. Exposition of the Lord's Prayer, 祈禱真法註解 Ke taou chiu fah choo keae; i. e. "An explanation of the true

method of prayer," containing a preface and ten discourses; 1. Introductory; existence of God; obligation of man; salvation by Christ. 2. Proper object of prayer; dispositions suited to it, its various kinds. 3. Name of God explained; how it is to be so hallowed. 4. Nature and laws of his kingdom; the church; how to be extended; objections answered. 5. The will of God, what, &c. 6. How we should pray for temporal blessings. 7. Sin,—the pardon of it to be prayed for; mutual forgiveness to be exercised. 8. Temptation; kinds of it; nature and operations of Satan; doubts resolved; 9. Deliver us from evil; natural and moral soil considered; the Evil one; we may not seek deliverance from the vanities of the Gentiles. 10. How we are to give glory to God; his Majesty; power and government of the world—God not to be confounded with idols; concluding exhortation.

22. Tract on Idolatry, 諸國異神論 Choo kwöh e shin lun; i. e. "A discourse concerning false gods of the nations." God, the creator and preserver, is one only; various sorts of idolatry prevalent in China; folly and sin of it; several classes of men who support, or live by idolatry addressed; an appeal to their reason and conscience.

23. On justice between man and man, 生意公平聚益法 Sang e kung ping tseu yih fäh; i. e. "The method of gaining by justice, in the transaction of business."—This tract is founded on Deut. 25: 3—notices the several kinds of employments among men; the various ways of practising injustice which prevail in China, in the respective classes of society; weights and measures; spoiled commodities; over-reaching in bargains; covenant breaking; awful consequences of this sin.

24. The evils of Gambling, 賭博明論畧講 T'oo pöh ming lun leöh këang; i. e. "A brief discourse on gambling," notices the variety there is in the condition and pursuits of mankind; specifies the several kinds of gaming that abound among the Chinese; the causes from which the disposition to gamble proceeds; points out the pernicious consequences of this practice, on families, communities &c.

25. Twelve short Sermons, 聖書節註十二訓 Shing shoo tsöeh choo shih urh heun; i. e. "Twelve discourses, explaining texts of sacred scripture," Unity of God; depravity of man; manifestation of divine grace; faith and salvation; good works; relative duties; death; difference between the righteous and wicked in their death—the resurrection—the judgment—the eternal state. These topics are but very briefly explained.



26. Dialogues, 張遠兩友相論 Chang yuen leang yew seang lun, i. e. "Dialogues between two friends, Chang and Yuen."—Chang is a worshiper of the true God, and Yuen is his heathen neighbour. They meet by chance on the road, enter into conversation, and afterwards generally meet in the evenings, under the Wootung tree. These Dialogues have extended yet to the 12th only, but are to be continued. The contents of those already printed are as follows: 1. Questions proposed by Yuen concerning Christian principles and character; the Being of God. 2. Evangelical repentance. 3. Character of Christ, and faith in him. 4. Good men seek their chief happiness in heaven; annihilation of the soul considered. 5. Chang relates his first acquaintance with the New Testament. 6. Yuen having retired, is struck with horror at his own neglect of the true God; visits Chang and finds him with his family at prayer; the resurrection of the the dead. 7. Nature and qualities of the raised bodies; doubts and objections. 8. Yuen on visiting Chang in the evening, finds him in his closet, which leads to a discussion on the object and kinds of prayer; worshiping the dead, &c. 9. The awful judgment to come; a midnight prayer under the Wootung tree. 10. Yuen objects to Chang's last night's prayer, because he confessed himself to be a sinner; 11. Yuen deeply impressed with the ideas of eternity and of sin spends a whole night in his garden bewailing his miserable condition. 12. Chang explains to him the method of salvation by Jesus Christ; the felicity of heaven; and misery of hell.

27. Sacred History, 古今聖史記集 Koo kin shing sze ke tsih; i. e. "Sacred History, ancient and modern." It is intended to continue this work through the Old and New Testaments, and down to the present time; hence the title, Vol. 1st, contains 20 sections. 1. The Universe, not eternal, nor the work of chance: 2. The order of the creation. 3. The two great progenitors of mankind in Eden. 4. The fall. 5. The consequences of the fall. 6. The promise of a Saviour. 7. The Institution of Sacrifices. 8. Cain and Abel. 9. The antediluvian patriarchs. 10. The deluge. 11. The traces of the deluge, still visible in all nations. 12. Concerning the origin of idolatry. 14. Call of Abraham. 15. Abraham's journey to Canaan. 16. He goes down to Egypt. 17. Abraham and Lot. 18. Melchisedec. 19. Sarah, Hagar, and Ishmael. 20. Destruction of Sodom and Gomorrah. Of vol. 2d only six sections have yet been printed.

28. Duty of Men in times of public calamity, 受災學義  
論說 Show tsae heōh e lun shwouh; i. e. "A discourse, shewing that we ought to learn righteousness in time of public calamity," founded on Isaiah 26: 9. This tract was inscribed to the Chinese community, in time of general sickness in Malacca; notices the extent of the existing calamity; their erroneous conceptions relative to the causes of such general afflictions; the lessons we ought to learn from the judgments of God; the false pleas which the heathen make for putting off all concern about their souls; concludes with exhortations to various classes of persons.

29. Three Pearls, 三寶會 San paou hwuy; i. e. "The three precious," viz. The Missionary, Tract, and Bible Societies; treated according to the order of their establishment, In the introduction, the nature of the gospel of Christ, its propagation, introduction into the nations of Europe; state of those nations before that time, and the numerous benevolent societies in the west, are briefly touched upon. 1. The Missionary Society. A translation of its rules, with explanatory notes; its resources; its operations among the heathen; methods it employs for the accomplishment of its object; a variety of doubts and objections solved. The existence of other societies of a similar kind, is noticed. 2. The Religious Tract Society. Translation of its plan, notes; its operations; nature and qualities of the publications it issues; its agents; the method of circulation, &c. 3. The British and Foreign Bible Society. Its plan, with notes; its vast and increasing operations; patronage; annual receipts and expenditure; books issued; translations, &c. Auxiliary Missionary, Tract and Bible Societies are hinted at in this pamphlet, which closes by shewing that though these societies differ in their plans of operation, their object is the same; that they are equally founded in true benevolence; and that they are highly beneficial to mankind. Some freedom was taken in rendering the rules of these Institutions; one or two of mere temporary or local interest are left out—and in several instances, two rules put together; but the general sense is preserved throughout.

30. A volume of Sermons, 勸訓十二 Keuen heun shih urh; i. e. "Twelve hortatory discourses," viz. Christ the only Saviour.—The wandering sheep returned to the great shepherd, a thief in the night, a well spent day, why the heathen make light of the Gospel, true happiness—the good man in affliction, the happy death of the righteous, the penitent sinner seeking for mercy, who are ex-

cluded from the kingdom of God, prayer, discourse for the new year.

31. A Geographical Catechism 地理便童略傳 *Te le peen tung leöb chuen*; i. e. "A summary of geography, adapted for youth"—contains four maps, one of the world,—one of China—one of Asia—one of Europe—notices the general divisions of the globe—the boundaries—extent, productions—population—and religions of the principal countries in the world such as China, India, Persia, Palestine, Egypt, Russia, Germany, England, America, &c. &c. This being an elementary work, for use in the schools, is short, but will be enlarged afterwards.

32. "Miscellaneous Exhortations." 救世錄撮要畧解 *Kew she löh tsüh yaou leöb keae*; i. e. "Brief explanations of the most important passages in the Scriptures of the Saviour." A preface concerning God as the creator, and object of worship, to which the ten Commandments are attached, passages in the 2d chapter of the Hebrews—2 Peter, 2d chapter; whole of the 1st chapter, and part of the 2d, 3d, and 4th of James, explained—2 Tim. 3, 15—1 Peter 3, 10, 1 John 1, 8—9; James 5th—Three hymns and prayers. These exhortations being the composition of a christian Chinese mechanic, who was totally unacquainted with the Gospel six years ago, cannot be expected to display a deep acquaintance with theology; and to mistake occasionally the scope of a passage of Scripture, is what might have been expected; but they appear upon the whole evangelical, serious, and useful.

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**ART. II. *Papers relating to the riot at Canton in July 1846, and the proceedings taken against Mr. Compton, a British subject, for his participation in that Riot. Republished from the China Mail.***

1: *Mr Johnston to Mr Addington.*—(Received Sept. 23.)

Victoria, Hongkong, July 22, 1846:

Sir.—The recent disturbance at Canton, in connection with the departure of the mail to England to-morrow morning, seems to render it important that the Earl of Aberdeen should be furnished with all the official information that has been received at this office relative to the serious riot of the 8th instant; and I have therefore the honour to inclose you copies of despatches with their respective inclosures, from Mr Consul Macgregor to the address of Her Majesty's Plenipotentiary and Chief Superintendent of Trade.

In the absence of any instructions to this effect, I hope that this step will meet with the Earl of Aberdeen's approval.—I have, &c.

A. R. JOHNSTON.

2. *Consul Macgregor to Sir John Davis.* Canton, July 9, 1846, at 7 p. m.

Sir.—Last evening, at a quarter before 7, I received a note from Mr Compton, a British merchant of this place, informing me that he had been struck by a Chinaman, had returned the blow, secured the man, and carried him in custody to Minqua's hong, in front of which a large crowd was collecting. Whilst I took measures for informing the authorities of what was going on, and calling on them for immediate assistance to repel the threatened attack, Mr Jackson went to the factories, and exerted himself to repress the disposition of our countrymen to attack the mob. This he succeeded in doing, until the arrival of local military officers with troops. In the meantime he reported to me the progress of the affair, and the probability of its becoming serious. I then repaired myself to the factories, and finding on the arrival of the local military that they were either unable or unwilling to repel the mob, who were now increasing, and had begun to demolish the wing of Minqua's hong inhabited by British merchants, I was compelled to yield to the importunities of my countrymen and to accompany them to the scene of the riot, in order to disperse the rioters; on condition, however, that they would not fire upon the crowd. The prisoner in the meantime had been allowed to escape.

On seeing us advance towards them, they showered a volley of stones at us, and retreated, followed for some distance, as I afterwards learned by several with muskets and other fire-arms. These were at length provoked to fire on the crowd, by which I lament to state three Chinamen were killed. I was not present when this occurred, nor was I cognizant of it till some time after. Another party of foreigners who had remained outside the gate at the top of Old China-street, being pelted furiously by the rabble collected there, were also induced to fire on them, by which some were wounded, two of whom were left on the street, and afterwards conveyed to the hospital in Hog-lane. A Parsee in the house of D. and M. Rustomjee and Co., had his leg broken by a stone, and a German is, I understand, hurt, though not seriously, by another.

The foreign community formed themselves into watches for the night, and were stationed at the several gates of the factories, and the avenues leading to them, the Chinese military officers disposing of their force in the manner they thought most advantageous. The rest of the night passed without further disturbance.

Early this morning I received assurances from the authorities that they would use every endeavour to prevent further mischief, and they entreated me to urge upon my countrymen to keep quiet within their factories. Several ships' boats having arrived with men from Whampoa, it was soon found necessary to prevent them from obtaining spirituous liquors. I accordingly issued a circular to our merchants, calling on them to keep the crews of such vessels as were consigned to them, within their respective factories, and again exhorting them not to commit any acts of aggression, but to use all proper means for the protection of their lives and properties.

Captain Steen Bille has ordered fifty of his crew to come up from Whampoa to assist in repelling any further attack. It is difficult to conjecture at the present time what may take place. The rabble are much incensed by the death of their companions, and the shopkeepers of China-street are removing their goods, which people of experience here look upon as an indication of further violence. But it is to be hoped that the misguided mob will become cognizant of the preparations making for resistance and defence, and will be deterred by the certainty of serious personal loss from resuming offensive measures.—I have, &c.

F. C. MACGREGOR.

3. *Consul Macgregor to Sir John Davis.* Canton, July 13, 1846.

Sir.—In reference to the late disastrous riot at this place, I have great satisfaction in reporting that since my last despatch on the subject, perfect quiet has prevailed in the quarter of the factories. Early in the day after the disturbance, a body of armed men from the Danish frigate, and several armed boats' crews from the merchant-vessels, came up and were quartered in the factories by their respective consignees. The following morning, however,

they all returned to Whampos, and nothing more has since been deemed necessary than to post a few sentries from among the foreign residents themselves, in order to prevent the possibility of a surprise. A strong and apparently sufficient force of Chinese and Tartar soldiers is stationed at the top of China-street, with outposts at the principal avenues, and to all appearance no danger exists of any further outbreak for the present.

The inclosed correspondence with the high authorities will shew your Excellency the nature of the difficulties now to be contended with, and will supply details it was impossible to furnish in my first report.

A proclamation has been issued by the Governor for the purpose of allaying the excitement of the rabble. As soon as obtained, I will forward it for your Excellency's information.

It is rumoured that meetings are being held within the city by the literati and gentry, but the tenor of their deliberations has not yet transpired. Business in the shops has resumed its usual course, and there is nothing to be noted in the demeanour of the populace indicative of a more angry feeling than usual.—I have, &c.

F. C. MACARROO.

4. *Commissioner Ke and the Governor of Kwangtung to Consul Macgregor, —A Communication.*

Ke, a member of the Imperial Family, Commissioner, Guardian of the Crown Prince, assistant Minister, a President of the Board of War, and Governor-General of the Two Kwang; and Hwang, a Vice-President of the Board of War, and Governor of Kwangtung, hereby make a communication.

Yesterday evening the District Magistrate of Nanhai reported to us that an Englishman named Compton had got drunk and created a disturbance with the people; and we also received your note stating that "a disturbance had taken place at the factories," &c. On this we issued a proclamation, and at the same time sent orders with the utmost speed to Lew, the Prefect of Kwangchow, and to the Colonel Commandant, Yee, to proceed to the place with soldiers. Further the Provincial Judge, Yen, and the Grain Collector, Chaou, hastened there with all speed in order to suppress the tumult; but three of the people had already been killed, and a number of them wounded by the fire-arms of the English, and it was only after the officers and soldiers had exerted themselves to the utmost that the people began to disperse.

We have again given orders to the civil and military officers to take soldiers and protect the thirteen factories and that neighbourhood. But we find on examination that it is reported the Englishman Compton had previously to this got drunk and created a disturbance; why is it, therefore, that you have failed to restrain him, so that he has again, influenced by liquor, acted in a disorderly manner, and been the occasion of a serious case, and [why have you] permitted English to discharge fire-arms at their pleasure, so as to kill three of the people and wound many of them.

A perpetual peace having been established between our two countries, both parties must restrain their merchants and people, not allowing them to create disturbances. Then will it be possible for us to give mutual protection, and for all to enjoy profit and advantage. But the present violent conduct on the part of the English is certainly not the way to promote perpetual mutual tranquillity.

It is therefore our bounden duty to write to you on the subject. As soon as this communication reaches you, ascertain with all speed what it was that gave rise to the fighting, and who the various murderers are, that made use of fire-arms so as to wound the Chinese people, and give us a reply on the subject, and also take earnest and sincere measures for the prosecution and punishment [of the guilty] in accordance with the treaties, in order to manifest justice and good faith, and dispel hatred and dislike. This case involves the loss of many lives besides the wounding of many persons; hence if ideas of partial protection be in the slightest degree entertained, it follows that people's minds will rebel, anger will accumulate in a still deeper degree, and it is to be apprehended that it may produce something not anticipated, and which occurring suddenly it will not be possible to guard against. You, who have hitherto been intellig-

ent in business and in right principles, must devise mature measures for the satisfactory settlement of this affair. A necessary communication.

For the British Consul, Macgregor.

July 9, 1846.

5. *Consul Macgregor to the Governor of Kwangtung.*

Canton, July 13, 1846.

I was addressing your Excellency's complaint on the dilatoriness by the local authorities in dispersing the rioters assembled between Minqua's hong and the foreign factories in the afternoon of the 8th instant, when I received your Excellency's communication of the 9th on the subject of the events which have taken place in consequence thereof.

On submitting to your Excellency the following details of what I have myself witnessed, and what has been communicated to me by other parties, I must premise that the disturbances which happened last Wednesday are mainly to be attributed to the crowded state of the streets on both flanks of the foreign factories, where, contrary to the stipulations of Sect. 4 of the Regulations of the 12th July, 1844, a multitude of idlers of the lower classes of Chinese are constantly attracted by the presence of quacks, fortune-tellers, barbers, beggars, and showmen, notwithstanding that repeated applications were made to the local authorities to remove these nuisances. It was in one of these streets, on the west side of the thirteen factories, that the late disturbances took their origin.

On Wednesday evening, between 6 and 7 o'clock, I received a message from the British merchant Compton, by which he informed me that in passing the streets leading to Minqua's hong he was struck by a Chinaman, whose blow he returned, and was then violently pelted with stones by the crowd; that he succeeded however, in securing and conveying the offender in custody to Minqua's hong, before which a large crowd of the lowest class of people was collecting with every indication of being intent upon mischief. I beg to observe that when this happened Mr Compton was far from being in a state of inebriety, as has been erroneously reported to your Excellency, although he would naturally have shown some excitement at the indignity offered to him. His statement was corroborated by several persons who successively arrived at the Consulate to claim assistance for dispersing the rioters, whose principal attack was directed upon Minqua's hong (the residence of several British merchants), notwithstanding that the prisoner had been allowed to escape very soon after his capture.

After having given notice of the disturbance to the local authorities, and claimed their protection for the foreign factories, I repaired to the spot in person.

I found all the foreign residents (who were provided with arms for their defence) in a state of considerable excitement, and the mob actively employed in throwing large stones over the walls of the factories, and in demolishing Minqua's hong on the opposite side of the street.

For upwards of half an hour I was stationed near the western gate, within the factories, but no preparations for checking the progress of the rioters being apparent, foreigners grew more and more impatient at the delay of the military force, whose speedy arrival had been repeatedly announced to them.

The lanterns of the Assistant Magistrate of Nanhai, followed by police-runners, were now seen moving towards the scene of the riot, but it was not long before that officer was obliged to return, leaving the mob to continue their work of destruction without interruption. Already they had succeeded in destroying the iron bars of one of the lower windows, and in battering in the wall in another part of the building, into which combustibles were thrown, evidently with the intention of setting it on fire.

It was near 9 o'clock, p. m.; the disturbance had been going on fully two hours, and no military force to repel it was in sight. The winds, although light at that moment, blew from the southward. If the rioters were allowed to establish themselves in Minqua's hong without an effort being made to dislodge them before they had set fire to it, the thirteen factories were in imminent danger of being pillaged and burnt by the mob, an event that would have been

attended with the destruction of a great deal of valuable property, and eventually with the loss of many lives.

Considering these circumstances, I held a consultation with Dr Parker, the acting American Charge d'Affaires, with whom I agreed in opinion that there was *periculum in demora*, and that it was the common interest of all, Chinese as well as foreign, to drive the thieves from their lodgement and keep the place clear until a sufficient Chinese military force should arrive. A number of persons consisting of English, Americans, and other foreigners having volunteered for the service, Dr Parker and myself offered to accompany them to the spot, with the understanding that no fire-arms should be used, unless in a case of emergency and by command.

Accordingly we went out of the gate, directing our steps towards Minqua's factory. On seeing us advance upon them, the thieves who had gathered there assailed us with a volley of stones, and then precipitately retreating, were pursued for some distance, as I afterwards learned, by several of our party with muskets and other fire-arms. These were at length compelled to fire on the rioters, in which affray I lament to state several of the latter were killed. I was not present when this occurred, nor was I cognizant of it till some time after. Another party of foreigners who had remained outside the gate at the top of Old China-street, being pelted furiously by the rabble collected there, were also constrained to fire on them, by which some were wounded, two of whom were left in the street and afterwards conveyed to the hospital in Hog-lane.

On the side of the foreigners a Parsee had his leg broken by a stone, and a German, I understand, is hurt in the head, not to mention several contusions received by others from the effects of missiles, but of minor importance.

At about 10 o'clock, or half an hour after the affray was over, the Prefect arrived with a band of soldiers. The gates at the avenues of the adjacent streets were closed and guarded, and nothing further occurred during the night to disturb the public peace.

From the foregoing statement of facts your Excellency will perceive how utterly impossible it is to deal with this matter in the way you propose, and that they are not cases of murder that are now treated of, but justifiable homicide incurred by rioters illegally assembled and in the act of forcing into, and destroying the dwelling of peaceable individuals for purposes of plunder. There was no intention whatever on the part of the foreigners to take life: they fired at random in the dark streets, and each of them is consequently ignorant whether or not his ball took effect. Thus it is impossible for me to indicate the individuals who were the immediate instruments of the several deaths which unfortunately occurred. But I shall at the same time be ready, so far as I am able, to afford your Excellency any other additional information in this untoward event, which you may point out to me.

In reference to the concluding part of your Excellency's letter, I find myself called upon to remark that, on the part of the British residents and foreigners generally, a strong desire prevails to improve our relations and cultivate a friendly feeling with your countrymen; but it is obvious to every body that a like disposition is not fostered in the minds at least of the common people at Canton, whose insolence towards foreigners is almost proverbial, evincing an exclusiveness and want of hospitality unparalleled in any other civilized country.

I would therefore respectfully and earnestly submit that the common people should be cautioned not on every slight occasion to endanger the lives of foreigners by assailing them with stones or other missiles, the latter being far from disposed quietly to endure such indignities. In the present instance it will be manifest to the good sense of the respectable portion of the Canton population, that they ought not to identify themselves with, or demand reparation for the casual death of a few common thieves and vagabonds, whose lives would have been forfeited to the laws of China if the offenders had been captured in the very act. Should any one who suffered belong to a better class than those described, it must be sincerely lamented by every man of right feeling; who cannot however but be sensible that, whosoever from idle curiosity or any

other cause gives countenance to a mob of rioters by swelling their numbers. must necessarily involve himself in the same danger and consequences to which all were indiscriminately exposed.

F. C. MACGREGOR.

6. *Viscount Palmerston to Sir John Davis.*

Foreign Office, October 3, 1846

Sir,—I have had under my consideration the account of the late riot at Canton, which is contained in Mr Consul Macgregor's despatches, of which copies were transmitted to me by Mr Johnston, in his letters of the 24th and 25th of July last.

I have to instruct you to state in writing to the authorities at Canton, that Her Majesty's government regret that the people of Canton should by their lawless violence have compelled the British residents to use fire-arms in defence of their own properties and lives, and that in consequence thereof, several subjects of the Emperor of China should have been killed and wounded. But the Chinese authorities will act kindly by the people of the town if they earnestly impress upon them that the British residents are not to be attacked or insulted with impunity; and you will request the Chinese authorities to bear in mind that if they shall be unwilling or unable to keep order, the British subjects will defend themselves, and the greater the violence of the mob, the greater will be the loss of life which will be inflicted upon them.

The British government, however, trust that the Chinese authorities will not again neglect, as they seem to have done on this occasion, the discharge of the duty which belongs to them of preserving the peace of the city; and that by a vigilant police and by an active repression of the beginnings of disorder, they will in future render it unnecessary for the British residents to take up arms in their own defence. You will also say that as it is essential, with a view to prevent future outrage, that an example should be made of those who were engaged in that which happened in July, the British government request that the Canton authorities will make proper inquiries into the transaction, and punish according to law the most guilty of the rioters; you will further say that the British government has ordered a ship of war to be stationed off the factories for the protection of British subjects and their property. But it is to be hoped that the Chinese authorities will take such effectual measures of prevention, as may in future render it unnecessary for any British force, either naval or military, to have recourse to acts of hostility against Canton, in order to prevent or to punish a violation of the Treaty of Nankin.—I am, &c.

PALMERSTON.

7. *Viscount Palmerston to Sir John Davis.*

Foreign Office, October 17, 1846,

Sir,—In my despatch of the 3d instant I instructed you to call the particular attention of the Chinese authorities at Canton to the necessity of their taking measures, by establishing a vigilant police and by actively repressing the beginnings of disorder, to prevent the future occurrence of events of the same character as the late riots at Canton.

But while Her Majesty's government are prepared to insist on the exercise by the Chinese authorities of such an effective controul over Chinese subjects, as may secure to British subjects the full enjoyment of the privileges to which they are entitled under the late treaty between Great Britain and China, it is at the same time their duty to see that British subjects do not exceed the limits which have been assigned to those privileges, nor by a wanton disregard of the feelings or prejudices of the Chinese, provoke a state of ill feeling calculated to produce acts of violence and disorder.

I have accordingly to instruct you, if you should not have already done so before the receipt of this despatch, to cause an inquiry to be instituted at Canton into the circumstances out of which the late riots originated; and if the result of that inquiry should justify your taking such a step, you will follow it



up by a public notification, cautioning Her Majesty's subjects in China as to the dangers to which they must necessarily expose themselves, by proceedings on their part calculated to wound the prejudices or to excite the animosity of the Chinese; and warning them at the same time, that should such proceedings on their part end in the commission of acts of violence by the Chinese, British subjects cannot expect that Her Majesty's government should insist upon the Chinese government making reparation for losses or injuries which a proper forbearance or consideration might have served to prevent.—I am, &c.

PALMERSTON.

8. *Sir John Davis to the Earl of Aberdeen.* [Received Oct. 26.]

Victoria, Hongkong, August 7, 1846.

My Lord,—With reference to Mr Johnston's communications, in my absence, to the address of Mr Addington, forwarding copies of despatches from Her Majesty's Consul at Canton, I have the satisfaction to report that up to yesterday (nearly a month after the occurrence of the late riot) complete tranquillity has existed.

A note received by me at Chusan (immediately after completing the evacuation) from Major General D'Aguilar, induced me to return with all speed to Hongkong, which I reached in only five days, on the 2d instant.

I received the inclosure from Mr Macgregor, forwarding a communication from Keying, in which the Chinese Minister takes a view of the late transactions hardly warranted by facts, inasmuch as he represents the foreigners as unnecessarily aggressive, while in truth their prompt and united energy alone saved the factories from sack and pillage.

Mr Macgregor in his reply makes a fair statement of the actual circumstances of the case. As I observe in my inclosed despatch to him of the 3d instant, it is plain that when a desperate attempt was made by the rabble to burn and plunder Mr Church's residence, nearly three hours elapsed without any assistance from the government, and the combined energy of the English, Americans, and others alone saved the factories from a general sack, to which even the Chinese shops were equally exposed. The death of the three Chinese was therefore as inevitable as in the American case of 1844.

The Consul appeared to me upon the whole to feel too secure of the maintenance of tranquillity, as from the representation of the case on the Chinese side I was inclined to expect some trouble, and thought it best to be prepared for the worst.

The attempt on the part of the Local government to simplify the question by pretending that the English alone were concerned in the repulse of the mob I considered highly objectionable, and therefore directed the Consul not to submit to it. I at the same time approved of his not requiring the protection of a vessel of war at Canton as long as adequate aid was afforded by the government, though I should be prepared to send one up if necessary. The presence of such a vessel obviates any need of the very objectionable measure of having marines on shore.

I now add copies of the merchants' address to the Consul representing the necessity of an armed vessel being immediately and permanently anchored at Canton, and Mr Macgregor's reply, in which he denies the policy of such a course I have since received from Her Majesty's Consul the inclosed rejoinder from the British merchants, in which they strongly urge the necessity for the protection of a man-of-war."

In my inclosed despatch to the Consul of this day's date I repeat my willingness to be guided by his own responsible opinion (being on the spot) as to sending up the "Nemesis" when she arrives, but at the same time point to him the absolute necessity of preserving the privilege of anchoring a vessel in case of need at Canton, which he had shown some disposition to abandon, though we have always hitherto practised it at every port. I conclude with expressing my sincere hope that his expectations of continued tranquillity may be realized.—I have, &c.

J. F. DAVIS.

The next two documents consist of a communication from Keying to Mr Consul Macgregor and that gentleman's reply. Both are of such great length that we are compelled to give extracts only in place of the entire documents. In reference to the Consul's communication of the 13th July, Keying states:—

"On examining into the particulars reported, we find that the British merchant Compton had previously, on the 4th instant, at the door of the guard-house at Old China-street, kicked to pieces the small furniture of a fruiterer at that place, and on the military officer, Lefung-tseang, going out to admonish and stop him, he beat the latter with a cane which he held in his hand. The people assembled in the street were already in a disturbed state, and a riot had almost taken place, when fortunately the te-paou (overseer) informed the compradors, who having stopped the quarrel by their representations, all parties dispersed. On the 8th instant, at about 6 o'clock p. m. (yow kik) a foreigner was disputing and wrangling with a Chinese, a vender of plums, at the entrance to Old China-street, which Compton perceiving from an upper story, again descended with a cane in his hand, and hastened to inflict random blows with it on the vender of plums. In the course of the quarrel Compton suddenly laid hard hold of a man and took him into the Changho hong, where he tied and beat him, thus causing the assembled Chinese, who were not disposed to submit to the proceeding, to make a disturbance at the back of the said hong. It was therefore Compton who repeatedly created disturbances. Nothing could be more violent and perverse than his conduct in disgracing the military officer by blows, and in taking it upon himself to tie and beat a Chinese; and since he was in a state of intoxication from liquor it follows that he calmly proceeded to excite disturbances, which is quite inexplicable.

"Afterwards, when the man who had been tied had already been let out by the owner of the hong, the Chinese crowd not being aware of the circumstance, and wishing to get into the hong to liberate him, collected and threw stones so as to destroy the wooden rail barrier and the back wall of the said hong. The Chinese crowd did not, therefore, by any means create a disturbance without cause, but feeling resentment at the insults of the English, wished to retaliate.

"The English collected together a number of persons carrying fire-arms, went out and attacked the Chinese, who, dreading their violence, immediately retreated and dispersed; but again the English pursued them in different directions with fire-arms, and attacked them so as to kill three and wound six. The District Magistrate has held an inquest on the different bodies, which were by no means (found) at the back of the Changho hong, the scene of the disturbance, one being at the entrance of the Danish bottom of New China-street, and one at the bottom of Old China-street. It is therefore evident that the English had determined to commit violence, between which and the being constrained to kill and wound others in self-defence, there is a wide difference.

"Moreover you had at the time agreed with the others that they should not fire except on command and upon an emergency. Now as the Chinese had already dispersed, there was no emergency, still less were any serious consequences for the lives of the English to be apprehended, yet the latter disregarding your restrictions, precipitately pursued after and fired at the Chinese, acting therein in a very unnatural and unreasonable manner."

Keying then gives the names and designations of the men who were killed, and denying that they were, as had been alleged, "vagabond thieves, but all daily employed and gaining a regular livelihood," adding that "if people then who were killed, have the name of thieves hastily bestowed upon them, not only will the dead be filled with resentment, but the respectable people of Canton will also be in a disturbed state on their account." In reference to the Consul's explanation that those who countenance a mob involve themselves in its consequences, Keying says "this speech very much exceeds what is right and proper:—

"If indeed the English kill the Chinese it may still be said that good people ought not to collect together and look on from the side so as to be wounded and injured in mistake; but on this occasion the Chinese, had already fled and dispersed, not daring to make further opposition to the English; yet the latter

pursued after and fired at them, wildly attacking them, so as to kill with them other persons who had no concern with the matter. If it still be considered that these people drew down the calamity on themselves, we sincerely apprehend that it will pain every one who hears of it.

"We have no desire to favour the Chinese in this case, but there is in every affair a true right and a true wrong, and if a mutual tranquillity is to subsist between the Chinese and foreigners, the common feelings of mankind and the just principles of heaven must be conformed with. Besides, human life is of extreme importance, and the anger of the public difficult to appease; hence we cannot regard this as a common matter, nor fail to aim at what is fair and proper.

"As you were not present at the time, and had besides before the affair previously admonished and warned the others not to make a light use of firearms, there was in reality nothing unfitting in your manner of management; but it is really a matter of difficulty lightly to shew indulgence to Compton and the others who, disregarding your restrictions and taking delight only in presumptuous violence, have regarded the lives of the Chinese as grass (i. e. of no consequence)."

Mr Macgregor in his reply sets out with enumerating the charges brought against Mr Compton and the English, in effect the same as those produced before the Supreme Court and published in the *China Mail* No. 92, Nov. 13, 1846, and thus proceeds:—

"Before entering into a consideration of the merits of the above points, and of the arguments therein adduced, I must necessarily revert to the Regulations of the 12th July 1814, for the protection of the foreign factories, and to express my conviction that if they, namely, Article IV had been strictly adhered to, the late riot would never have occurred. I am cognizant of the fact that repeated official applications were made to your Excellencies to have it strictly enforced, and I do not doubt that the most positive orders to that effect were given; but it is no less certain that for a considerable time past they have been utterly disregarded. All sorts of hucksters and other persons, expressly excluded by the regulations from the two streets flanking the foreign factories, were suffered notwithstanding to establish their stalls there, attracting a great number of idlers of the lowest class of Chinese, who continually crowded the place, much to the annoyance and discomfort of the foreign community. A collision with the intruders, long foreseen, took place at last; but as it is just and reasonable in such cases to begin with the beginning, I conceive that the primitive cause of the late disturbances must be ascribed, not to the alleged eccentricities of Mr Compton, but to the palpable neglect of duty and the supineness of the officers charged with carrying the regulations into effect.

"On this occasion I think it right to recall to your Excellencies' recollection the fact that it was not the British alone, but the whole foreign community of Canton who were actively concerned in these occurrences, whence it is proper that any strictures upon their conduct should not be confined to the former, but be made to include all foreign residents collectively."

Having stated that Mr Compton's case had been represented to him in a manner differing very materially from the result of Keying's investigations, he adds,—"I have judged it necessary, in order to arrive at the truth, to examine that gentleman upon the various charges brought against him, and to hear witnesses in the case," and then proceed to point out some of these discrepancies.

We select the most important passages. As regards mobs he reads the Imperial Commissioner a lecture upon the law "as observed in well organized states":—

"The assemblage of large masses of people for unlawful purposes, under any pretence whatever, is strictly prohibited by the Legislature, and if the crowd do not immediately disperse after having been warned by the police magistrate coercive measures are resorted to in order to enforce obedience to the laws." \* \* \*

"It can be proved that no attack was made upon the mob assembled in the

immediate vicinity of Minqua's factory; on the contrary, when our party came up with the rioters, they attacked us with a volley of stones, notwithstanding which, so long as the foreigners followed them in a body, not a shot was fired. On continuing their retreat, into the back streets in diverging directions, pursued by separate parties of foreigners, for the purpose of driving them beyond reach of their factories, the mob appears to have rallied at different times and braved them in various places by throwing stones at them. Thus situated, and finding themselves assailed by superior numbers, the foreigners were compelled to fire in self-defence, and if they had not done so they would in their turn have been driven back and severely injured, a contingency which might have led to the most disastrous consequences. So far from the mob dispersing, as alleged in the report made to your Excellencies, it was in the streets intersecting the foreign factories that they were most prepared to show fight, and if several Chinese were killed and others wounded in this affray, it was also here that several foreigners were badly hurt from the effect of missiles."

To Keying's charge that the English sallied out with firearms and attacked the Chinese the Consul answers:—

"However much the circumstance is to be deplored that the Chinese who lost their lives on this occasion should on examination have been found to belong to a better class than those which I designated as most actively engaged in the riot, yet, irrespective of the general feelings of humanity, I find no reason for altering my opinion of their case as taken in a legal point of view; and I must therefore reiterate to your Excellencies that, according to the laws of most of the western nations, a person who remains with a mob after their having received warning to disperse, (and whether belonging to the good or bad people,) is viewed in the light of an accomplice, and must take his chance of the consequences along with the rest." \* \* \*

"In conclusion I would respectfully represent to your Excellencies two points, which appear to be of the highest importance, and indispensable for the preservation of order and tranquillity in the precincts of the foreign factories in future, viz.:

"1 That arrangements, should be made for securing a more prompt and efficient interference of the competent local authorities in cases of public disturbances than has hitherto been evinced; and

"2 That more effectual means than heretofore should be adopted for preventing the assemblage of crowds of common people in the thoroughfares around the factories, in order to avoid as much as possible the chances of collision between natives and foreigners.

"I consider it merely necessary to call your Excellencies' attention to the first of these points, to insure its fulfilment.

"With regard however to the second, I shall have the honour of submitting a plan for your consideration, which seems to be well calculated to prevent the recurrence of outbreaks of popular violence such as we have recently witnessed.

"In the meantime I am under the necessity of intimating to your Excellencies that should the populace of Canton, under any pretence whatsoever, again endanger the lives and property of British subjects by any further attempt upon the foreign factories, without more prompt and efficacious measures being taken by the Local government, upon whom we depend for protection and the suppression of tumult, circumstances may eventually place me in the unpleasant predicament of withdrawing the British Consular Establishment from Canton, leaving the Chinese authorities and government responsible for whatever consequences might result."

11. *Sir John Davis to Consul Macgregor. Victoria, Hongkong, August 3, 1846.*  
Sir,—Since my arrival yesterday from the North, I have attentively perused all your despatches relating to the late serious riot at Canton.

From those it is plain that though the disturbance commenced in a private squabble with one of the English merchants, it ended in a desperate attempt on the part of the rabble to sack and burn Mr. Chetoh's residence. It is equally

plain that for nearly three hours no assistance whatever was afforded by the Local government, and that the only thing which saved the foreign factories from a general pillage was the repulse of the mob. by the armed English and Americans under your direction and that of Mr. Parker. In this proceeding which was rendered necessary by the attack of the rabble with stones, the foreigners merely acted in defence of their lives and property; and the death of the three Chinese, however much to be regretted was inevitable.

I am prepared to expect a great deal of trouble from the insidious and uncandid turn which has been as usual given to this unfortunate transaction by the Chinese government; and though you appear to feel secure as to the preservation of tranquillity for the present, it appears to myself that the danger of violence is very far from being passed away and that it behoves us to be prepared in every manner for the worst.

Nothing can be more inadmissible than the attempt of the local authorities (following exactly the example of the late commissioner Lin) to fix the odium and responsibility of the three deaths on the English alone, when it is notorious that Mr. Parker and many other Americans and foreigners were equally engaged. It will be your bounden duty to disclaim in the strongest terms all concern with the matter apart from the other parties, and to let no feelings of punctilio or delicacy to the latter interfere with this obvious and indispensable line of proceeding.

It appears to myself that the British merchants at Canton have no inconsiderable grounds for alarm for the safety of themselves and property under existing circumstances. I do not deny that you were right in not desiring the presence of a vessel of war near the factories at the exact period in question; but contingencies may soon occur in which such protection may be indispensable for the security of our people's lives. I must draw to your attention the broad, clear, and palpable distinction between an armed force on shore, and one of her majesty's ships anchored in the river as a place of refuge. There is nothing whatever in article ten of the Supplementary Treaty to prevent a man-of-war lying opposite to Canton. in common with Shanghai, Ningpo, and Amoy; and though I am far from thinking that one should be permanently retained there; it would be a most superfluous and unequal concession on my part to the crafty government of China to make a voluntary surrender of so indispensable and indisputable a right. By article 30 of the French Treaty, a man-of-war is entitled to go wherever she can float; and the restrictions in our own Treaty are obviously applicable only to merchantmen.

Being hurried to save this day's post I can only request at present that you will keep the above principle generally in view in your communications with the local authorities.—I have &c.

J. F. DAVIS.

12. *Sir J. Davis to the Earl of Aberdeen.*—(Received Oct. 26.)

Victoria, Hongkong, August 18, 1846.

My Lord,—With reference to my despatch of the 7th instant, my last despatch upon the same subject, I have the satisfaction to announce that I have received information of everything being tranquil at Canton up to the 15th instant.

The "Nemesis" steamer having arrived from the north, I have availed myself of her services to convey despatches to Keying and to her majesty's consul, with permission to the latter to detain her near Canton, if desirable.

I had just received the inclosure from Keying, giving a colour to the late unfortunate transactions very wide of the truth, and I accordingly replied that the energetic and combined defence made by the English and Americans alone saved the factories from pillage, in the absence of all aid whatever from the Local government.

I moreover corroborated this by inclosing to his Excellency the translation of the American account of the affair, as published at page 364 of the "Chinese Repository," which I beg to forward herewith.

The Chinese government may justly be charged with the late riots on two distinct grounds: First for not having carried out the Regulations agreed upon in July 1844 with the American authorities; and secondly, for allowing the foreigners to remain three hours exposed to the rabble, until they were compelled to disperse the assailants themselves.

I considered at the same time that the first conduct of Mr. Compton in kicking down a man's stall had been intemperate, and accordingly by the inclosed letter suggested to Mr. Consul Macgregor the propriety of fining him for the act. I also sanctioned a scheme, first suggested by Mr. Macgregor himself, that of some pecuniary compensation from the mercantile community to the relations of those persons who had fallen victims to the riot.— I have, &c.

J. F. DAVIS.

13. *Commissioner Keying and the Governor of Kwangtung to Sir J. Davis.*  
Keying, High Imperial Commissioner, &c. Hwang Lieutenant-Governor of Kwangtung, &c., send an answer and acknowledge the despatch of you the honorable Envoy, dated 6th month 13th (day 4th August,) after duly perusing the same.

You the honorable Envoy refer to the event that occurred in the 5th intercalary month, 15th day (8th July,) being anxious that the local authorities should restrain the Chinese populace to prevent subsequent similar disturbances, which fully proves your thorough acquaintance with the state of affairs and your solicitude for the future. After however examining all the particulars of the case, we ascertained that Compton, a merchant of your honorable country, smashed the vessels of a fruiterer in the Tsingyuen-street at the Kwantung entrance. When however Le-sung-seang, a military man, remonstrated with him, Compton immediately used the handle of his whip to chastise and insult him. This displeased the people of the street, and hence the disturbance arose. The constable however having given notice of it to a comprador, induced the multitude to disperse.

On the 15th (8th July) about 5 o'clock some foreigners quarrelled with a man that sold plums at the entrance of the Tsingyuen-street. Compton observed this from his house, came down, pursued the man with his whip, and beat him most cruelly. The bystanders would not allow this, and an altercation ensued. Compton then collared a man, whom he took into the house of Changho, bound and beat him. The Chinese did not remain quiet, and thus arose a strife at the bottom of the buildings; and this was the origin of the affray.

The English in the meanwhile came armed in large numbers and returned the blows, whilst the Chinese apprehending, murder immediately dispersed. The English however took their firearms, divided themselves in parties, and pursued them. By this time Consul Macgregor commanded them not to act rashly, and without his orders not to fire. Still the English would not yield to this restraint, but discharging their muskets, killed three men and wounded six. The places where this loss of life occurred are at the entrance of Tikhing street, and at the end of the Tsingyuen and Tungwan streets, and not at the bottom of the Changho establishment.

The killed were, according to the examination of the magistrate, the following; Hwang-a-woo, a native of Hoshan district, who used to retail pork for the Yuen-hing shop in Shih-tseih-poo lane; Le-a-lin, a native of Sanahwuy, a fruiterer by trade; Tang-ahing, a native of Kaou-yaou, and a journeyman of the tailor Lun-hop-lin. All these were tradesmen and not vagabonds. Under such circumstances we trust you the honorable Envoy will clearly perceive which party was in the right and which in the wrong, without referring to us the Great Minister and Lieutenant-Governor to decide the point.

The moment the local authorities obtained knowledge of this occurrence they assembled the military and police, and hastened thither with the utmost speed to quell without delay the disturbance. Being however at a distance of above ten le., they were unable to be on the spot in a moment. The twofold affray created by Compton was at the entrance of a street, and not as mentioned in your letter in the arena before the foreign factories.

The excitement of the people is at present by no means yet allayed, and the relations of the deceased insist upon retribution, so that another outbreak is to be feared. We therefore hope that you the honorable Envoy will manage this matter in accordance with the provisions of the Treaty, in order to show impartiality and quiet the minds of the multitude. Thus the local officers will perhaps be able in future to put down the populace if a similar occurrence takes place; and this will be of advantage to both parties, and of the utmost importance.

Regarding the use of for the characters alluded to in your despatch as being not in accordance with the provision of the Treaty, we find that the two characters and have the same sound (cha), and are therefore used promiscuously for each other in the Chinese official letters as well as are used or written for one another from times immemorial, just as if they were the same without drawing a distinction between high or low. Though no deviation from the Treaty does thus take place, still we have given orders to the clerks to use always in future the character because you the honorable Envoy consider the former improper.

Whilst forwarding this reply we wish you the most abundant happiness, and address the same to

His Excellency Her Britannic Majesty's Plenipotentiary, Sir John Francis Davis, Bart. &c. &c.

Taoukwang, 26th year, 6th month, 18th day, (9th August, 1846.) Received 13th instant.

#### 14. *Sir John Davis to Commissioner Keying*

Victoria, Hongkong, August, 14, 1846.

I yesterday received a note from your excellency concerning the late riot at Canton. Being about to send despatches in a steamer to Consul Macgregor I hasten to reply. Having directed Consul Macgregor to institute a rigid investigation into the causes of the disturbance, I find that the circumstances differ greatly from those stated by your excellency. It has been wrongly asserted that Compton was intoxicated, whereas all the witnesses declare he was perfectly sober, and that he is not accustomed to be intoxicated. Moreover he did not assault any military officer, but merely called on him to quell the disturbance when he neglected to do so.

A Chinese having thrown a large stone at Compton was seized and carried into Mingqua's hong, in order that he might be delivered to the mandarins. This man however escaped, and instigated the vagabonds in the crowd to attack the foreign residences. Notice was immediately sent to the English and American authorities, who applied for Chinese police and soldiers to disperse the assailants. But as these did not arrive, it was evident that all the foreign factories would soon be pillaged and burnt, as in the year 1842. Therefore the English Consul and the American officer Parker assembled the English and Americans, who combined and armed themselves for the protection of their lives and properties. The foreigners were savagely attacked with showers of stones, and did not fire until several of them had been wounded. This in fact constitutes necessary self-defence against plunderers and incendiaries and cannot be construed into the crime of murder.

I herewith send the translation of a very correct account of the riot and attack on the factories, published by some Americans. Your Excellency will perceive their account of the transaction agrees exactly with the English account.

Since no assistance arrived for three hours from the commencement of the disturbance, all the foreigners were obliged to combine for their mutual defence. Your excellency says the distance was ten le. But surely ten le can be traversed in less than one hour—why should three hours be required?

The foreigners, not being assisted by the government, have now organized themselves into armed bands of some hundreds for mutual defence. If your excellency had carried out the regulations agreed upon in July 1844, this would have been prevented.

The people of Canton have excluded foreigners from the city, and these regarding the popular feeling, have for a time consented to forego their rights. But shall thieves and incendiaries also come and attack them in their own residences, and shall foreigners, not being protected by the government, fail to protect themselves?

If your excellency listens to false statements of the case it will only increase the difficulties. Let Chinese and foreign officers jointly investigate the facts and confront the parties. It would be well if some of the thieves also could be apprehended and punished. Let the Regulations of July 1844 be also carried out, in order to prevent attacks on the foreign residences.

I beg to renew to your excellency the assurances of my distinguished consideration.

J. F. DAVIS.

15. *Sir John Davis to Consul Macgregor.*

Victoria, Hongkong, August, 14, 1846.

Sir.—I have attentively perused the statements and depositions concerning the origin of the late disturbances at Canton, conveyed in your despatch received yesterday. As it appears from Mr. Compton's own statement that he kicked down the stall of a Chinese vender for no other reason than because the man stood in his way, it must be admitted that such violent conduct was unjustifiable and eminently calculated to create a disturbance.

It would have been and might still be a proper check upon the conduct of British subjects, if you had levied, or were to levy upon Mr. Compton the full fine warranted by your Consular powers on such an occasion, and in no other way can the Chinese be satisfied that all is done on the part of the British government that justice requires for the control of its subjects at Canton.

For the satisfaction of those persons whose relatives fell victims to the late riots, I can see no measure available under the circumstances, except a sum of money from the mercantile community in alleviation of their loss. Such a measure would have the effect (if adopted at the right time) of calming the irritation of the populace.—I have, &c.,

J. F. DAVIS.

16.

*Sir John Davis to the Earl of Aberdeen.*—(Recd. Oct. 26.) Victoria, Hongkong, August 27, 1846.

My Lord,—I have the satisfaction to state that up to the latest period I have continued to receive from Mr Macgregor reports of the continuance of complete tranquillity at Canton. Thus, although I deemed it right to be prepared for the worst, seven weeks have elapsed without any renewal of troubles. Though the death of the three Chinese is to be lamented in the abstract, I cannot help thinking (from the experience of the previous American case in 1844) that the example will tend to deter the thieves and vagabonds of which the Canton mobs are composed, from their predatory speculations, by shewing them that the foreigners can defend their own property, and that there is more risk to themselves than they anticipated.

The Chinese shopkeepers in the neighborhood have fortunately become alive to the danger of their own dwellings, and there is a general sense of the necessity of strong and effective measures for the maintenance of the public peace.

On the 25th instant I received inclosure No. 1 from Keying, proposing, in reply to my previous suggestion of a conjoint investigation, that some person should be detached from Hongkong. This however appeared to be a most unnecessary slur upon Mr Macgregor, whose proper business it is, accredited Consul on the spot, to communicate on any subjects with the Local government. It will further be observed that all allusion to American participation is evaded by Keying.

I accordingly replied by inclosure 2, stating that the British Consul would carry on any conjoint investigation that might be necessary, but he could take no cognizance of the acts of Americans. I further proposed the terms on which the discussions might be amicably arranged, by the punishment of the Chinese officer whose duty it was to prevent the riot; by the fining of Mr Compton for his violent conduct at the outset; and by a pecuniary compensation from the merchants engaged to the relations of those persons who were accidentally killed. But above all, I insisted on the necessity of preventive measures for the future, by the enforcement of the rules agreed upon in July 1844.—I have, &c.,

J. F. DAVIS.

17.

*Commissioner Keying to Sir John Davis.*

Keying, High Imperial Commissioner, &c., sends the following reply to a despatch of the honourable Envoy, respecting the events of the 8th July. In this it is stated that the result of our investigation differs very much from the representation made by Consul Macgregor. It is therefore requested that the respective



witnesses be confronted, and an investigation be instituted in conjunction with the Chinese officers. This paper covered a relation of the events, which I the great Minister have perused.

I have repeatedly given orders to investigate the causes of this disturbance. As however the details are at variance with the statement made by Consul Macgregor, it is my duty to appoint an officer for examining conjointly into this affair, that the truth may be elicited. This is also in conformity with the regulations of the Treaty, according to which Chinese mandarins are requested to carry on an investigation conjointly.

I the great Minister have therefore already nominated a functionary for this purpose, and am now only waiting for the arrival of your officer at Canton, who is for that purpose appointed by you the honourable Envoy to manage this affair unitedly.

Whilst wishing you glory and happiness I address this answer to His Excellency Her Britannic Majesty's Plenipotentiary, Sir John F. Davis, Baronet, &c.

Taoukwaug, 26th year, 7th month, 2d day, (23d Aug., 1846.) Received 25th.

18. *Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, August 26, 1846.

I had the honour to receive your Excellency's note of the 7th month, 2d day, proposing that I should send up an officer for the investigation of the matters connected with the late riots.

My opinion is, that as Consul Macgregor is expressly appointed at Canton for all the national affairs of this government, it will be most in conformity with the Treaty that he should be the person to communicate with the Chinese officers in the investigation of this business. But as Americans were also concerned, I must inform your Excellency that the British Consul cannot interfere regarding them. They are exclusively under the control of their own authorities.

It appears to myself that the proper and equitable mode of arrangement would be as follows:—The Chinese officer who failed to prevent the riot ought to be punished: Compton ought to be fined for throwing down the fruit-seller's stall in the first instance: the relations of the three persons killed ought to receive a pecuniary and compassionate compensation from all the foreign merchants at Canton. Since the foreigners merely defended their persons and property from robbers, in consequence of no succour arriving from the Chinese authorities, I really conceive that the above is the only mode of settling this unfortunate business. Had a Chinese force arrived in time to prevent the attack on the foreign factories, the English and Americans would not have been obliged to fight in their defence.

But the most desirable point is to enforce the regulations of July 1844. It is better to prevent an evil than to provide a remedy after it has arrived. Those regulations if faithfully executed will put a stop to the assemblage of idle vagabonds and robbers, who are always ready near the factories for any scene of violence and plunder.—I renew, &c.

J. F. DAVIS.

19. *Sir John Davis to the Earl of Aberdeen.*—(Recd. Nov. 26)

Victoria, Hongkong, September 11, 1846.

My Lord,—With reference to my despatch of 27th August, my last report on the same subject. I have the honour to inclose further correspondence with Keying concerning the Canton riot.

On the 9th instant I received the inclosed note from the Chinese Minister, being a mere repetition of former statements utterly at variance with the facts which are notorious to every foreign resident at Canton. The two circumstances which (as I before stated) throw the blame of the late outbreak on the Local government, are—first, the non-fulfilment of the arrangement which followed the American riot in 1844; and, secondly, the want of any assistance from the civil authorities for three hours, until the incendiaries had been repulsed by the union of the foreign residents themselves.

Keying (with that slight importance which Asiatics attach to the charge) unceremoniously throws on Mr. Macgregor the imputation of having made a false report. In my reply I rebut this in terms of decorous moderation, and prove that the

real account of the transaction is the one universally and consistently given by all the foreign residents. I repeat my opinion that Mr. Compton ought to be fined for his misdemeanour, and the relatives of the innocent sufferers in the riot relieved, but at the same time call on the Chinese government to do its own duty by its people, as the only effectual means of preventing the like or even worse occurrences.

Mr. Macgregor has repeated to me the assurance that the lapse of more than two months appears to have removed the feelings of irritation. In my despatch to him I have referred to my previous animadversions regarding the case of Mr. Compton, and called his attention to the propriety of still fining that merchant for his misdemeanour.—I have &c.,

J. F. DAVIS.

20. *Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, September, 11, 1846.

I have the honour to acknowledge the receipt of your excellency's note of the 6th instant, concerning the attack upon the foreign factories.

It is undoubtedly true that Compton in throwing down the fruiterer's stall behaved very improperly, and I have already informed Mr. Consul Macgregor that he ought to be fined, not as compensation for the small value of the things damaged, but a heavy fine in dollars as a punishment. Since innocent persons, being mixed up with the robbers, were killed, compensations should be made to their relatives. This the English and Americans wish to do.

Your excellency says that the consul did not send me a true report. But how is it that the evidence of two hundred English and Americans confirms every word he stated? The account I inclosed your excellency was an American statement, and exactly agreed with the English one. All the newspapers containing these accounts are universally spread over the whole world and cannot be concealed. Why therefore did the district magistrate try to conceal the truth by stating that only English were engaged with the robbers? His Excellency Hwang truly used the word "foreigners," which was in exact accordance with the fact. Why should inferior officers be allowed to publish untruths tending to confusion? Since the robbers attacked an American factory, is it likely that the Americans would consent to be burned and pillaged? The Americans understand reason, and can distinguish the right of destroying robbers from the guilt of unlawfully killing. When therefore, after three hours they saw that the district officers did not assist them, they bravely combined with the English residents and drove back the banditti who were already throwing fire into the factories to burn them.

The military officer on guard stated that Compton went into his station where he was surrounded by his soldiers and beat him. But surely a child could not believe that an unarmed man would venture to beat an officer among his own soldiers; and even if this officer had been an aged woman he would not have submitted to it. How therefore is it possible to believe one word uttered by that officer? The truth is, that Compton went to seek that officer to quell the riot, and he, neglecting his duty, was the cause of the attack by the robbers and loss of life. It is in vain that he attempts to shift the guilt on another.

Unless the Rules of the 12th July, 1844, are rigorously enforced, I foresee that bloody contests will every day be aggravated until the trade is removed to other ports. It cannot be the desire of the Sovereign of your honorable nation that the people, being uncontrolled, should constantly attack the foreign factories, and that numbers should be killed in bloody affrays. In 1844, the Americans shot a man, and again this year they together with the English have shot three. Is it not better to enforce the regulations of 1844, and by preventing the attacks of robbers, to avoid the destruction of human life? If the district magistrates do not control the people, the result must be general confusion.

I, Her Majesty's Plenipotentiary, wishing that the trade should still continue in its old channels at Canton, am sincerely desirous that these bloody feuds should be prevented, and therefore request your excellency to enforce the regulations of 1844, which were caused by the Americans shooting a Chinese in self-defence.—I take &c.

ART. III. *Notices and Reminiscences of a voyage from Canton, viâ Whampoa, Kinsing Mìn, and Hongkong, to Wúsung and Shínghái, in the summer of 1847.* From a private journal.

IN the policy of the Chinese, during the last ten years, a very important change—a partial revolution—has been brought about, which may be regarded as a pledge of still greater encroachments on a system at war with all right and reason. Where this partial revolution will end, or what will be its future progress, no mortal can tell. In what has transpired there are clear evidences of an invisible hand bringing good out of evil; and it is safe to conclude that the same Power will continue to work, till the nations of the East and the West, as members of one great family, shall be brought into free and friendly intercourse. Already those unnatural and unjust restrictions, that once confined foreigners to one little spot, “like fish in a tank,” have been given to the winds; instead of one city, five are now accessible, and instead of a few rods of earth, miles and tens of miles of territory are open for the traveler, and security for his person and property guaranteed by solemn treaty. In confirmation of, this witness the recently published volumes of Mr. Fortune and the Rev. Mr. George Smith. The whole coast of China, like the interior of the country, was almost one entire *terra incognita*, prior to 1832. That year Mr. H. H. Lindsay projected a voyage, which, in company with the Rev. Mr. Gutzlaff, gave him an opportunity of visiting many of the principal sea-ports between Canton and Tientsin. Mr. Lindsay was then in the service of the English E. I. Company, and a member of its Factory in China. In 1835 the Rev. W. H. Medhurst of the London Missionary Society and the Rev. E. Stevens of the A. B. C. F. M. made a missionary voyage and visited numerous places between Canton and the northern shore of the promontory of Shantung. This latter voyage was made in the American brig *Huron*; the first was in the English ship the *Lord Amherst*. Both were deemed hazardous, and the former was disapproved of by the Directors of the E. I. Company; they both however served to attract attention to the “far east.” In both the voyages, they visited Shánghái. In 1840 the “opium war,” so called, commenced, which after repeated expeditions, terminated in the opening of four new ports, and paving the way for a more extended and thrifty commerce. \* \* \* \*

After a residence in the south of China—at Canton, Macao, and Hongkong—for seventeen years and a half, a voyage northward could hardly fail to be a subject of some interest, since it would afford opportunity of forming acquaintance with new persons and places and of making comparisons between men and things in different latitudes and under various circumstances.

Leaving Canton at half-past four o'clock p. m., Tuesday June 1st 1847, in three hours our fastboat was along-side the American barque *Coquette* at Whampoa. Though the evening was rainy and dark, our baggage was all very soon and safely housed on board. At daylight next morning we were drifting down the river, leaving in Whampoa and Blenheim reach several merchantmen with one English and two French men-of-war, the steamer *Pluto* being off the Factories at Canton.

On the 3d, at 10 o'clock a. m. the barque anchored in Cumsing-moon (or *Kinsing Mun*, 金星門, the Golden-star harbor,) six or eight vessels being then in the anchorage—one of the best on the coast of China. Early the next morning she was under way, but the wind being light and the tide contrary, the anchor was dropped, and it was not till 4 o'clock p. m. that she left the harbor, beating out against a fresh breeze which had sprung up from the east. Late in the evening, she anchored under Lantao. The next morning's tide was out before she was through the Kap-shui-moon (or *Kik-shui mun* 急水門, the Swift-water gate,) and she compelled to run back anchor. In the afternoon she again got under way, and took up her anchorage just off the house of the harbor-master in Hongkong.

On Monday evening, she proceeded to the Lye-moon (or *Li-yü mun* 鯉魚門, the Carp Passage), from whence she took her departure for Shinghái at six o'clock on the morning of the 8th. The northeasterly winds, which had prevailed since the 4th, still continued, and her course was shaped accordingly. In good trim, under full canvass and close hauled, her motion was just sufficient to produce a degree of seasickness not very unwelcome to one long pent up in the dense atmosphere of a Chinese city.

At sunrise on the 9th we were off Pedra Branca,—by the Chinese called *Tái-sing-cháu*, 大星替, the Great-star-pin, with light winds.

On the 11th we were off Namoh, the island which marks the boundary between the provinces of Canton and Fuh-kien. At midnight a

dead calm succeeded the fresh northerly breezes that prevailed during the day—a change hardly desirable even to those who had been suffering from sea-sickness. Next day at noon, the monotony was relieved by gentle zephyrs, most welcome from the south and west. We saw the "Brothers" in the course of the day; and the next morning having passed Amoy, the Ockseu (or *Wúkiú*, 烏丘) were in sight and the high lands about Chinchew.

The first view we had of Formosa, in the afternoon of Tuesday the 15th, was enchanting. The sun had descended more than half-way to the horizon and was pouring down its oblique rays on a range of dark heavy clouds that enveloped the whole island. Very soon, as if by magic, this dark mass became illumined, and rose up uncovering the tops of the mountains distant from us sixty or seventy miles eastward. The scene was beautiful beyond description.

On the 17th we were off Fuchau, with head winds and no land in sight. The 18th was a stormy day, cold winds blowing fresh from the north, accompanied with rain. Early on the 19th, the rain ceased and the clouds disappeared, and before noon we were becalmed off the Chusan group, in lat. 29° 33' N., long. 122° 43' 30" E. For some hours it was doubtful what course the *Coquette* would take. The winds however, soon turned her head westward towards the main, and having run by the *Mouse*, *Starboard Jack*, and the *Corkers*, she dropped anchor just off Buffalo's nose, or 牛鼻山, *Niipi shán*. This island is a mile and a half in extent from north to south, and half that from east to west; it has three peaks, the central one is the highest, and rises 500 feet above the sea. The eastern shore is rocky, and near the northern extreme the island is perforated, and hence probably the Chinese have given it the name *Buffalo's nose*.

Sabbath morning, June 20th, as the sun threw his dawning rays over the summits of Luh-wáng, the prospect on the south and west and north was very charming; especially to a stranger, who had never before visited the Chusan Archipelago. The island, and mountains rising in the distance on the main, beautifully green checkered with cultivated patches, answered faithfully to the descriptions that have been given of them since the arrival of Macartney's embassy in China, fifty-four years ago this day. At 8 o'clock our *barque* was under way, and a light breeze from the south carried us showly on through Gough's Passage, to Kito Point, round Roundabout island, and then up Tower-hill Channel, leaving Tingháí with its adjacent

islands off on our starboard. In the evening, after having run up by the Steward, Golden Island, Blackwall, and the "Volcanic Group," we anchored before midnight just off the "Southwest Horn of the Rugged Islands."

At 11 a. m. the next day we were off "Gutzlaff's Island," a conical rock rising 210 feet above the water a few miles northeast from the "Hen and Chickens," and distant say fifteen or twenty from the great river, *Yáng-tsz' Kiang*, 洋子江, or "Child of the Ocean." During the whole day, light winds prevailed and in the evening a fresh breeze springing up carried us quickly to the mouth of the *Wúsung*, where we anchored for the night. Next morning the *Coquette* moved up to *Wúsung* where a dozen or more foreign vessels were lying, and on Wednesday afternoon ran up to *Shánghái* and anchored at 8 p. m. close off the foreign Factories.

To those who have repeatedly voyaged along the coast of China, such a trip as ours might be uninteresting. But to me it was far otherwise. The vessel, her captain, officers, crew, and passengers, and the constant change of scene, from the hour we gave the parting hand to our friends in Canton till we were welcomed by those in *Shánghái*, have left many agreeable impressions which will not soon be obliterated.

As these notices may fall into the hands of some who are familiarly acquainted with the coast and the ports now open to foreigners, a glance at them will show their relative bearings. The following memoranda indicate with tolerable accuracy the population and geographical position of the five consular ports and the settlements of the Portuguese and English in China.

MACAO,	lat. 22 11 30 N.,	lon. 113 32 30 E.;	Pop. 30,000
HONGKONG,	lat. 22 16 30 N.,	lon. 114 08 30 E.;	Pop. 20,000
CANTON,	lat. 23 07 10 N.,	lon. 113 14 30 E.;	Pop. 1,000,000
AMOY,	lat. 24 10 18 N.,	lon. 118 13 30 E.;	Pop. 250,000
FUCHAU,	lat. 26 02 24 N.,	lon. 119 25 00 E.;	Pop. 600,000
NINGPO,	lat. 29 55 12 N.,	lon. 121 22 00 E.;	Pop. 300,000
SHANGHAI,	lat. 31 24 29 N.,	lon. 121 32 02 E.;	Pop. 300,000

Previously to the late war the navigation of the Chinese sea—at least of that part of which is north of Hongkong—was both difficult and dangerous, but with the aid of the charts and directions that have been prepared by captains Kellett, Collinson, and others, it is now probably as easy and as safe as that on any equally extensive coast in any quarter of the world. The tyfoons—literally *táfung*, 大風, "great winds"—that occur in these seas are quite

like the autumnal storms, "the hurricanes," that are frequently encountered on the Atlantic ocean. Regular tyfoons seldom occur earlier than the 20th of July or later than the middle of October. From the first of October to the end of May, northerly winds usually prevail; and the southerly, during the other months of the year; but it is not invariably so, for sometimes as in the present instance, the usual order is reversed. Vessels that had preceded ours only a few days, made the trip with fair southerly winds in less than a week. But instead of such, she had either to encounter northerly winds or was left becalmed to drift backward by the current still running to the south.

The *Coquette*—her name notwithstanding—possesses excellent qualities with capabilities every way such as to render her a match for any thing of her kind, not exceeding her burden of 473 tons. Her crew was not one of the best, comprising some three-and-twenty Manilamen, a few of whom only were fit for their places, or such as had been *engaged* to come on board: the remainder of the crew, the carpenter, sailmaker, cook, &c., were as different from each other in their national character as in their profession, no two of them being from the same country. The first officer, Mr. Williams, was from Stockholm, gentle in his bearing towards the men, able and evidently well acquainted with his business. The second and third officers were both young, looking forward to advancement, anxious to qualify themselves accordingly. Captain Prescott is fully entitled to the high reputation he enjoys. The passengers—Charles J. Braine esq. and lady, and the Rev. Dr. and Mrs. Bridgman—could not but be well pleased with his care and kindness. That the voyage occupied fourteen instead of six days was no fault of our barque or her commander; nor was it in any way tedious—certainly at least it was not so to me. Indeed, it would have been agreeable, had circumstances rendered it necessary, to have stood off and on and touched at all the principal places along the whole coast, in the provinces of Canton, Fuhkien, Chehkiáng, and Kiángsú up to Shánghái.

The little we saw of the islands and mainland only increased our desire to see more. We met two or three sail off the coast of Fuhkien, and spoke the *Denia* off Elephant's Island. The number of fishing smacks was small, though some were in sight every day. Of fish, fowl, &c., there were few to attract attention.

Until we reached the Chusan group, the islands and the main were so distant that we could form no idea of their particular characteristics. But when the clouds cleared away, on the forenoon of

the 19th, and enabled us to get a glimpse of Luhwáng, Patahecock, and the highlands beyond, it was evident enough that we had changed our latitude.

So far as I could see there was no difference between the islands and main land. Both seemed equally diversified with rocks, shrubs, straggling trees, and (what was most characteristic and picturesque) strips and patches of cultivated soil, often extending from the water's edge quite over the highest ridges. Their general contour is not unlike that of the islands at the mouth of the Canton river. There is however, at the north, less of rock, more vegetation, and the peaks and ridges are less sharp and rugged. "Ketow," the most prominent point on the main, instead of being a bluff headland, as I had supposed, having bleak and barren sides, is, like most of the islands, more or less *cultivated*, wearing a subdued and softened aspect. Roundabout island is a fair specimen of the whole group—so far as it came under our observation. It is of a circular shape, a quarter of a mile in diameter, its center rising say 300 feet and forming its highest point. One third of it—its entire base—seemed to be solid rock, the remainder was soil, most, of which was highly cultivated.

The *rock*, wherever it appeared among the islands, I took to be granite. In some places it shoots up into high summits, two, four, six and more, hundreds of feet high. Often, however, it is seen in bowlders, scattered here and there on the hill-sides and giving them a beautifully checquered appearance. Between the peaks and bowlders, perhaps, on an average, one third of the surface is arable or cultivatable soil—for the plough seems not to be used on the hill-tops—while the remaining third is covered with shrubbery and green sward.

Of *cattle*, on these "thousand hills," we saw only one small herd. Near Singkong, as we were running up by Golden Island and Black-wall, some buffaloes were observed grazing on the hills, lean and dark as the herdsman who was keeping watch over them.

The *people* everywhere seemed miserably poor, seeking a subsistence in part by hook and net from the sea and in part by cultivation of the soil. A few stacks of grain and some huts and hovels were seen here and there, and now and then a little cluster of houses. Of the abodes of the dead, one solitary grave, on the east side of Golden Island, was all that came under our observation.

On entering *the River—Child of the Ocean*—the numerous native craft, seen in all directions, indicated our approach to some



great mart long before the low banks to the westward were visible from our deck. While anchored off the mouth of the Wúsung, on the morning of the 21st, a continuous line of junks and boats came up with the wind and tide both being fair and strong. A few proceeded up the great river, while the large part entered the Wúsung, all passing close by the Coquette; for a time they could not have been less than forty sail per hour. Each junk and boat was numbered, and on it the name of the place to which it belonged.

On the afternoon of the 22d, I walked on shore, first to Páuhán and then to the town of Wúsung. Considering the richness and fertility of all the surrounding country, everywhere highly cultivated, it were natural to expect that these towns would afford some signs of wealth and prosperity, instead of being, as they are wretchedly poor and dilapidated; the houses rude and filthy; and a population of men, women, and children degraded and miserable.

Páuhán is a walled town, situated on the western bank of the Wúsung, near the point where it enters the great river, the ground there forming an obtuse angle,—on line of the bank, that of the Yáng-tsz', Kíáng, running northwest by west; and the other, that of the Wúsung, nearly southeast by south. Standing on this angle, and close to the water, you have under you a noble piece of work: it is a stone-wall, rising ten or twelve feet above the surface, built of heavy blocks, laid tier above tier, the topmost one secured by iron fastenings, and the whole, with the mud embankment raised on its inside, forming a substantial barrier against the encroachment of the waves, which, in high tides and stormy weather, dash upon it with great fury. Along the Wúsung this wall extends some two hundred rods, and apparently much farther in the other direction towards the northwest.

Upon this barrier are the ruins of these famous batteries that were so easily carried by the British forces on the 16th of June, 1842. These batteries together with those on the opposite bank of the Wúsung, in which were nearly three hundred pieces of artillery, must have appeared formidable. A few of the old guns are still to be seen along the ruins, while others are piled up in a neighboring temple. The battle of Wúsung is chiefly memorable in the annals of China on account of the loss of Chin Chungmin, who fell covered with wounds, and has since been elevated to a seat among the gods of his country.

Páuhán is the capital of a district or *hien*, and by imperial authority has its own magistrate, a *chi-hien*. It is "four square," each

of its sides facing one of the four cardinal points, and each having its own gate. We entered the northern one, and walked straight through the town, and made our exit from the southern. When near the center, we passed under a very high tower and at the same time crossing a street running at right-angles to that in which we were. These two seemed to be the principal streets, in breadth perhaps twelve feet, and were once paved or flagged, partly with brick and partly with stone, both now almost buried in mud. Houses lined both sides of the way, and would remind the traveller, who had been in New England, of the lines of horse-sheds seen contiguous to some of the country churches,—with this difference, that instead of light shingles and heavy boards and timbers in the one, you have here dark tiles and black mud and brick walls. Nothing could be more dreary and sombre than the houses of Páu-shán—or “Precious hill,” as its name, being interpreted, signifies.

Beyond the two principal streets, there were others, with gardens and fruit trees, &c. There were also several ditches, all supplied from the Wúsung by a canal which unites with the river at the town of Wúsung, the water, at the rise and fall of the tides, running in the direction opposite to that in the river. The walls of the city might be, judging from our wall, 80 rods on each side, their height say 20 feet, and their thickness nearly the same,—built chiefly of brick. On approaching the gate, boys shouted at us and gathered in great numbers after us as we passed along the street—more than once shouting *kwei tsz'*, 鬼子, instead of *fün kwei* so commonly heard in the streets of Canton. Most of the men were idle, while many of the women were engaged in spinning, reeling, and weaving cotton. The whole place had an air of great antiquity, and with a little help of the imagination one might easily fancy both it and its inhabitants to be the same that they were in the days of Yáu and Shun who flourished two thousand years before the Christian era.

The town of Wúsung, two miles (more or less) distant from Páu-shán, stands at the mouth of a creek of the same name, and has given its name to the town and to the large river, which above Wúsung is called *Hwán-pú*, “it having been first opened by a man whose surname was *Hwáng*.” Wúsung has no walls, and is very inferior to Páu-shán, except that, having a custom-house and a good anchorage, it is often thronged with sea-going people.

My “first impressions” of Shánghái were for the most part in perfect keeping with those opinions, which, first formed by the oral and written accounts of Messrs. Lindsay, Gutzlaff, Medhurst, Steven-

and others, have been confirmed or modified by subsequent report. What seemed most striking, was the existence of an out-line European town, and the presence of a hundred or more foreigners—and these where four years ago nothing of the kind was to be found. There are here already established not less than twenty-five commercial houses, and three or four protestant missions.

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ART. IV. *Bibliotheca Sinica: Introduction; No. I., Ming Sin páu Kien, or Mirror of the Mind. By the late Rev. Dr. William Milne.*

AMONG all the papers published in the Indo-Chinese Gleaner, from its commencement in April 1817 till its close in April 1822, the *Bibliotheca Sinica* are the most valuable, useful, and interesting, both to the general reader and to the student of Chinese, they are, though sometimes hastily written, the most instructive papers extant, on Chinese literature. The series comprises fourteen numbers, and were, we believe, all written by Dr. Milne. As copies of the Gleaner are no longer to be procured, and as but few of our readers in or out of China possess the work, we propose to transfer the whole series to our pages.

TO THE EDITOR, SIR,—In one of my crawling expeditions, I chanced to come in contact with a letter, signed by a professor in the Northern University of Scotland, and suggesting the utility of some one's compiling a short account of those books which are held in highest estimation among the Chinese. I have since reflected a good deal on that gentleman's suggestion, and as I am now creeping through some shelves loaded with such books, it occurred to me, that I might try my skill in this way; and so at length, I resolved to set about it; for though I am, as my name imports, a mere book-worm; yet Sir, I assure you, I am by no means insensible to the attentions of the human species, or willing to conceal from public view, that I have some "learned friends" among mankind. This little spice of vanity, you will be the more ready to excuse in me, from the circumstance of its being so common among your own race as I perceive in those folios, quartos and octavos, through which I have lately had the pleasure to eat my way. It occurred to me, that in the English language, some imperfect hints of which I have learnt in my way through numerous Libraries, nothing of the kind above proposed, had yet appeared; and, meeting some weeks ago, with a work which you call the *Indo-Chinese Gleaner*,—a work which seems, like John Bunyan's rake, to scrape together sticks and straws, dust and stones; yea, I had almost said, sheep and

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oxen, birds and fishes—the labours of men, and I cannot see why not the productions of insects also—meeting, I say, with this work, it seemed exactly fit as a medium for the communication of my lucubrations. My reasons for thinking so are three: First, because your work is sufficiently miscellaneous, to admit what I can by chance or design scrape together for you, without regard to order of time, regularity of arrangement, or refinement of style. Secondly because, as you only profess to be a sort of caterer, I think, there is a good chance of my escaping the pointed teeth of those author-devouring wolves, called Critics. For though now-a-days, it has somehow become the privilege of the creeping tribe to which I belong, to acquire some smatterings of literature; yet, I fear, my productions are of a texture too tender, and too unskillfully put together, to bear the eager-eyed glance, or the rough pawing of your Edinburgh, Eclectic, British, and Quarterly Reviewers. I have therefore every reason to think that, lying snug between the leaves of your humble work, my productions will never be seen by them, or at least never judged fit to furnish them with half a meal. I can, however, tell them for their satisfaction, that, if they ever do treat me rudely, they shall suffer for their pains; I shall dig through the very first of their elegantly bound octavos which I chance to meet. Thirdly, because your publication will probably carry my name over the ocean, and make my papers familiar to others of my own species, whose favor I am not unwilling to court, and whose gratification I shall not be backward to promote.

I know very well, Sir, the conclusion that will be formed by sagacious and penetrating spirits, on the seeming inconsistency between this and the preceding paragraph, viz. that they here discover a high degree of pride, vanity, and self-complacency, lurking under a specious mask of humility; and a consciousness of incapacity to appear respectably before the public united to an excessive desire to be known; I have only to say for myself, that their suspicions may perhaps be well founded; but, in the present age, so highly favorable to improvement, why should it be deemed a crime for a worm to put on wings? Indeed, Sir, to tell you the truth, the literary vanity of not a few of your tribe has furnished me with many hearty dinners; the thick and massy volumes—the many leaved, (not many lined) prefaces—and the handsome apologies, which it has dictated, have cost me no short time, and no small pains, to get through; tell your readers therefore not to be surprised, if they find my breath a little affected by the qualities of my food. I would add a fourth reason, were I not a little afraid, that your readers will perhaps question the truth of my professions; namely that a wish to encourage the benevolent objects of your publication has led me to prefer it as my medium to the public, rather than any other; for though I eat books, I never eat men; but am on the contrary, a hearty well-wisher to the human species; I strive daily to imitate the actions of those of them, whom I deem most worthy, and would feel a sensible pleasure if my scrapings, could ever procure a dinner for the widow, or a coat for the orphan. I have also a certain partiality for those men called Missionaries, because they have often enter-

tained me very hospitably on the shelves of their book-cases; and you will allow, Sir, that on the principle of gratitude, it becomes a kind of duty in me, to render my productions as acceptable and useful to my kind hosts as possible, (at the same time not forgetting others to whom I may in future be indebted.) I must therefore, if you mean to admit me as a correspondent, beg leave to accommodate my papers in a more particular manner to this class of men, which like my own, is very apt to be neglected and trampled upon.

The work which I propose, sir, is not I believe, superseded by any other yet published, in the English language; at least so far as I know. A short time since, I cut a road through an old Latin folio, published in France, under the title of "*Catalogus Librorum Sinicorum*," by Formount. Its object seems to have been very nearly the same with that of the pages which I now propose. But as it is not in English, I consider it as in no way superseding my plan; and as it is now very much the practice, to give a blow at the bones of dead authors, so, that I may assimilate as much as possible to the manner and spirit of the age, I dismiss the old gentleman, venerable indeed in his day,—by stating, that his book did not satisfy me. His list appeared defective, and indifferently arranged, and the whole seemed to have been compiled without care, from detached papers, furnished by the Romish missionaries; compiled by one who, however great a general scholar, had but a very inadequate knowledge of Chinese literature, for such a work; and one under whose hands the productions of the missionaries suffered considerably.

I intend therefore to send you now and then, short accounts of such Chinese books as come in my way, of whatever kind—of their contents, composition, and style; names of their authors and date of publication, when these can be ascertained—accompanied with short extracts from them, and occasional illustrations and remarks. Finally a systematic arrangement of the whole will perhaps be made at some future time, the defects of these miscellaneous papers supplied, and their errors corrected. I mention this also, in conformity with the spirit and custom of the age, to let you and the public know, that I consider *this province as my own, and hope no literary marauders will venture to invade my territory, rob my possessions, or crown themselves with my laurels!* If they do, I shall gnaw the root of their glory, and cause its leaves and branches to wither! But Sir, tho' I strive to be humorous in the preamble, I shall be more grave in the prosecution of the work itself; unless indeed I be provoked by neglect, to spit a little book-venom on this ungrateful and indiscriminating age!

No. I.

*Title.*—明心寶鑑 *Ming sin paou keen*; i. e. a precious mirror to reflect light on the heart, or the mirror of the mind. The book is intended chiefly for children, hence the words 便蒙 *peen mung*, i. e. convenient, or easy for children, are frequently prefixed to the name.

*Author.*—There is no preface in those editions that I have seen, nor any

name in the title page, by which the compiler can be known. But a learned Chinese whom I have consulted, says, that he thinks it must have been compiled by some school-master, for the use of domestic academies, which are common in China among persons of property.

*Date.*—When first published does not appear. The edition from which I write, was published in the 58th year of Keenlung, (1793.) There are other editions, some of which being mere catch-pennies, are exceedingly defective—long and useful paragraphs are curtailed—and characters of a simpler construction, but easier cut than the genuine characters, are substituted.

*Nature of the Work.*—It contains the cream of all the moral writings of the Chinese. It consists wholly of quotations from their most approved writers, both ancient and modern. There are quotations from upwards of seventy different Authors; moralists and philosophers, and writers of all the three religious sects;—who lived in all the intervening ages from the time of Yâu down to about the middle of the last century, embracing a period of chronology of little less than four thousand years.

*Form.*—One volume, small octavo, containing 54 pages; twenty sections; and is divided into two parts; costs in China about four-pence half-penny English.

*Contents.*—The Sections are arranged in the following order: 1. On the practice of virtue: shewing particularly the duty and advantage of delivering it down to posterity. 2. On reason—The word 天理 Thëen lee, which I here render *reason*, seems several times to mean Providence in this section. 3. On the duty of acquiescing in the decree of fate. 4. On filial piety. 5. On rectifying self. 6. On contentment. 7. On keeping the heart. 8. On restraining the temper. 9. On diligence in learning. 10. On instructing children. (Here ends the first part.) 11. On examining the heart. 12. On education in general. 13. On government. 14. On the regulation of families. 15. On the duties of the relations of life. 16. On the observance of those ceremonies of politeness, which are dictated by propriety. 17. On fidelity. 18. On conversation. 19. On the intercourse of friends. 20. On the duties of women.

These are the titles of the several sections; but the reader is greatly disappointed in finding that there is often scarcely any connexion between them and the sections themselves. Indeed they are mere mottoes stuck in at the beginning, as if for the purpose of allowing the compiler to arrange under them whatever chanced to come first in his way, whether connected with the subject or not.

*Composition and style.*—The work is wholly of the didactic kind. It is a compound of poetic and prosaic compositions—of anecdote, aphorism, and history. The style is often figurative; and partakes of all that variety that may be expected in a book of mere quotations, made from so many different authors, of different periods of the world, and of different taste and talents. The Christian Missionary, who studies this book will find many suitable words and phrases, which he may turn to good account, in communicating

nessal truth. But, as a whole it is by no means adapted to be a model of style to him, either for conversation or writing.

As a specimen of the materials and composition, I shall give a sentence or two out of every section.

1. "Treasure up gold to hand down to posterity, and it is not certain that posterity will take due care of it." Collect books to hand down to posterity, and it is not certain that posterity will be able to read them. It is therefore better to lay up in darkness a store of secret virtues, as the sure plan of permanent advantage to posterity.

2. "The man, who by committing bad actions, becomes famous, if men do not punish him, Heaven will certainly slay him."

3. "Death and life are here determined—riches and honor are from Heaven."

4. "He who acts filially, towards his parents, his own children will also act filially towards him. If he is himself unfilial, how can he expect his children to be filial? The dutiful and obedient will have dutiful and obedient children—the rebellious and obstinate will have rebellious and obstinate children. If you do not believe, only look at the drop from the eaves, how it successively falls, and without error."

5. "He who does not value himself, will suffer disgrace. He who does not respect himself, invites misery. He who is not self-full, receives advantage. He who is not self-opinionated, will attain extensive learning."

6. "Contentment furnishes constant joy. Much covetousness, constant grief. To the contented, even poverty is joy. To the discontented, even wealth is a vexation. The contented will always have a competence, and so their whole lives without disgrace. He who knows where to stop, and always stops there, will his whole life be without shame. Compared with those of your superiors, your circumstances may not be competent; compared with your inferiors, you possess superfluity."

7. "Sit in your secret chamber, as if passing through the public street. Take care of the inch-large heart, as if driving six horses."

8. "Man's temper is like water. Water overturned, cannot be gathered up again. The temper, let loose, cannot be again brought under restraint."

9. "The living man who does not learn, is dark, dark, like one walking in the night."

10. "He who brings up a son, but neglects to instruct him, loves him not. He who instructs his son, but without due strictness, also loves him not."

11. "A mirror displays the countenance. Wisdom sheds light on the heart. If the mirror be bright, dust cannot stain it. If wisdom be clear, that which is evil and lascivious will not be produced."

12. "He who is without education in youth, will be without knowledge in old age."

13. "A good prince is generous to his people, without extravagance; employs them in labour, and they murmur not. He desires without covetousness; is dignified without pride; displays majesty without sternness."

14. "Young persons and servants ought not in any affair, whether small or great, to act of themselves; they ought always to ask of the elder branches of the family."

15. "Brothers are like hands and feet. A wife is like one's clothes. When clothes are worn out, we can substitute those that are new. When hands and feet are cut off, it is difficult to obtain substitutes for them."

16. "The benevolent man loves others. The polite man respects others. He who loves others, others will always love him. He who respects others, others will always respect him."

17. "He who is ready with promises, will rarely fulfill them. He who flatters one in his presence, will commonly be found to speak evil of him behind his back."

18. "The mouth is the door of human misery; and the tongue, the axe which exterminates the body."

19. "To hold intercourse with a good man, resembles the scent of the *Asasi* flower. One man plants it, and all inhale the fragrance. To associate with a bad man, is like one climbing a wall with an infant in his arms. If he slip his foot, both fall and suffer."

20. "There are four things in women which deserve praise: a woman's virtue, her countenance, her words, her labours. A woman's virtue requires no extraordinary talent, above that possessed by others. Her countenance requires not the exquisite charms of superlative beauty. Her words require not fluent lips or the talent of discussion. Her labours require not a higher degree of skill and dexterity, than that commonly possessed by others. Let her be chaste, innocent, sober, and economical; mind her duty; be neat; in walking and resting, preserve modesty; in her actions, observe a rule;—these constitute female virtue. Let her wash and dust well; keep her clothes neat and clean; bathe at proper times; and preserve her person from filth;—these constitute female beauty. Let her choose her words; avoid unbecoming conversation; speak at proper times; thus she will not displease others; these constitute female conversation. Let her diligently spin, and make cloth; let her not indulge her appetite, in regard to savory food and liquors; let her prepare good things to set before the guests. These constitute female labour. These four combine the essential virtues and duties of women. They are exceedingly easy, and she who practices them is a virtuous woman."

Thus, Sir, have I given you a short sketch of the Ming-sin-paou-k'een. Your readers will form their own conclusions. I shall close by two remarks—The first is, that, as these sketches are intended in a great measure for those who may study Chinese, so I have given the title of the book in the native character; that, if they wish to purchase it, they may be at no loss for the words which form the name. The same method I shall observe in my future communications with you on this subject. The second is, that however excellent the extract from the 20th section, on the duties of women may appear, (and I own that it is very useful, though defective) it is by no means adequate to atone for the detestible sentiment, which lies at the foundation of the ludicrous comparison drawn in that extracted from the 15th section. This sentiment of disrespect to the female character, pervades Chinese books, manners, and hearts.

Your's truly, 盧 魚 Tu Yu



ART. V. *List of Foreign Residents at Shanghai and Amoy,*  
August, 1846.

*Shanghai.*

**English.**

Alcock, R. and family,  
Anderson, J.  
Aspinall, jr. R.  
Aspinall, W. G.  
Beale, T. C.  
Beaumont, J.  
Birdseye, T. J.  
Brodie, G. F.  
Bowman, A.  
Bowman, J.  
Brown, W. W.  
Burn, N. and family,  
Burton, E.  
Calder, A.  
Clark, H.  
Cohen, —  
Cooper, J.  
Crampson, J.  
Dallas, A. G.  
Davy, H.  
Dundas, H.  
Empson, C.  
Farquahar, W. C.  
Fearon, C.  
Fincham, A.  
Gibb, J. D.  
Gibson, E.  
Grant, J.  
Gray, H. M. M.  
Hale, T. H.  
Hargreaves, W.  
Harvey, F. E.  
Hetherington, J.  
Hogg, W.  
Hurbertson, G. F.  
Hume, G. and family,  
Hutchinson, W.  
Kay, W.  
Layton, F.  
Levin, E. H.  
Lewis, A.  
Lewis, J.  
Lockhart, W. and family.  
Lomax, J.  
MacDonald, J.  
Mackenzie, K. R.  
Mackenzie, C. D.  
Maltly, C.  
Matheson, C. S.  
M'Clatchie, Rev. T. and family,  
Medhurst, Rev. Dr. W. H. and fam.

Meredith, K.  
Milne, Rev. W. C. and family,  
Moncrieff, T.  
Norton, W.  
Parke, H. S.  
Platt, T.  
Potter, D.  
Potter, W.  
Pyke, W.  
Pyke, T.  
Richard, P. T.  
Robertson, D. B.  
Robertson, F.  
Ross, J. B.  
Saul, R. P.  
Shaw, C.  
Sillar, D.  
Smith, J. C.  
Smith, H.  
Smith, G. F.  
Stewart, J.  
Syle, Rev. E. S. and family,  
Thistlewaite, J.  
Thorburn, W.  
Ullett, R. B.  
Urmson, G.  
Wade, J. and family,  
Warrington, J.  
Waters, C.  
Watson, J. P.  
Welch, J.  
White, J. and family,  
Wildman, J. R.  
Wills, C.  
Wilson, C.  
Winch, J. H.

**Americans.**

Bates, E. W.  
Baylis, N.  
Boone, Rt. Rev. W. J. and family.  
Bridgman, Rev. Dr. E. C. and fam.  
Brimley, C. N.  
Coolidge, —  
Cunningham, E.  
Fogg, H.  
Graves, P. H.  
Hall, —  
Pierce, W. P. and family,  
Saul, R. P.  
Sturgis, R. S.  
Taylor, E.  
Wild, —

Wolcott, H. Q.  
Woodberry, C.

**Parsees.**

Dadabhoy Burjorjee.

Backhouse, J.  
Brown, Rev. H. A.  
Doty, Rev. E.  
Hertslet, F. L.  
Jackson, Robert  
Layton, T. H.  
Lloyd, Rev. John  
MacDonald, A. J. B.  
Miln, James  
Muir, J. D.  
Myrtle, David  
Peet, Rev. Lyman B.

Dossabhoy Hormusjee,

**Mohammedans.**

Isaac Ruben.  
Phaik Hussen Budroodeen.

**Amy.**

Pohlman, Rev. William J.  
Reis, T.  
Reyes, Jacinto  
Stronach, Rev. Alexander  
Stronach, Rev. John  
Stronach, Miss  
Syme, F. D.  
Talmage, Rev. J. V. N.  
Tait, James  
Thompson, John  
Winchester, C. A.  
Zabell, F. W.

**ART. VI. *Journal of Occurrences: general remarks; papers relating to the riot; obituary; office of Chargé d' Affaires; arrival of missionaries; correspondence with Shih-wci-táng.***

WE commence in this number a republication of papers which have already appeared in the China Mail. As it is thought that they possess sufficient interest to render them generally acceptable to the readers of the Repository, we shall transfer the entire series to our pages.

We heartily approve of the discretion and the very rational manner in which this correspondence was conducted. The determination evinced to bring the Chinese authorities to an equal and practical consideration of mutual interests and responsibilities is a favorable indication of a more reasonable and free intercourse in future. It is high time indeed that the ignorant pride and unfounded self-conceit of too many in this nation should be humbled. Such appears to be the will of Providence, and such we believe are the signs of the times. And may it not be added that it is time the foreigner should be able to feel himself more perfectly at home in this country, possessing rights and privileges and dignity equal to the highest and the best around him. We have perhaps yielded too much deference and bowed too long to the boasted superiority of these "celestial spirits." We live not in the dark ages of a pagan antiquity, to be neglected and oppressed by secluded despots. We like to see our rulers while we pay them deference, and to see them assume the garb and humility of man in his terrene habitation, and come out from the place of their august concealment to a rational and free intercourse with their fellow-mortals. In the

conduct of the Chinese, in times past and at present, there appears to have been not a little of bravado, and it is interesting to observe how readily they have relinquished their unwarrantable pretensions, and granted concessions as fast as they have been called for. Comparing our present privileges and safety with those of the foreign community in China thirty and even ten years ago, though it is no cause of surprise that such a change has been effected, there is much reason why we should be gratified with the improvement.

In the riot itself of July 1846, there are some portions of the proceedings on the part of the foreign community which we have never been able fully to approve. While we maintain and advance our rights we cannot be too careful to avoid aggression, and while we strenuously assert necessary privileges it behooves us to be on our guard lest we inflict an unnecessary injury. A good matter may be carried to a needless extremity; and as the Chinese proverb expresses, that "the extreme of joy is the beginning of sorrow," it may as truly be added, that the extreme of right is the commencement of wrong. There is some justice we think in the following remarks of Kiyung.

"If indeed the English kill the Chinese it may still be said that good people ought not to collect together and look on from the side so as to be wounded and injured in mistake; but on this occasion the Chinese had already fled and dispersed, not daring to make further opposition to the English; yet the latter pursued after and fired at them, wildly attacking them, so as to kill the other persons who had no concern with the matter. If it still be considered that these people drew down the calamity on themselves, we sincerely apprehend that it will pain every one who hears of it.

"We have no desire to favour the Chinese in this case, but there is in every affair a true right and a true wrong, and if a mutual tranquillity is to subsist between the Chinese and foreigners, the common feelings of mankind and the just principles of heaven must be conformed with. Besides, human life is of extreme importance, and the anger of the public difficult to appease; hence we cannot regard this as a common matter, nor fail to aim at what is fair and proper.

With reference to the present state of things and the occurrences of the past month we have now but few remarks to offer. Affairs continue comparatively quiet, but numerous causes of irritation exist, which there is too much reason to apprehend will terminate at length in an open rupture. Many among the lower classes of the Chinese seem to have no hesitation in perpetrating any outrage which may tend to awaken national animosity, provided it only contributes to satisfy their own evil disposition for gain, insult or revenge. Since they cannot openly retaliate for what they consider as aggression, they appear disposed to make up for it by private vengeance and rapacity. The instances of outrage, murder, and plunder enacted of late years upon this coast would not suffer in comparison of an unfeeling atrocity with those horrid depredations of pirates, which added gloom to the darkness of less enlightened ages. We would not be in too much haste to regard these things as a public offence, or rashly construe them into a just cause of war. Still they are evils, which it is the duty of governments, and especially the

Chinese government to seek to have terminated. It cannot, we trust it will not be tolerated, that a vulgar rabble, the dregs of the streets and fields, men who shudder not at any sort of indecency or wickedness, should order the management of this empire, either in its internal affairs or its foreign intercourse. It is altogether intolerable to see governments swayed by a set of desperadoes and villains, who would more properly suffer the infliction than direct the administration of justice. We rejoice to be in subjection to the powers that be, but the powers that be not, but exist only in profession and the unwarrantable assumption of prerogatives which they have no knowledge or capacity to exercise; if they cannot humble themselves to obedience, it may be expedient to coerce by the judicious but free exercise of civil power. But to subvert this government or weaken it in the least is no part of our desire. On the contrary it should be the object of every friend of humanity who concerns himself in the affairs of this people to seek the consolidation and perpetuity of this empire. Certain remarks have appeared of late in some of the western papers of which we entirely disapprove. Too severe a censure cannot well be passed upon them. If trade requires the country to be opened, if foreign manufacturers require a market for their wares, let the object be secured in a regular and peaceable way, if possible, and let us not begin "to cry havoc, and let loose the dogs of war," before some fair pretence of hostility can be urged. A great, a fair, and noble object lies before us. It depends upon the men of this generation, in great measure, to say, whether they will see it accomplished. Upon their moderation and humanity there is much depending. If we are in haste to call back the darkness of the middle ages, if we are going to unfurl the banners of Satan and devastate a land with blood, then let us not cease to blow the war trumpet and let the cry of battle and vengeance be continually on our tongues. But if we desire to see nations consolidated and enlarged, if we wish to have the arts and commerce flourishing, if we would behold righteousness and prosperity reigning throughout all the earth, and all men everywhere as happy as they can be, let us as speedily and as fully as we are able, proceed to establish our conduct upon those principles, which we so earnestly desire to see adopted and to prevail, when "nation shall not lift up sword against nation, neither shall they learn war any more."

*Departed this life,* at Macao on Thursday, July 8th, *Mary Cornelia*, infant and only daughter of the Rev. *Wm. Speer*, aged five months and three days.

In noticing the decease of Mr. Everett the United States commissioner to China, in our last number, we omitted to state, that the affairs of the legation again devolve on Dr. Parker as *Chargé d' Affaires ad interim*.

*Arrival of missionaries.* The following are the names of the several missionaries who have returned or first arrived in China during the month; Dr. Hobson, medical missionary at Hongkong, and lady; as-

sociated with Dr. H. is Dr. Heirschberg a German missionary; the Rev. J. L. Shuck and lady, accompanied by the Rev. T. W. Tobey and Rev. M. T. Yates and their wives, members of the Southern Baptist convention of the United States of America. These missionaries are to be stationed at Shánghái. The Rev. F. C. Johnson of the same Board is to be stationed at Canton. An American Episcopal missionary, Rev. P. D. Spaulding, is also to be located at Shánghái. A female missionary, Miss. Selmer, is to be associated with Miss. Aldersey at Ningpo: Rev. Mr. Doty has returned to Amoy accompanied by Rev. Mr. Talmage. Rev. Messrs. M. C. White and J. D. Collins of the Methodist Episcopal Board in the United States have gone to Fuhchau.

With the two following notices from the China Mail we close our journal for the month.

On the 20th day of the 5th month, (2d July,) the Gentry and Elders in the neighbourhood of Shih-wei-tang went in a body to the governor's house to present a petition, requesting Keying to prevent the English barabarians taking forcible possession of that place, and words to that effect; but Keying wished to detain these Elders in his office, and enjoined them to let the English take the spot, without engaging in quarrels with them. But they were all unwilling to comply; and at the same time a crowd of several thousand men having assembled before the gates of the office, which they wanted to break open, Keying being apprehensive of creating a tumult, let these Elders and Gentry go, and they returned to their homes.

Táukwang, 27th year, 5th month, 23d day. (5th July)

Ke, Imperial Commissioner, governor-general of the two Kwang, &c. &c. hereby gives a Declaration in reply to the representation of Koo-gan-yung, and others:—

After examination I find that an Imperial Edict was a long time back respectfully received permitting foreign merchants to dwell at the ports open to foreign commerce, and stating that the land and houses to be rented by them should be determined by the inclination, or otherwise, of the proprietors to let. It cannot, therefore, in any way concern other people that Pwan-she-leé is now inclined to give up his patrimonial property of Shih-wei-tang for the use of government.

You have represented that "the foreigners will stealthily take possession of the upper streams, seize the most important passages, settle on the most important places, inflict bitter injuries on the villages," &c. This is of course in consequence of your having listened to, and being moved by idle reports. You should reflect that the whole tract of country in the vicinity of this city is important, and that it is not Shih-wei-tang alone which is so. Further, Shih-wei-tang does not lie at any distance from the Thirteen Factories, the inhabitants in the neighbourhood of which have for a long time past had peace and tranquillity: why, then, should your several tens of villages forthwith suffer bitter injuries?

Having had the honour to receive a commission from His Imperial Majesty to take the management of all affairs between Chinese and foreigners, and having in all matters reverently received his sacred instructions, my object is to put a stop to troubles and to tranquilize the people, without in the slightest degree entertaining any selfish views.

You being all people advanced in years, ought, I conceive, to possess a thorough knowledge of affairs, and not allow yourselves to be deluded by idle tales.

A paper annexed to the original representation.

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THE  
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VOL. XVI—SEPTEMBER, 1847.—No. 9.

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ART. I. *Hái kwok Tú chí*, 海國圖志, *Statistical notices of the ocean kingdom with maps, in fifty books.* Communicated for the Repository by a Correspondent.

By way of preface, and before introducing the Review which has been prepared for our pages, we must beg to detain the reader with a few words regarding both the Book and its Author. During the last fifteen years the name of 林則徐 *Lin Tseh-sü* has appeared often in public and we find it in the latest extracts from the Peking Gazette. The career of this man has been a very remarkable one. His first introduction to our acquaintance, was in a long and able memorial to the emperor, written in consequence of inundations and famine that had afflicted the people of one of the central provinces, over which he was the *fü-yien* or governor. That paper was pronounced by Dr. Morrison to be one of the most interesting Chinese documents he had ever read. Lin's devotion to the sovereign and to the welfare of the people was perfect, judging from his language. The people pleaded their want of means as an excuse for the non-payment of their taxes. With a view to ascertain the extent of this want the governor went, in disguise under cover of night through their fields and hamlets; and he drew a most touching picture, and represents himself as in deep distress on account of the calamities that had fallen on the land. Not many years after this, we hear of Lin's being before the emperor, receiving his sovereign's commands to stop the traffic in and the use of opium. And straightway down he came from the north, armed with plenipotentiary power, making all quail before him. Those who were then in Canton, will never forget the scenes here enacted. A strong cordon was thrown around the factories, and starvation was to be the portion of the rebellious foreigners, while the poor hong merchants and other traitorous natives, loaded with chains and shut up in prison, were to await a doom

no less dreadful. The surrender of the 20,283 chests of the drug, and its destruction followed. He had now reached a high point; and it was not long before reverses came—degradation, dismissal from office, banishment, and (had reports been true) death. Indeed his death was formally reported, in what were, at the time, received as veritable extracts from the Gazette. Much as he loved his sovereign and the black-haired race, Lin had to reflect on himself as being the immediate agent in bringing on the late war, with all its calamities,—out of which, however, under an all-wise overruling Providence, are likely to come to this nation many and great benefits. God will make the wrath of man to praise him, and restrain the remainder thereof.

Of the Book we have but little to say, in addition to the remarks on it by our correspondent. We have never heard of the work in the bookstores of Canton; the only copy we have seen is that noticed in the sequel, and was obtained by a friend at Shánghái, and after having been a short time in the hands of our Correspondent, and examined as a curiosity by a few friends, passed into the hands of a French gentleman and has gone to Europe. The work was a handsome octavo, in twelve volumes, if we rightly remember, and was printed we suspect with metallic type, its appearance differing a good deal from the usual style of Chinese books. We hope ere long to have in possession, for our perusal another copy, and may then say more of the book, but for the present must content ourselves with the brief and rather hastily written notices which follow.

Who has not heard about the famous Commissioner Lin? A name not only known within the celestial empire, but universally spread over the wide world; so that the distant east and the far west pronounce it with great emphasis. Nor do we even believe, that the ruler of more than 360 millions of human beings has ever attracted so much renown in foreign lands, as this said gifted statesman. In a public point of view he is a wonderful man, and few mortals can boast so many good qualities, who have at the same time displayed so many vices as this one individual. There is in him a depth of thought worthy of a sage, the adoption of measures excellent and opposite, an unshrinking firmness to carry them out, a policy far above the ken of his countrymen, a patriotism that knows no bounds, and a noble disinterestedness scarcely ever found in a Chinese of rank. At different times we see this so highly talented politician, showing himself mean and despicable, cruel, ruthless, and vile, obstinate and ignorant of the first principles of foreign intercourse, goading his country into a direful war, and then, in the hour of danger, becoming as helpless as a child. How to reconcile so many contrarieties in one man is not our present object, nor are we going to write a biography, but merely to give some account of his book, and of himself as a literary character.

The present work, which we may call a digest of foreign matters, political, historical, statistical, religious, &c., is a compilation, without any thing to equal it in the history of Chinese literature. Whilst Lin resided at Canton, he carefully collected everything published by foreigners in Chinese, and made from thence his extract to elucidate the *terra incognita*—that is to say every country beyond China. For this purpose he made use of the several religious tracts, the Chinese Monthly Magazine, a treatise on commerce, a description of the United States, do. of England, a general geography, the posthumous works of Ricci, &c., all more or less abridged. Not satisfied with this, he had regular translations made of all such articles in the newspapers, as contained anything regarding opium or China. To these he added the principal edicts, that were issued during the great crisis, had a version made of an essay on gunnery and gunpowder, and other miscellaneous matters, such as steam, universal power, repulse of barbarians, &c., and then presented the whole to Shángyang weiyuen, one of the inferior members of the Cabinet. This gentleman searched diligently amongst the state papers in the capital and soon discovered a number of documents that were to be inserted, himself adding to the same his own valuable information. Thus decked out this work finally appeared, in the summer of 1844, and was most extensively circulated amongst the higher officers of government, both at Peking and in the provinces. The object was to enable them to frame their creed regarding foreigners, and in a semi-official way impart to them the views which the supreme government at present holds upon the subject of barbarian intercourse, science, trade, &c.

Before writing down our humble opinion upon this extraordinary work, we shall give an abstract of its contents, to convince the readers that it is indeed a miscellany, such as only a high imperial commissioner could write.

From an examination of the preface and first book it would appear, that the great aim in writing this elaborate work, was to discuss the strategical talent and superiority of barbarians and to recommend their adoption, so as to defeat them with their own weapons; that is to say, first to make them your masters, and then to hate and exterminate them,—as a reward for the improvements that were introduced by their means. This is rather paying royalty for education, and as the plan is so magnificent, we shall not further discuss it.

What is said of the past in chapter first, refers to by-gone times, and no regret can recall the extraordinary events that have taken



place. The second chapter of the first book is filled with propositions for the defense of the country, and Lin there discovers, what his grandfather might have told him, that China wants a standing army and regular navy, an axiom, which none can contradict. The great question, however, is, how are these to be procured,—which we leave the high officers to solve, and they will not find it an easy thing, nor Lin's suggestions as practicable as they look on paper. This chapter is naturally followed by another, describing how China ought to make war. We should better have liked a treatise on the preservation of peace, and regret, that our author should have taken so very much trouble to lay down theories, the greater part of which are only practicable in Utopia, where the people are too wise to decide their quarrels by the sword. The fourth chapter has a good deal about the balance of trade, Opium, Tea, Rhubarb, and sundry other matters, upon the establishment of the Canton hong. There are many sound principles laid down in this discussion, the result of a minute examination of facts, and therefore worth the reading.

The collector turns now, in real good earnest, to geography. A whole book is filled with sad imitations of our own maps, then a clumsy representation of the whole Mongul empire, under Kubláï khan, an outline of the Chinese coast, and finally the ancient maps of the world, as they were drawn more than a thousand years ago.

The next four books are taken up with a miscellaneous and geographical account of Annam, Siam, and Burmah. Many interesting descriptions occur, and various remarks about these countries, which we never met in any other work, may be gleaned from these pages. If one wishes to know something about the connection, that existed for so many centuries between China and the south of Asia, and what is the feeling at present respecting these countries, these passages may be studied with advantage.

The next books treat of Manila, and the islands possessed by the Dutch and English,—namely, the Indian Archipelago. In giving an outline of these islands, Lin has rather presumed to talk bitterly of barbarians. The old story of the bullock's hide, for marking off the territory ceded by a native rajah to his foreign guests, is palmed off upon the Spaniards, honored with the name of Fatlangke (or Franks). In the whole of this, Lin has copied very much from European reports, and never fails to pay a tribute to their rapacity. With the situation of the islands themselves, he shows no accurate acquaintance. Had he consulted a common sailor of Fuhkien, he

might have been prevented from confounding names. We learn from his quotations, that Borneo as early as the sixth and seventh centuries of our era, had intercourse with China by means of tribute bearers. The presumptive evidence of a previous higher state of civilization of this great island, appears thus supported by historical facts.

Of Java, Lin has much to narrate admirably assisted by the tales of his countrymen who in myriads visit that beautiful island. Of other equally important isles he says very little; but Penang and Singapore are duly noticed. The writer may justly be proud about the emigrants from Fuhkien who constitute the soul and moving power of the whole trade and industry amongst the Malays and other tribes.

The twelfth book on Japan is an original collection, rich in information, little known to our book-makers. Lin mentions the severe prohibition of popery, and the treading on the cross, as well as upon an image, details the wars, that took place between his country and these islands, waged on the part of the latter by mere merchants, and also shews his dislike of the Dutch.

After this, there follow no less than six books on India, ill arranged, and full of errors, mostly taken from accounts of foreigners, in all of which the *poppy*, this destructive plant, holds the most prominent place. Arabia as well as Persia obtain here a portion of the commissioner's observations, who clearly proves that he has no correct idea of those two countries; and this is the first time, that we have heard of their belonging to western India. We were neither prepared to be told, that India was part and parcel of the same; however such it is, and we shall not gainsay the great man. He quotes sundry accounts to prove, that Christianity, or rather the doctrines of that country, (likewise called Tatsin and Fuhlin) entered into China at a very early period. As Lin does not possess great partiality for the professors of the said creed, we may take his word that such was the case. His account of Turkey in Asia, is, as might have been expected, poor enough; and we shall therefore not dwell upon it.

To this follow a retrospective view of all India, in three books, which contain a great deal new, respecting the former intercourse of China with this far famed country, and something also of the politics of the celestial empire in regard to the land of wonders. This becomes more conspicuous, when Lin descants upon the north-western frontier, and speaks about the Afghans, Cashmere, and Yarkand as well as Bokhara. But the reasoning is from sheer ignorance

defective. We believe however, that Lin is the first of his countrymen, who has troubled himself about the territory of the southwest of Samarkand.

We are now come to Libya, the name Lin bestows upon Africa. In the whole he communicates without much order upon what a schoolboy knows better. He also descants upon the slave-trade, and the position of the native princes; a subject which appears tolerably important, under his descriptive hand. As for the kingdoms he enumerates to exist in this land of heats, and rivers, we cannot vouch, nor could we subscribe to the detail of the customs of some of their citizens. The commissioner knows best what is true, or merely a tale; but his confounding ancient Carthage with Barbary, when speaking of Archimedes and the worthies just descended into the grave, is highly amusing.

From such interesting lore we are suddenly transported to Europe, and the opening chapter of the twenty-fourth book is Portugal following which are Spain, Holland, and Neuzhnejin, which we translate for the reader's information *Belgium*. Throughout the whole is an ingenious flow of language, much truth, and still more nonsense, most artificially, and in defiance of all chronology mixed together. France comes next in for its share, then Italy—alias the Roman empire, with its nine states, and finally, Germany and the countries belonging thereto, in which is a very sad confusion, the commissioner dividing this country of dukes, princes and sovereigns without number, in to twenty-five districts, or tribes after the Mongul fashion. We have then the almost unwritable Austria (*Gowsibtikligaou*), and Hungary and Poland. The two following kingdoms Suylin and Foonowei (Sweden and Norwei?), we have not yet been able to find on any map, and believe them to be a discovery of Lin's, of which Europe ought instantly to be informed, for it is really something to hit upon a kingdom in the nineteenth century, that was not known to the great western commonwealth.

The thirty-first and thirty-second books are occupied with Denmark, Switzerland and Prussia; the latter country is sadly mingled with all its principalities and dispersed provinces. Northern Turkey follows as an appendix, no doubt, because there existed, and for ought we know still exists an alliance between the Grand Signor and the land of schools and education. That we do not quote largely from the lucubrations of the minister, may be ascribed to our fear of being contradicted in our own assertion by a boarding-school miss, which is a very feeling insult to a reviewer.

We are now fairly arrived in England, Scotland, and Ireland, and find there a very fair estimate of the said realms, their resources, trade, colonies, &c., all in keeping with the subject, and interspersed with sundry envious remarks, that shew Lin's prejudices in a bad view. He allows himself fairly to discuss the merits of these islands, and expatiate upon them like a statesman of the middle ages.

Our next step is to Russia, in Europe as well as Asia, in which the compiler shews, that he is not acquainted with the colossal magnitude and influence of the said empire.

All at once we find ourselves transferred to Mihlikia (America), the A being left out for euphony's sake, and subsequently to Mélikien, which we translate the United States. The whole account of these countries is transcribed from the published description in Chinese, and presents nothing interesting, but on the contrary an absence of any sound knowledge of the Great Republic. There come Mexico and the colonies of North America. Then South America with its sundry mushroom republics in yonder regions of the manufactory of constitutions; several however are left out, and the account is altogether unsatisfactory. The richness of the mines attracts Lin's attention, yet he does not reflect, that his own dear native country has larger and more productive ones, than even Peru. As many of our readers, will doubt so bold an assertion, we must fully explain this subject another time by names, descriptions, and cyphers, which we have all in store, sufficient to satisfy the most sceptic money-hunter.

After having given a glance to the West Indies, the writer honors the newly discovered continent towards the south pole with a transitory notice. We scarcely believed, that seals and whales, with their kindred tribe, which occasionally visit those seas for pleasure's sake in summer, were deserving so much attention from our terse writer.

The forty-third chapter gives a very short and incorrect account of all religions, and presents a comparative table of the chronology of China and the West. Then there follows a dissertation of ancient geography, as first taught by the Budhists, a very instructive chapter, if we add the opinion on the Kwamlun mountain ridge, the highest in the world, of which the Himalaya is a mere branch.

Lin closes his descriptions with treatises on Mathematical and Physical Geography, in which the celebrated Ricci figures very much, for he was the father of geography in China.

The forty-seventh, forty-eighth, and forty-ninth chapters are on politics, polemics, theories, and newspapers, and of the latter not a few extracts, to show what grand ideas barbarians entertain about

the celestial empire. A whole book of the work contains nothing but a description of the barbarian character in all its bearing, and the concluding fiftieth chapter is on gunnery.

Thus we have given to the reader some idea of the multifarious contents of these volumes. Though geography is by far the most interesting part, still history, tales, and erroneous representations occupy many of its pages.

As to its style this work does not rise above mediocrity, being in some measure a mere translation, but it is on the other hand not defective in perspicuity, yet at the same time devoid of all interest, except to the very diligent inquirer. When we take into consideration the multifarious occupations of the commissioner, and that amidst all, he could still find leisure and inclination to wade through such a mass of matter, perfectly foreign to his pursuits, we must admire his unshrinking diligence. His political opinions, that obtrude themselves everywhere, he might have kept to himself, for the realisation of them would be fraught with misery to his country, greater than his former movements in the anti-foreign sphere. To recommend to his nation improvements, without which it will remain a mere cipher amongst the countries of Asia, is very laudable; but to inculcate at the same time an undying hatred towards the inventors, is worse than ridiculous. We are still of the opinion of a very celebrated Japanese writer, that the Asiatics may be compared to wood, the Europeans, to iron, and to shape the former, the latter is indispensably necessary.

But with all these faults we rejoice, that such a distinguished man as Lin has taken up the subject of discussing foreign matters. His example has stirred up many of his fellow officers, and the readers will be pleased to hear, that a number of mandarins of very high rank make geography at present their study. This is the commencement of better things however insignificant the beginning.

We now take our leave of the author, a man still of high renown in China. And should he favor the world with another of his lucubrations, which we suppose will be a dissertation upon the means of subjecting Turkestan and making the Afghans with the Dost to boot tributary; we shall be only too happy to pour over his work with interest and assiduity.

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ART. II. *Papers relating to the riot at Canton in July 1846, and the proceedings taken against Mr. Compton, a British subject, for his participation in that Riot. Republished from the China Mail. (Continued from page 397.)*

21. *Sir John Davis to Consul Macgregor.*

Victoria, Hongkong, September 11, 1846.

Sir,—I inclose you a copy of my note by this conveyance to Keying, in which you will perceive that I do not shelter or justify Mr. Compton in his real share of blame in the occurrences of the 8th July, though I object to the absurd portion of the charges against him. You will observe that I admit the propriety of that merchant being fined, as I before stated to you in my despatch of the 14th Aug. He *ought in fact to have been fined in the first instance* on his own admission of the fact, and I am persuaded that Her Majesty's government, in reviewing this serious business, will be decidedly of that opinion. The Ordinance authorizes your punishing misdemeanours with a fine not exceeding 200 dollars, which I fear is a very inadequate penalty to a person in Mr. Compton's circumstances.

I have repeated to Keying my opinion of the propriety of some relief to the relations of those who, being mixed up with the guilty rioters, unfortunately suffered in the affray; and I have moreover dwelt on the indispensable necessity of executing in good faith the agreement with the Americans of July 1844, concluded in consequence of the riot of that period. I do not wish the *Nemesis* to remain near Canton longer than you deem it necessary.—I have, &c.,

J. F. DAVIS.

22. *Consul Macgregor to Mr. Compton.* Canton, July 25, 1846.

Sir,—In a representation addressed to me by the Imperial High Commissioner Keying, and governor Hwang, you are charged with having, "on the 4th instant, at the door of the guard at Old China Street, kicked to pieces the stall furniture of a fruiterer at that place, and with having beaten with a cane the military officer there, on his going out to admonish and stop you," on which occasion, they add, a riot had almost taken place. Further, that on the 8th instant, when a foreigner was wrangling with another fruiterer at the entrance to Old China Street, you came with a cane and dealt random blows with it on the fruiterer. That in the course of the quarrel you suddenly laid hold of a man, and took him into the Chung-ho hong, where you tied and beat him, thus causing the assembled Chinese to make a disturbance at the back of the said Hong.

It being incumbent on me to investigate these charges, which the Chinese authorities declare to have occasioned the riot on the night of the 8th instant, in which the lives of Chinese subjects were sacrificed, I have to request you will attend at this Consulate, on Monday next, the 27th instant, at 11 A. M., with whatever witnesses you can produce to depose as to the truth of the above allegations.—I have, &c.,

FRANCIS C. MACGREGOR.

23. *Sir J. Davis to Viscount Palmerston.*—(Recd. Nov. 28.)

Victoria, Hongkong, September 22, 1846.

MY LORD—I have the honour to inclose herewith a copy of a curious paper from Canton, translated from one of those placards which are so often exhibited to the turbulent population of that place. Its abuse is directed against Mr. Peter Parker, an American, who acts as *Chargé d' Affaires* for the United States. It takes no account of the really valuable and benevolent services which, in his double capacity of surgeon and missionary, he has rendered to the po-

pulation, by healing their diseases and restoring many of them to sight, but holds him up to general obloquy on the ground of some alleged abuses in his official capacity.

The most remarkable feature of this paper, however, is its making (for the first time that I am aware of) respectful mention of the Governments of foreign States, and attaching importance to the continuance of peace with them. "We also presume that all the Governments of the various honourable nations will, from the general view of the case, form no partial opinion," &c. "As this" (the execution of certain threats against Mr. Parker)—"would injure the peace and friendship now existing," &c.—I have, &c.,

J. F. DAVIS.

24. *Sir J. Davis to Viscount Palmerston.*—(Recd. Nov. 28.)

Victoria, Hongkong, September 23, 1846.

MR LOUB,—With reference to my despatch of the 11th instant to Lord Aberdeen's address, I have the honour to report the state of affairs at Canton to the latest date.

I received the inclosed despatch of the 17th instant from Mr. Consul Macgregor, commenting on an abusive and inflammatory placard, of which a translation is herewith forwarded. This is one of those appeals to the bad passions of the multitude so frequent at Canton; and though I am not disposed to attach a great deal of importance to it, Mr. Macgregor was right in at once bringing it to the notice of the local authorities.

The one thing needful however is the enforcement of those regulations on the part of the Government which they engaged to carry out in July 1844, but which have been entirely neglected from that time to this. I accordingly on the 19th instant addressed the inclosed note to Keying.

I call to his recollection that the riot of 1844, in which the Americans shot a Chinese, led to an agreement concerning certain regulations of a preventive nature which were to be established and maintained by the Local Government, but which regulations have been altogether lost sight of, leaving the neighborhood of the factories in exactly the former state.

I then observe that foreigners have abstained from any attempt to exercise their undoubted right of entering the city, but that in spite of this forbearance they have been assailed in their own dwellings by vagabonds and incendiaries intent on pillage, and met with no sort of protection or assistance from the Government. After calling to Keying's mind that he was appointed by the Emperor for the express purpose of maintaining tranquillity, I conclude by informing him that Her Majesty's Government have been duly apprized of all the circumstances, and by conveying a solemn warning that in the event of any disasters resulting from such palpable neglect and violation of good faith he must be prepared to expect a demand for indemnification.—I have, &c.,

J. F. DAVIS.

25. *Consul Macgregor to Sir John Davis.*

Canton, September 17, 1846.

SIR,—I have the honour to transmit for your Excellency's information copy and translation of an inflammatory placard, posted up yesterday in the neighbourhood of the factories, relative to the late disturbance. Upon being made acquainted with the fact I immediately addressed a letter to their Excellencies the Imperial Commissioner and Governor, requesting that they would adopt such prompt and efficient measures as might prevent acts of violence on the part of the populace.

In consequence of this placard, and also for the satisfaction of the community, I have ordered the steamer *Nemesis* to return to her station opposite the factories, she having been for some time anchored at the entrance of the Macao passage.

Notwithstanding my repeated remonstrances that the regulations should be strictly enforced as to the crowded state of the avenues leading to the factories, I have to observe that their present state in that respect is quite as bad as it was previous to the late disturbance.—I have, &c.,

FRANCIS C. MACGREGOR.

26.

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, September 19, 1846.

I have received an official communication from the consul Macgregor, representing that the Regulations of July 1844 were still entirely unexecuted, and that vagabonds of all descriptions crowd the neighbourhood of the foreign factories.

Your Excellency is aware that the congregation of idle vagabonds in 1844 led to an attack on the Americans, who in consequence shot a Chinese in defending themselves. As the result of this occurrence the Regulations were resolved upon; but nothing was done to enforce them, and accordingly another attack was made on the foreign factories on the 8th July last, on which occasion the Americans combined with the English and repulsed the assailants, leading to the death of three Chinese.

Foreigners have long abstained from entering the city, to which they have acknowledged right. They have exercised this patience and forbearance with a view to improve and maintain friendly feelings. But they find that in return for this patience and forbearance they are quickly returning to the former state, which it is impossible to endure, and which previously led to disastrous occurrences.

I repeat, that they have abstained from any attempt upon the interior of the city—but now they cannot live unmolested in their own dwellings. Their indignation is therefore intensely aroused, and it is impossible to control them. They perceive that the Regulations of 1844 are not enforced, and that they are obliged to defend themselves against robbers and incendiaries.

I conceive that your Excellency was appointed by the Emperor of your honourable country for the promotion of peace and the prevention of bloody feuds. Now there is no better mode of preventing such feuds than by preserving order, and it is impossible to preserve order without repressing the congregation of vagabonds. Until this is done, we may daily expect the recurrence of disturbances, and perhaps the death of hundreds on both sides.

I have informed my government that the regulations of 1844 are still unenforced, and that the district officers of Canton do not control the populace. Indeed the Treasurer and Judge of the province publicly encouraged the people in their hatred of foreigners, as is on record. I therefore solemnly give your excellency previous warning, that should disasters occur from the defect of necessary precautions, my government will be prepared to demand indemnity. A most necessary communication.

I take this occasion to renew, &c.,

J. F. DAVIS.

27. *Sir J. Davis to Viscount Palmerston*—(Recd. Nov. 28.)

Victoria, Hongkong, September 26, 1846.

My Lord,—With reference to my last despatch on the same subject of the 23d instant, I have now the honor to report the most recent state of the question regarding the Canton riot of July 8th.

Mr. Consul Macgregor was disposed to make the levy of a fine on Mr. Compton, for his misdemeanour in assaulting a Chinese, dependent on the punishment of the mandarin who neglected to quell the riot; but it appeared to me that this bartering of one act of justice against another was objectionable, and that by fining Mr. Compton and putting ourselves in the right, we should place the Chinese still further in the wrong. I accordingly directed the consul to levy the highest fine of 200 dollars under the Consular Ordinance.

It is satisfactory to state that my formal protest to Keying on the non-enforcement of the regulations for preserving order (of which a copy was inclosed in my previous despatch) has had the desired effect, and Mr. Consul Macgregor reports the clearing of the streets and avenues about the foreign factories in a very effectual manner.

The same is implied in the inclosed reply from Keying, received yesterday, in which the punishment of the persons who killed the Chinese assailants is again proposed.



In my reply, herewith forwarded, I announce the fine of 200 dollars levied on Mr. Compton for his misdemeanour; and at the same time comment on the circumstance of no punishment whatever having been inflicted on the mandarin who neglected to quell the riot.

I then point out the absence of candour and fairness in confining the charges exclusively to the English, when it is universally notorious that all foreigners were promiscuously engaged in repelling the assailants on the factories, and that even Chinese peaceful inhabitants having been also attacked by those intent on pillage, had taken measures for their own future safety, by preventing the congregation of vagabonds.

The "Nemesis" steamer, at the request of Mr. Macgregor, remains opposite the factories, and the "Wolverine" sloop of war will be anchored at Whampoa; but the Consul reports that everything is perfectly quiet, and that preventive measures are still in progress.—I have, &c.

J. F. DAVIS.

28. *Commissioner Keying and the Governor of Kwangtung to Sir Davis.*

Keying, High Imperial Commissioner, &c., Hwang, Lieutenant-Governor of Kwangtung, &c., send the following reply to a despatch of the honourable envoy (dated September 19) respecting the non-carrying into effect of the regulations [here follows an extract of the above paper.]

We, the Great Minister and the Lieutenant-Governor, after duly perusing this communication, ascertained that the military authorities and the magistrate had received directions to make known the regulations of 1844 to the public, that measures might be adopted for carrying them out. We moreover resolved to appoint an able officer to take up his abode [near the foreign factories] with a good number of soldiers, for the sake of making investigations and keeping down [the mob.] The people however are powerful by their numbers, whilst their superiors stand isolated. The authorities therefore can only then constrain the people and reduce them to obedience when they treat them rationally; but they cannot be coerced by vainly employing prohibitions and injunctions. Though the laws of the central empire differ from those of your honorable country, yet in this principle I suppose we both agree.

As there is now a case of the loss of three lives pending, which has not yet been arranged according to the principle of reason, the Chinese authorities cannot render an account to the people. If we attempt to induce them by main force to yield obedience to those regulations, this would furnish them with a sufficient plea to ask for retribution and seek for revenge. It is on this account that we, the Great Minister and Lieutenant-Governor though much wishing to issue a severe and lucid proclamation, must still delay it, and cannot do so in a hurry.

You say in your letter that you are apprehensive of another disturbance, in which on both sides hundreds of lives may be lost, and words to that effect. As the present case cannot be managed according to the Treaty, the Chinese will in future not yield to the mandarins, when they are about to quell [a riot], and we fear that a disturbance is unavoidable.

The inhabitants of Canton are of a violent and obstinate disposition, the clubs are fond of displaying their spirit and bravery, and it is to be very much feared that the matter will not end with the loss of a few hundred lives. We the Great Minister and Lieutenant-Governor are constantly under deep anxiety on account of this circumstance, and can neither sleep nor eat quietly.

As you the honorable envoy, therefore are guided by benevolence, and are apprehensive of a new riot, in which many lives may be lost, you have merely according to the provisions of the Treaty to prosecute some foreigners who wantonly fired to the destruction of life, and there will be a stop put to the causes of disturbance, the lives of hundreds will be preserved on both sides, and we may adopt measures for carrying the protective regulations into effect; and would this not be excellent? You, the honourable envoy, will take this matter under mature consideration and act [up to your conviction].

We shall not dwell upon the topics on which we have repeatedly spoken in our various correspondence, but send this answer, whilst wishing you every happiness, addressing the same.

To his Excellency Her Britannic Majesty's Plenipotentiary, Sir John Francis Davis, Bart, &c.

Taoukwang, 26th year, 8th month, 4th day. (23d September, 1846.)  
Received 25th.

29.

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, September 26, 1846.

I beg to reply to your Excellency's note of the 23d instant, concerning the punishment of certain rioters.

Mr. Consul Macgregor has been informed that Compton, who threw down a fruiterer's stall, must be fined 200 dollars. This is the highest fine that can be levied by the ordinance against any person conducting himself irregularly.

Your Excellency is aware that the military officer who ought to have prevented the public riot has not been punished at all. This does not seem equal or just.

With regard to the attack on the foreign factories, it was made by robbers and vagabonds, who endeavoured to set them on fire and to pillage them. Had Chinese soldiers come in time, this attack might have been prevented; but for three hours they never appeared, and the shops of Chinese merchants were also attacked. Such being the case, could the foreigners be expected to sit at home while their factories were burned and pillaged? I have ascertained that the Deputy Magistrates of the householders of Old China street, apprehensive of such attacks being repeated, have taken measures against the congregation of vagabonds.

Not only were the English factories threatened, but those of the Americans and all other foreigners. Both Americans and English and all foreigners promiscuously armed themselves, when they saw there were no Chinese soldiers to coerce the vagabonds. The commander of the Danish ship of war sent up fifty men the same night. Can this be called only an English affair?

I before sent to your Excellency an American account of the whole business, in which it was stated that all foreigners were alike concerned. This is a notorious fact cognizant by hundreds, and it is useless and vain to deny or disguise it.

It is so far from being candid or right to attempt the confinement of the charge to the English, that I should be quite justified in declining all further correspondence on such a view of the subject. But my disposition is to follow a moderate and friendly course if possible.

Mr. Macgregor cannot take charge of American or other foreign subjects, but he endeavoured to ascertain if any particular Englishman had killed one of the Chinese. As it was quite dark, and as all the foreigners were mixed together in a crowd, it has been impossible to fix on any individual. The American who killed a Chinese in 1844 was actually ascertained, but no capital punishment could be inflicted, because the man only acted in self-defence. The English law is exactly the same, and with very good reason. All the foreign merchants, Americans as well as English, are desirous of subscribing for the relations of the deceased.

I regret exceedingly that this unfortunate event should have occurred. The regulations of 1844 were not only unexecuted, but the vagabonds and thieves were permitted to attack the factories without any assistance for three hours, and thus several lives were lost. I feel assured that this can never again occur if the neighbourhood of the factories is kept clear of vagabonds, and if the commencement of a riot is checked before it becomes serious.—I take, &c.

J. F. DAVIS.

30:

*Consul Macgregor to Sir John Davis.*

Canton, September 26, 1846.

Sir,—I have now the honor to inclose copy and translation of a proclama-

tion issued by the acting assistant district Magistrate of Nanhai for the purpose of enforcing the regulation of 1844; and I am happy to be able to inform your excellency that it has already had the desired effect of removing from the streets flanking the factories the nuisances so often complained of by the foreign community; and there is every reason to suppose they will remain in this state, as the householders in the neighbourhood have combined with the government in watching over the strict execution of the laws framed for the protection of the factories.—I have &c.

FRANCIS C. MACGREGOR.

31. *Sir J. Davis to Viscount Palmerston.*—(Recd. Dec. 29)

Victoria, Hongkong. October 12, 1846.

My lord,—With reference to my last report on the Canton discussion, I have the honor to inclose copy of a note from Keying, in which remissness of the Local Government as to the suppression of the riot is summarily evaded; and it is added that since more persons were killed on the last occasion than 1844, the two instances cannot be compared.

It is universally notorious that the *émeute* was put down solely by the foreign residents, without whose energetic conduct the factories would infallibly have been burned and pillaged as in 1842. Your Lordship will observe that Keying still seems to expect some further settlement of the question, though he persists as before in making no sort of call on the Americans or other foreigners, who were as much concerned in the late affair as the English.

I wrote to Mr. Macgregor, as the person best acquainted with what had occurred on the spot, for his opinion as to the desirability (under the foregoing circumstances) of subjecting any of the English to trial at Hongkong; although their acquittal must be matter of course. In the inclosed reply he observes that the certain acquittal of the parties would in no manner satisfy the Chinese, while the trial of the English alone would confirm the false impression that no other foreigners were concerned, and thus assist the unfair attempt to confine the odium to the English.

In my inclosed answer to Keying I have pointed out the heavy fine on Mr. Compton, as a satisfactory proof of my determination to prevent acts of aggression on the Chinese. I then repeat my remonstrances against the unfair attempt to make the English alone answerable for what occurred on the 8th of July, an acquiescence in which would tend to confirm the unjust charge.

I point out to Keying that in 1844 the American who had shot a Chinese was known and identified, but that he was not punished, on the ground of having only exercised the right of necessary self-defence exactly, as in the late case; and I add that on any occasion of really culpable homicide I should not wait for a representation from himself, but proceed at once to subject the guilty party to punishment.

Considering it at the same time right that English subjects at Canton should be duly warned of the consequences of any rash or unjustifiable use of arms on their part towards the Chinese, I addressed the inclosed despatch to the consul, calling upon him to place them on their guard upon this point.—I have &c.

J. F. DAVIS.

32. *Commissioner Keying to Sir John Davis.*

Keying, High Imperial Commissioner, &c., sends the following reply to a despatch (dated 26th September) from the honorable envoy, respecting the Canton troubles [here follows an extract of that paper,] which he fully perused.

In a former letter I explained very distinctly that the mandarins were by no means dilatory in putting down [the mob], and I shall therefore in my present note not again refer to this subject.

It still remains to decide how to settle the case respecting the loss of life, for the sufferers were no vagabonds, and each had a profession and a family. I the Great Minister cannot, on account of the great destruction on the present occasion, bring forward the late occurrence with the Americans in 1844, or draw a

comparison between both cases. If you the honorable envoy will speedily, justly, and properly manage this affair, the relations of the deceased will willingly acquiesce [in the decision], the minds of the people will be quieted, and the multitude will on a future day have no pretence for revenge and new riots. I the Great Minister will then also address a perspicuous proclamation to the people to allay the indignation of the multitude, whilst means may be adopted for carrying the regulations for the protection of the foreign factories very soon into effect, which will be of the highest importance.

Whilst forwarding this reply I wish you much happiness, and address the same. To his Excellency Her Britannic Majesty's Plenipotentiary, Sir John F. Davis, Bart. &c.

Taoukwang, 26th year, 8th month, 14th day. (3d Oct. 1846.) Received 7th.

33. *Consul Macgregor to Sir John Davis.* Canton, October 1, 1846.

Sir,—I have attentively perused and considered the contents of your excellency's despatch inclosing copy of your last note to the imperial commissioner, the original of which was duly received and forwarded to its destination.

With regard to the expediency of putting upon trial a certain number of such persons, British subjects, as may have been concerned in firing while repelling the late attack of the mob on the foreign factories, I am inclined to think that such a measure, which could only end in the acquittal of the accused, would not have the effect of allaying the feelings of hatred and revenge that may rankle in the bosom of the populace, who want life for life, and would attribute to undue partiality what is merely the effect of different laws. The object in view, of satisfying them; therefore would not be attained by a measure likely to create great dissatisfaction among the British residents at thus being singled out and subjected to trial while other foreigners were not; it might besides afford a handle to the mandarins of throwing all the blame upon us, to which from the commencement they have been and still are very much inclined. It seems clear indeed that whether a trial at Hongkong be resorted to or not, the Chinese people will never be made to believe that justice has been done to them. As on the one hand therefore the measure does not promise to do any good, while on the other it may be productive of some evil, I feel great reluctance in recommending it, unless Keying himself (who has been made acquainted beforehand with the result in the event of a trial) should notwithstanding urge the necessity, for the maintenance of public tranquillity, of going strictly through all the forms prescribed by the Treaties; and in such a case I shall use my best endeavours in finding out some of the persons who fired into the mob during the late riot.—I have &c.

F. C. MACGREGOR.

34. *Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, October 9, 1846.

I have received your excellency's note in reply to my last concerning the late riots.

Since Compton was certainly guilty of an act of great irregularity and disorder in his violent conduct towards the man whose stall he overturned, I deemed it necessary that an example should be made, and he has accordingly been obliged to pay the highest fine which the ordinance prescribes for a misdemeanour, viz. \$200. I feel certain that this will have the effect of deterring other persons from similar misconduct.

With regard to the foreigners of different nations who fired in self-defence when the factories were attacked, I have from the very first informed your excellency that the subjects of my government were greatly dissatisfied that they alone should be charged with shooting the Chinese, when it was as universally notorious as the sun in the sky that all foreigners were promiscuously engaged in defence of themselves and property, and that therefore it was not admissible to confine the matter to the English alone.

Your excellency I repeat must be well aware that from the commencement a most unjust and unusual attempt has been made to fasten the odium of the late

disasters exclusively on the subjects of my government. My very first despatch protested against this, and I shall continue to protest against it as long as it is persisted in. My countrymen, not without reason, are highly incensed at such a flagrant injustice—at such an unfair and odious distinction—and I cannot expect them to submit to it. Had an impartial and fair line of conduct been adopted at first, the affair might long ago have been arranged.

I have already shewn my desire both to do justice and to prevent future disorders by the effect of example in punishing Compton for the assault of which he was really and tangibly guilty; but the unfortunate occurrences of the night of the 8th July could not have taken place except for the neglect of proper regulations, and the total absence of controul on the part of the District Magistrates. Had the local authorities put down the vagabonds and plunderers who attacked the factories and attempted to fire them, the foreigners would not have been compelled to shoot, and the Chinese would not have been killed.

It is a rule with all nations, founded on the plainest principles of a natural justice, that any person who chances to kill an aggressor in the necessary and therefore lawful defence of his life and property, cannot be punished. According to this universal rule, the American who happened to shoot a Chinese aggressor in 1844, could not be punished. But if an Englishman maliciously, and without the justification of necessary self-defence, were to kill a Chinese, I should not wait until your excellency called for it; I would instantly take measures for subjecting him to the last penalties of the law.—I beg, &c.

J. F. DAVIS.

35. *Sir J. Davis to Viscount Palmerston.*—(Recd. December 29.)

Victoria, Hongkong, October 26, 1846.

My Lord,—Mr. Consul Macgregor has informed me that Mr. C. S. Compton whom I deemed it necessary to fine 200 dollars as the originator of the fatal riot of the 8th July last, intends to make some sort of appeal to the Supreme Court of this colony.

My previous despatches have placed your Lordship fully in possession of the reasons which made it indispensable to fine Mr. Compton. It was the only act of justice which I could render to the Chinese government on their reiterated requisition, and if that merchant could by any possibility relieve himself from the penalty, the chances of forbearance on the part of our people towards the Chinese and of the consequent maintenance of peaceful relations, would be small indeed, I forward the charges made by the Chinese Minister, and a portion of these were proved on investigation. Inclosure No. 2 in my despatch of the 7th of August also contained the charges against Mr. Compton.

I have the honor to inclose a copy of the Ordinance No. 5 of 1844, enacted by Sir Henry Pottinger, which I conceive fully empowers me to levy such a fine (or even double the amount) and which at the same time precludes the prospect of any action against the consul, who has merely to plead my order or sanction.

I have deemed it necessary to furnish Mr. Hulme (the Chief Justice) with a copy of the inclosed despatch from myself to Consul Macgregor, in which my reasons and motives for insisting on Mr. Compton's fine are fully stated. With this in his possession, Mr. Hulme, I trust, will see the advisability of supporting my authority over the Queen's subjects within the Chinese territory, where the government of the country has so far conceded to us its inherent rights of sovereignty.

Mr. Compton seems to found some hopes of impunity on the circumstances of the consul, in announcing to him his penalty, having misquoted the number and clause of the ordinance under which I authorized it to be levied. After having communicated Mr. Compton's very just and necessary punishment to the Chinese Minister, it would be absolutely impossible to satisfy his government as to the remission of the fine on any such ground as this, and I need hardly add that the consequences would be excessively mischievous; and I therefore hope your Lordship will approve of my precaution in officially supplying the Chief Justice with

all the circumstances under which I deemed it necessary to authorize the fine.—  
I have, &c.

J. F. DAVIS.

36. *Charges made by the Chinese Minister against  
Mr. Compton.—A Declaration.*

Ke, Imperial Commissioner, Governor-General of the Two Kwang, &c., and Hwang, Governor of Kwangtung, &c., hereby give a declaration in reply.

Sometime ago we received your statement stating [here follows a condensed abstract of her majesty's consul's letter to the imperial commissioner, dated 31st August, 1846.]

When this reached us we gave orders that an examination should be instituted into the matter, and we have now received the reply of the District Magistrate of Nanhai, stating :

"In obedience to your instructions I immediately despatched runners to summon before me the witnesses, for the purpose of interrogating them. Afterwards I received a report from the runners in question, stating that the person who was selling plums at the entrance of Old China street on the 8th of July was an itinerant dealer, whose name and dwelling-place were unknown, and that the person who had been laid hold of, taken away, tied and beaten by Compton, was a man from a Sha-wei boat, whose name was also unknown ; that they had therefore no data by which to search out and summon these people, but that they had brought all the others. I thereupon examined them, and the fruiterer Lin-a-he deposed as follows :—

"On the 4th July current, at about 2 o'clock (wei pae she how) I was carrying lychees about for sale, and had arrived at the doorway of the guard-house at the back of the thirteen factories, when an Englishman came and kicked over on to the ground the basket containing the lychees. I was expressing to him my disinclination to submit to this proceeding, when the officer and soldiers in the guard-house came out to explain the affair away, and admonish us ; and I, yielding to their admonitions, immediately gathered together the lychees again and put them into the basket and carried them away. This is the truth.'

"The military officer, Le-fung-tseang, deposed as follows :—

"On the 4th July Compton having kicked over the fruit-basket of Lin-a-he before the guard-house, and Lin-a-he being disinclined to submit to this proceeding, I went out with the soldiers and exhorted the parties to disperse. There was no throwing of stones by the by-standers. Compton followed into the guard-house, said something, we know not what, to myself and the others, and then beat me and the soldiers with his cane ; which the crowd in the street perceiving, were thrown into a state of excitement. Compton carried no stone in his hand at the time. On the 8th of the month an Englishman, whose name is unknown to me, on issuing from the hong, ran against a vender of plums, whom he thereupon beat with his cane. The vender of plums and the crowd in the street all shewing their disinclination to submit to this, a mutual clamouring ensued ; which Compton perceiving from an upper story, immediately descended, carrying a cane, and issuing from the hong, assisted the other in beating. He also laid hold of a man, and took him into the Chungho shop, where he tied and beat him, thereby causing the crowd to make a riot. This is the truth.'

"The soldiers Le-tih-shing and Pei-tsung-taow on being examined, made depositions agreeing with this.

"The proprietor of the Chungho hong, the nominal officer, Fwon-she-young, deposed as follows :—

"On the 8th July at about 4 o'clock (shin pae she how), the coolies and work people made a report to me to the effect that the Englishman Compton had, for what reason they did not know, run down from a back upstairs room, and with Gilman and some other individuals laid hold of one of the people and brought him into the hong ; and that they had tied him with the cords of a fire-engine, and had beaten him. Just then the te-paow (overseer of the quarter) Leang Kwan arrived running, upon which we together immediately addressed our admonitions to the Englishmen, enjoining them to deliver the person who was bound to the people

the guard-house, or to the te-paow, to be handed over to the mandarins. This Compton refused to do, and enjoining two Englishmen to keep guard, went himself into Pihohin's (Buxton's?) house. I immediately set the man who was bound at liberty, and he ran off; but this being observed by the Englishmen who were holding guard over him, they made pursuit, and again laid hold of and detained him. The struggling and wrangling of the parties being heard by the crowd in the streets, the public indignation was suddenly aroused, which led to the riot. This is the truth.

"The te-paow Leang Kwan, the shopmaster Chin-a-tsae, of Hog-lane, and the shopmaster Lu-a-kwang, of the Leenhing-street, on being examined, made depositions to the same effect.

"As in duty bound I now make this report in reply, based on the facts," &c. On examination we find, with reference to the said English merchant Compton having disgraced the military officer by beating him, that on referring to the archives of the District Magistrate of Nanhae, the circumstance was found to have been put on record according to a report made on the 4th of the month, when it was quite impossible that the said military officer, &c., could foresee the occurrences of the 8th of the month, and falsify and gloss over the facts beforehand. Further, the statements in the depositions of the soldiers made on being interrogated are as if they had been made by one and the same person, and hence of course strictly true. No matter whether the person who was tied had or had not a quarrel with Compton, the latter in every case ought not to have laid hold of him, taken him away, and tied and beaten him. If it be said that the desire was to hand him over to the authorities, then why did the said merchant not listen to Pwan-she-yung and the te-paow, when they exhorted and enjoined him to deliver the man to the people of the guard-house?

As to Compton's having descended from an upper story with a cane and assisted in beating, when he perceived a foreigner quarrelling with a vender of plums—as to this circumstance the statements in the deposition of Pwan-she-yung, &c., made on being interrogated, are in perfect unison with those made at first by the neighbours, &c.; and it appears therefore needless to take any further measures with reference to them. Everything else has been detailed in our former declaration.

We have now to give you a declaration in reply, in order to communicate to you the report received that there was no data by which to search out and summon the vender of plums and the person who had been tied; and also the depositions made at the present examination; that you may examine into the affair and take such steps as may be necessary. A necessary declaration.

A declaration for the British Consul, Macgregor. 23d August, 1846.

37.

*Sir John Davis to Consul Macgregor.*

Victoria, Hongkong, October 22, 1846.

Sir.—In reply to a letter forwarded by you from Mr. C. S. Compton, you will have the goodness to inform that gentleman (as you have been already directed) that the ordinance under which I authorized you to fine him is not Ordinance No. 2, but Ordinance No. 5 of 1844, to carry into effect upon Chinese territory the treaties between Great Britain and China, and for the preservation of peace and amity between the two nations. By Article XIII in the Schedule annexed to that ordinance, Mr. Compton was bound to proceed to the Consulate and state any cause of complaint against a Chinese. Instead of doing this, his violence excited the frightful tumult and bloodshed in which three Chinese were killed, and by which the peaceful relations between the two countries are still endangered.

Under these extraordinary circumstances I have considered myself bound to exert those high powers with which it has been deemed necessary to invest me for the government of Her Majesty's subjects within the Chinese dominions, with a view to the most important object of securing international tranquillity; and the British government and Legislature will be prepared to support me on an occasion of such a peculiar kind. As before directed, you will plead my order as your sufficient warrant for the fine of 200 dollars, under Ordinance No. 5 of 1844, for

British subjects within the dominions of the Emperor of China," as passed by my predecessor, Sir H. Pottinger.

While the safety of not only the British but the whole foreign community is still endangered as the consequence of his conduct, Mr. Compton cannot reasonably expect that a fine, deliberately levied after the fullest inquiry, on a complaint repeatedly urged against him by the Chinese government, for a violation of Treaties on their own territory, should be remitted. This would be only to aggravate the serious evils for which Mr. Compton must be considered as deeply responsible, and it would at the same time prove me utterly unfit for the discharge of those international functions with which it has pleased Her Majesty to honour me, in the very unusual circumstances under which we exercise a foreign jurisdiction within an independent sovereignty. You will observe in my circular to Her Majesty's Consuls of November 22, 1844 (since approved by Her Majesty's government,) that the "Emperor of China having, like the Sultans of Turkey, waved in favour of Christian Powers rights inherent in territorial sovereignty, such Christian Powers, in taking advantage of this concession, are bound to provide, as far as possible, against any injurious effects resulting from it to the territorial Sovereign."

If the recovery of 46,000 dollars private compensation from the Chinese government at another port proves that I have protected the rights of British subjects, it is only just that I should be equally firm in enforcing their obligations. On no other terms can we maintain a beneficial intercourse with China, and on no other terms can I undertake to administer my trust,—I have, &c.

J. F. DAVIS.

38. *Sir J Davis to Viscount Palmerston.*—(Recd. Dec. 29.)

—Victoria, Hongkong, October 28, 1846.

My Lord,—I received from Keying on the 17th instant the inclosed reply to my announcement that Mr. Compton had been fined as the originator of the fatal riot of the 8th July.

Your Lordship will observe that he still persists in confining the charge of firing to the English; but as he suggests at the same time that I should ascertain by a formal inquiry who those really were that fired, and to what nation they belonged, I took advantage of Mr. Johnston going up to Canton to authorize him, conjointly with Mr. Consul Macgregor, formally to investigate the circumstances already publicly and universally known, in order that I might transmit the report to the Chinese Minister. My note to Keying on the subject is annexed.

Mr. Johnston returned last night with the inclosed report. From this your Lordship will perceive that a number of Americans, Germans, and other foreigners were quite as actively engaged against the Chinese assailants as the English, and that the late American Chargé d'Affaires, Mr. Parker (now relieved by the arrival of Mr. Everett) led one of the parties, though without himself being armed.

When the departure of the mail has left me time, I intend to forward to Keying a translation of this report for his satisfaction.

With reference to a despatch from myself to the Consul, conveying warnings as to the use of fire-arms (already transmitted to your Lordship on the 12th of October), I beg to inclose the correspondence of the Committee with Mr. Macgregor, as printed in the "*China Mail*." It has given me much satisfaction to learn from the Consul, in a letter dated the 25th instant (as herewith transmitted), that preparations are making by Keying for converting the late Consol House into barracks for a strong force of Chinese police or military; and the Consul adds in a private letter that an officer of respectable rank will be stationed with the men. When efficient means of coercing the populace have been really established, I shall consider it my duty by every means to check armed associations of British subjects, I have, &c.

J. F. DAVIS.

39. *Commissioner Keying to Sir John Davis.*

Keying, High Imperial Commissioner, &c., sends a reply to a despatch received from the honourable Envoy respecting the Canton troubles, [here follow the contents of the despatch dated 9th October], which I fully perused.



From this it would appear that Compton was punished by you the honourable Envoy for his extremely disorderly behaviour, which gave rise to the subsequent calamity; and hence you adopted this course. It was therefore not without a cause that a noisy crowd [of Chinese] repaired to the factories, as there was somebody who originated this affray; and it cannot be said that the foreigners who immediately fired and caused loss of life were innocent, and the death of three persons cannot be looked upon as not requiring a judicial prosecution. Now as an Englishman was the author of this case, it can only be brought home to Englishmen. It will moreover not be difficult to you the honourable Envoy to ascertain what countrymen those were who fired, and to establish the truth, for you are invested with Plenipotentiary power, and have always been held in respect by all the other nations. After having clearly examined into the facts, you will justly manage the whole.

At present the relations of the deceased make continual application respecting this business. So long however as this affair is not settled, the people will not remain quiet, and though we might endeavour to restrain them, we shall not be able to do so; another outbreak will take place, and it will be still more difficult to arrange and manage that.

As you the honourable Envoy possess knowledge and the clearest perception, you will endeavour, as I hope, very soon to settle this matter in an impartial manner, for it is of the utmost importance that the foreign and native merchants and people shall always live peaceably together.

Whilst forwarding this reply I wish you every happiness, addressing the same

To his Excellency Her Britannic Majesty's Plenipotentiary, Sir John Francis Davis, Bart.

Tsookwang, 25th year, 8th month, 25th day. (14 October, 1846.) Received 17th.

40.

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, October 19, 1846.

I have to acknowledge the receipt of your Excellency's note of the 14th instant relating to the late riots.

The punishment of Compton for his disorderly conduct has evinced my sincere desire to preserve peace and friendship between the English and Chinese. With regard to the subsequent attack on the foreign factories, in the defence of which all the foreigners were engaged, it became difficult (in a case where so many were concerned) to particularize individuals. As your Excellency however suggests that I should endeavour to ascertain to what nation those belonged who fired upon the assailants, I have directed an investigation to be made by officers deputed for the purpose to Canton, and will inform your Excellency of the result.—I have, &c.

J. F. DAVIS.

41.

*Report of Investigation as to firing on Chinese at Canton.*

Canton, October 23, 1846.

The Honourable Mr. Johnston having been instructed to proceed to Canton and to co-operate with F. C. Macgregor, Esq. Her Majesty's Consul at that port, in an investigation into the principal circumstances of the attack on the foreign factories, in which several Chinese were killed on the 8th July last, accordingly proceeded thither; and a consultation having been held on the 23d October at Her Majesty's Consulate as to the best way of conducting the investigation, came to the decision, as no Chinese evidence appeared against foreigners, to commence the investigation by examining such of the Consular Officers as were present at the disturbances alluded to, and then to proceed further to examine those of Her Majesty's subjects (and others if possible) who may appear to have been present on the occasion in question, as well as to ascertain those who most prominently bore fire-arms on that occasion, and the nations to which they belonged, in accordance with the instructions of his Excellency Her Majesty's Plenipotentiary, under date 20th Oct., 1846.

[Here follow the depositions of Messrs. Backhouse, Giles, Meadows, Birley,

Johnston, Bourne, Marjoribanks, H. Smith, and Cuviller, giving details of the riot already in possession of our readers, and proving the participation of Americans, Parsees, Germans, and others in the steps adopted in self-defence by the foreign community.]

42.

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, October 31, 1846.

I before informed your excellency that I would depute officers to Canton to make inquiries respecting persons who fired in defending the factories on the 8th July.

These persons having finished the investigation have reported as follows:—

The principal attack was made by the Chinese mob upon the residence of Mr. Church, a merchant. They broke the windows, and one man was seen endeavouring to remove the iron bars from a lower window, in order that he might enter and pillage. Fire was also thrown in order to burn the building. All the foreigners seeing this, armed themselves, and when the Chinese pressed on in greater numbers, wounding several persons, both the English and Americans, and the foreigners of other nations, were obliged to fire. None of these foreigners deny or conceal their having done so because they only defended their dwellings from being pillaged and burned. In no country is it necessary to submit to this.

The American narrative which I before sent to your excellency agrees with the above.

It appears that the Chinese soldiers arrived at 10 o'clock, after which no more firing took place. Had these soldiers been present immediately after the commencement, no Chinese would have been killed, because it would not have been necessary for the foreigners to use fire-arms. The Consul informs me that the neighbourhood of the factories has now been cleared of stalls and hucksters, and it may therefore be hoped that no more disturbances will take place. If your excellency restrains the Chinese, I shall be able to restrain the English; but if the populace are encouraged by the Treasurer and the Judge of Canton (as in the last year) to hate and oppose foreigners, then our people will constantly fight together: many persons will be killed, and your excellency and I can only write notes to each other. It appears to me that officers like the Treasurer and the Judge should be reported to the emperor, as the encouragers of bloody feuds and mutual troubles.

I have hitherto abstained from moving many ships of war into the river; but if it should be very plain that the Chinese government cannot restrain the people, then it will be necessary to protect the English, and I cannot be blamed if I am obliged to act in this manner against my inclination. I sincerely hope that mutual tranquillity will prevail for the future.—I conclude, &c.,

J. F. DAVIS.

43.

*Commissioner Keying to Sir John Davis.*

Keying, High Imperial Commissioner, &c., and Hwang, Lieutenant-Governor of Kwangtung, &c., send the following reply to the honorable envoy respecting a letter they received about an officer being deputed to Canton for investigating the circumstances of the outbreak on the 8th July.

[Here follows a full extract of that paper.]

We remembered, on perusing the above, that you the honorable envoy in a previous despatch stated that you were sending an officer to the provincial city to ascertain who were the persons that fired. It does not however appear in your present communication that the foreigners who fired so as to occasion loss of life were found out.

Every stranger as well as native is aware that this occurrence took place because Compton gave rise to the disturbance, and that therefore the mob not without a cause, attempted to burn and pillage. The people fell, one at the entrance of Tik-hing-street, another at the bottom of Tung-wan-street, and a

third at the bottom of Tsing-yuen street, and not at Chung-wo hong, where the affray originated. It is therefore clear that the foreigners committed homicide intentionally, and not in defending the space in front [of the factories.] Those killed were all of them people that earned an honest livelihood, and by no means ruffians; still you call them in your letters a vagabond mob, which is indeed doing them injustice. Had the Chinese military been previously informed that the people were on the eve of an outbreak and disturbance, they would have taken beforehand precautionary measures. But it was Compton that collared an ordinary man, bound and beat him, and thus rousing the indignation of the multitude constituted himself alone by this rashness the author of this disturbance. Yet in your despatch you still blame also the tardiness of the soldiers in quelling the uproar, and throw upon them too much responsibility.

Not only do you the honorable envoy vigorously protect the British merchants in China, who are here for the sake of trade, but we the Great Minister and Lieutenant-Governor also exert ourselves to procure them quietness. This ought however to be done in a complete manner and justly so as to render the Chinese submissive, and then both parties will live in peace and be kept from all harm. It is vain to attempt putting down the Canton people by main force without a show of reason, for their numbers are too great, and defy the application of physical force.

To sum up the whole, we ought to act with equity, and maturely think about the steps to be taken. As the foreigners have destroyed the lives of several Chinese, and not behaved in conformity to the Treaty, the Chinese are filled with hatred and deep ill-will. How have we to act if a foreigner should lose his life on a future occasion?

If you the honorable envoy would decide this affair, and manage it speedily according to the Treaty, it would be very fortunate. It is however of the highest importance not to give heed to mere rumours.

You the honorable envoy will have heard that we the Great Minister and Lieutenant-Governor have established near the foreign factories a perpetual military post for the protection [of the inmates.] But we must at the same time settle this case of loss of life with equity, and the hatred and ill-will of the Chinese will be allayed, and no unforeseen disturbances will ever take place.

Whilst sending the above we wish you much happiness, and address the same.

To his Excellency Her Britannic Majesty's Plenipotentiary, Sir John-F. Davis, Bart, &c.

Taukwang, 26th year, 9th month, 19th day. (4th Nov., 1846.) Received 9th.

44

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, November 10, 1846.

I have to acknowledge the receipt of a note from your Excellency jointly with the Lieutenant-Governor, dated the 7th instant. However culpable the repeated acts of violence on the 4th and 8th of July, it appears on record that Consul Macgregor at least did his duty by giving formal warning of the probable consequences of similar conduct on the very day preceding the 4th. I have reported to my government the fine I ordered on the exciter of the riot, and it will be sufficiently clear that I did what the case required.

I have often told your excellency that the mixed company of the foreigners of all nations, who combined to defend their persons and property, were compelled to fire for the safety of their lives. But under any circumstances you must be aware that I have no authority except over British subjects; and I repeat my previous declarations, that I cannot acquiesce in the continued attempts which have been made to charge the homicides exclusively on them. It would moreover be useless to distinguish any particular individuals among a crowd who, acting solely in defence of their lives, can scarcely be considered as culpable in any degree.

It is notorious that the lamentable deaths of three subjects of China might have been prevented had the soldiers arrived immediately after the tumult began, instead of delaying for about three hours afterwards. If they were not answerable for the commencement of the disturbance, they certainly were greatly so for its continuance and consequences.

It is satisfactory to learn from your Excellency and from Consul Macgregor, that a guard is being established in the neighbourhood of the foreign factories. I will take the most efficient measures in my power to restrain those under my authority, and I am resolved to afford no protection to such as do not deserve it. This care however must be strictly mutual—Chinese must be restrained as well as English; and I once more repeat my previous solemn warnings, that all damage from the populace, sustained by inoffensive British subjects, must be made good at Canton, as it was at Foo-chow.

I take occasion to renew to your excellency the assurances of my highest consideration.

J. F. DAVIS.

45. *Sir John Davis to Viscount Palmerston.*—(Recd. Dec. 29.)

Victoria, Hongkong, October 29, 1846.

My Lord,—With reference to the subject of my despatch of the 23<sup>rd</sup> instant, I have received the inclosed letter from Mr. Compton to be forwarded to your Lordship. The fine which he says was levied by the Consul was in fact levied by myself, after a view of his own and others' depositions. It was by my order, Ordinance No. 5, inclosed to your Lordship.

It will be difficult for Mr. Compton to prove that he did not excite the tumult, as, except for his violent acts, the tumult would not have taken place. Keying has adopted effectual means of protection only since the fine was announced.—I have, &c.,

J. F. DAVIS.

46. *Sir J. Davis to Viscount Palmerston.*—(Recd. Jan. 23.)

Victoria, Hongkong, November 12, 1846.

My Lord,—Referring your Lordship to my former despatch of 23<sup>rd</sup> October, I have the honour to forward additional correspondence with the Chinese government on the late disturbances.

One inclosure contains the substance of the report made by Messrs. Macgregor and Johnston, after their investigation of the circumstances attending the death of the three Chinese. It especially points out the concurrence of all other foreigners with the English in opposing the attacks of the Chinese mob, and refutes the exceedingly unfair and improper attempt to confine the charge and the odium exclusively to our people.

The reply to the foregoing and my rejoinder I have deemed it expedient to publish for the information of British subjects in the Chinese dominions. The difficulties to which I am personally reduced by these occurrences are a small portion of the evil; but I feel that I cannot too strongly demonstrate to our merchants the necessity for abstaining from that contemptuous and aggressive conduct towards the natives of China which has already driven the trade from Foo-chow-foo, and threatens to have the same effect at Canton. It is in this point of view that Mr. Compton's repeated acts of violence, in spite of formal warnings, assume their proper hue. I need only refer your Lordship to Mr. Consul Alcock's notice to British subjects at Foo-chow, herewith inclosed, to shew the extreme importance of restraining that violent demeanour towards the natives so unfortunately characteristic of our countrymen.—I have, &c.,

J. F. DAVIS.

47. *Sir John Davis to Viscount Palmerston.* (Received January 23, 1847.)

Victoria, Hongkong, November 12, 1846.

My Lord,—The late ferment among the English merchants at Canton in consequence of the fine I ordered on Mr. Compton, may perhaps r

surprise your Lordship, who were cognizant of the proceedings of Mr. Innew under Captain Elliot, and who perhaps heard the evidence of Mr. Inglis, another merchant, who declared, "We never paid any attention to any law in China that I am aware of."

The importance of possessing the means of a summary restraint on the conduct of our people, in that very peculiar position wherein we exercise a foreign jurisdiction in an independent territory, probably dictated that clause of 6 and 7 Victoria, cap. 80, by which an order of Her Majesty in Council has the force of law in China.

I am not the first who has been compelled to remark that it is more difficult to deal with our own countrymen at Canton, than with the Chinese government; and I offer the best proof of this in the fact that it has cost me infinitely more trouble to make Mr. Compton pay a fine of 200 dollars, than to obtain a compensation to our merchants of 46,000 dollars for losses which accrued partly from their own misconduct. The inclosed copy of the deposition signed by Mr. Compton himself, admits the whole of the repeated acts of violence for which I fined him. He even adds this confession. "That these circumstances led to the riot is very probable." It appears to me that this deposition fully authorized my ordering the fine on complaint of the Chinese government. Consul Macgregor might have fined Mr. Compton, and ought to have done so, on the first commission of the offence, but he did nothing until my return from Chusan, nearly a month after the occurrences, when I was obliged to take the question up, on the requisition of Keying. What deprives Mr. Compton of all excuse for his repeated acts of violence, is the fact that the inclosed was expressly addressed to him and others on the 3d July, the very day before his first outrage on the Chinese.

The next inclosure is a letter from Mr. Compton to myself, by way of protest against the fine, which the Consul declined to forward on account of its disrespectful tenor; but which, on its being sent to myself, I did not return. His endeavour to represent his proceedings as partaking of the character of mere common assaults can hardly be maintained. Repeated acts of violence, after previous warning, in a place like Canton, where the natives and foreigners are in a state of hostility, and the government can scarcely restrain its subjects, were naturally followed by results very different from those of common assaults, and seem to me to render the exercise of my powers under the Consular Ordinance No. 5, not only justifiable but necessary. The acts were committed on a foreign territory, and satisfaction was demanded by the government which had yielded to us its inherent rights on its own soil.

It was in my despatch of 26th September, that I reported to your Lordship the fine of 200 dollars, which I had ordered on Mr. Compton. This order had been carried out two days before, on the 24th, by a letter from the Consul, in which he named the wrong Ordinance, a fact which I did not learn until the 16th October. He has admitted this to have been "his own error," and I can hardly be responsible for the mistakes of the Consul. Should Mr. Compton obtain impunity on this ground, what will be the feeling of the Chinese government, or the future demeanour of our own people towards the Chinese?

Mr. Compton, it appears, applied for the judgment of the Court, and an application was made to my Secretary for the recorded evidence from Canton. I could perhaps have denied the jurisdiction of the Court under Ordinance No. 5, but this might have been construed into a desire to conceal the evidence, or it might have brought me into unseemly collision with the Judge, a contingency much to be deprecated on every ground. I accordingly directed the inclosed reply to be returned, stating that the Consul had been authorized to supply the evidence, and drawing Mr. Hulme's attention to my letter and inclosure of the 27th October, as noticed to your Lordship in my despatch of 26th October.

The evidence was transmitted by Mr. Consul Macgregor, with a letter, of which I beg to inclose the copy. This embodies at once the charges and complaints of the Chinese government, and the results of the evidence in reply to them. By his own deposition, Mr. Compton kicked over the stall of the Chi-

nese vender, because it stood in his way, on the 4th July, an outrage which nearly produced a tumult the same day. By his own deposition he at least handled the person of the Chinese officer whom he brought to the spot. He commenced another dispute on the 8th July following, by pushing a Chinese aside; and when the Chinese, resented this, he beat and dragged him into an adjoining building, where he tied him up. This he confesses "probably led" to the *smuts* of that day, in which three Chinese were shot.—I have, &c.

J. F. DAVIS.

48.

*Consul Macgregor to Sir John Davis.*

Canton, November 18, 1846.

Sir,—With reference to my despatch No. 107, I have the honour of inclosing to your excellency, in original and translation, the answer I received from the Imperial Commissioner under date of the 14th instant, to my letter announcing the departure of the steamer *Nemesis*, judging it of importance that you should be informed of its contents as conveying an official communication of the arrangement which have been made by the Chinese authorities, and are to be carried out for the preservation of public tranquillity in this city.

I am happy to add that nothing has happened since my last communication indicative of a disposition of the part of the people to disturb that tranquillity. A military post is still stationed in Old China-street south, and measures are adopted to keep order and prevent a large concourse of people at that place.—I have, &c.

F. C. MACGREGOR.

49. *Commissioner Ke and the governor of Kwangtung to Consul Macgregor.*

Ke, Imperial Commissioner, governor-general of the Two Kwang, &c., and Hwang, governor of Kwangtung, &c., hereby give a declaration in reply.

We have received your statement to the following effect: [here follows an abstract of the letter of Her Majesty's Consul to their excellencies, dated 13th November, 1846, expressing a hope that they would increase their means of defence for the protection of the foreign factories in the event of a popular riot, &c.]

After examination, we find that in the month of July, when the disturbance attended with loss of life took place at the thirteen factories, we immediately despatched officers and soldiers to guard against and suppress tumults, and that fortunately they have for several months preserved us from cause of anxiety.

Considering however that to despatch soldiers upon the occurrence of any event is by no means a permanent plan, we have therefore, after framing the necessary regulations, appointed one military officer, a major, and one civilian, an officer having independent jurisdiction, to take charge of soldiers and police, and reside constantly in the neighborhood of the thirteen factories, as a guard and protection, and that they may, in the event of altercations, quarrels, and disturbances between the Chinese and foreigners, be thus able, in the immediate vicinity, to ascertain the facts and arrange matters according to reason, separately dispelling the causes of discord in order to prevent their ending in exciting great evils; and orders have already been despatched for the necessary measures to be taken in due order.

Apart from these, no other preparations for protection have been made. If however a state of mutual tranquillity and absence of trouble is to have existence, it is indispensable that equity obtain in the intercourse and relation between the two countries. It is therefore necessary that you restrain the British merchants, so that they may not, like Compton, employ violence and take a delight in overcoming others, thereby exciting fights but that they may regulate their conduct by reason and the common feelings of mankind. Both parties will then enjoy pleasure and profit in common, without depending on the defence and protection of the military and police alone.—A special declaration.

For the British Consul Macgregor.

14th November 1

50. *Sir J. Davis to Viscount Palmerston.* (Recd. Jan. 23, 1847.)

Victoria, Hongkong, November 25, 1846.

My previous numerous despatches during nearly four months will probably have convinced your Lordship that Mr. Compton, the originator of the fatal riot, had not been too heavily fined. The fine was imposed on a consideration of Mr. Compton's proceedings, not only on the 4th July in wantonly kicking over a Chinese stall, but also on the 8th following, in assaulting and falsely imprisoning a subject of China, which led to the mobbing and riot. Mr. Compton had received written warning from the consul (being the day preceding his first act), of the consequences of "acts of violence originating among ourselves." His repeated violence was in spite of this recorded warning.

The amount of the fine as a penalty must be viewed relatively to the offender's station and means; and in this light, and under the aggravated circumstances of the case, it was not excessive.

The only object of the penalty being the prevention of similar violence in future, the Chief Justice must have been aware that any interference with it under present circumstances at Canton must be attended with mischief and danger.

Above all, at a moment when I am assailed by continued demands for satisfaction on account of the shooting of three subjects of China, who it is contended were slain in pursuit to a distance, and therefore not in necessary self-defence, the announcement to the Chinese government of Mr. Compton's total impunity must be attended with the worst international tendencies.

Mr. Hulme has however entirely remitted the fine on an appeal from Mr. Compton. This was not the verdict of a jury, but Mr. Hulme's individual opinion and judgment; and I regret extremely that it was in his power to interfere. Though I cannot agree that ordinance 5 does not refer to all disputes between Chinese and English, I have been advised to let his judgment have its course, notwithstanding its manifest evils; but some fresh ordinance will inevitable be required to prevent such mischievous interference in international cases; and with the assistance of the Legislative council I propose taking such an ordinance into consideration. In the meanwhile I have the honor to submit for your Lordship's approval a draft of an enactment for the deportation of English offenders on the just complaint and requisition of the Chinese government. Its inherent right I believe would be to send them out on its own part.

Inclosed with this despatch is a copy of the report of Mr. Hulme's decision and a copy of the rule. As to the law of the case, Mr. Macgregor being no lawyer, and having (like myself, in the absence of the Attorney-General) no legal adviser, has made mistakes in point of form which vitiate his sentence; and this sentence was not communicated to me until after he had sent it to Mr. Compton.

Mr. Hulme suppresses the fact that Mr. Compton provoked the blow of the Chinese by the assault of pushing him aside. He suppresses the fact of the Chinese being seized and tied up, which really caused the riot, as Keying states. He also suppresses the fact of the written warning which Mr. Compton had received only the day before his first act of violence.

I cannot better close this despatch than by forwarding the inclosed letter from Rear-Admiral Sir Thomas Cochrane, conveying the high authority of his opinion as to the disposition of the Chinese people at Canton, and what he very properly terms the bullying conduct of our countrymen. He speaks from personal investigation and experience.

I hold the highly responsible office of preserving peace between the two countries, and therefore look to your Lordship for a fair estimate of my motives in desiring to restrain the excesses of the English within the Chinese territories, where the inherent rights of the government have been given up to us. Mr. Holme's argument will operate, I fear, as an encouragement to our people to be violent in a place like Canton, where the elements of mischief are rife.

It is with great satisfaction I state that Major-General D'Aguilar, to whom

I have read this despatch, requests me to add that he "entirely concurs in every word of it," and that he is prepared, as a member of the Legislative Council, to aid me in providing as much as possible against the chances of evil.

51. *Sir J. Davis to Viscount Palmerston.* (Red. Jan. 23, 1847.)

Victoria, Hongkong, November 29, 1846.

My Lord,—I have just on the morning of the mail steamer's despatch (being Sunday) received the inclosed letter from Mr. Compton forwarding very voluminous documents under open cover. This is in violation of a plain principle recognised in the following words under the Colonial regulations (page 49), but applicable of course to all departments of her majesty's service :

"The practice which has in some instances been adopted of addressing memorials direct to this office, and only sending copies of them to the governor on the eve of the departure of the vessel which is to convey them, will not be recognised as a proper course of communication, and must not be repeated."

Among the documents forwarded by Mr. Compton, I am glad to find he has included his own deposition (not on oath) before Mr. Vice-Consul Jackson at Canton, in which the whole of the facts for which he was fined are admitted by himself—even to the confession that they "very probably" occasioned the fatal riot of the 8th July.

On account of the weight and volume of Mr. Compton's inclosures they are forwarded *via* Southampton.

J. F. DAVIS.

52. *Viscount Palmerston to Sir John Davis.*

Foreign office, January 25, 1847.

Sir,—I have received your despatches of the 12th and 25th of November, respecting the fine of 200 dollars imposed by your directions on Mr. Compton, for the part which he took with reference to the riot at Canton on the 8th of July, and the subsequent remission of that fine by the Chief Justice of Hongkong.

It is my intention as soon as the papers transmitted to you by Mr. Compton, and referred to in your despatch of the 29th of November, shall arrive in this country, to refer the whole proceedings, and especially the decision of the Chief Justice, to the consideration of the Law Officers of the Crown, and I consequently abstain for the present from entering upon that part of the question.

But I have to state to you in the meanwhile that I entirely approve of your having fined Mr. Compton; for I consider it indispensable that British subjects in China should be taught that if, on the one hand, her majesty's government will exact and require from the Chinese that British subjects should be as free from molestation and insult in China as they would be in England; yet on the other hand her majesty's government will exact and require of British subjects that they shall in China abstain as much from offering molestation and insult to others, as they would if they were in England; and it never can be tolerated that they should indulge towards the people of China in acts of violence or contumely which they would not venture to practise towards the humblest and meanest individual in their own country.

With reference to the draft of the ordinance for the deportation of English offenders on the just complaint and requisition of the Chinese government, inclosed in your despatch of the 25th November, I have to state to you that I have doubts about the expediency of such an enactment, and I think it would be best to postpone it.—I am, &c.

PALMERSTON.

53. *Viscount Palmerston to Sir John Davis.*

Foreign Office, January 25, 1847.

Sir,—With reference to your despatch of the 12th of November, inclosing copies of your further correspondence with Keying respecting the riot



ton of the 8th of July, and calling my attention to a notice published by Mr. Consul Alcock at Foo-chow-foo on the 24th of June last with a view to restrain disorderly conduct on the part of British subjects, I have to state to you that you are quite right in using all the means in your power to prevent or to punish such irritating proceedings by British subjects and persons employed by them towards the Chinese, as are mentioned in Mr. Alcock's public notice. While on the one hand no unprovoked aggression on the part of the Chinese should be permitted, on the other hand the British in China ought most carefully to abstain from any conduct calculated to provoke, irritate, and offend the Chinese of any class, high or low.—I am, &c.

PALMERSTON.

54. *Viscount Palmerston to Sir John Davis.*

Foreign Office, February 24, 1847.

Sir,—Although I must reserve for the next opportunity the fuller instructions which I shall have to address to you on the subject of the riot at Canton of July last, and of the proceedings against Mr. Compton in consequence of his conduct with reference to that transaction, I will not allow the present mail to depart without informing you that all the papers connected with the case have been referred to the Law Officers of the Crown, and that they have reported to me that they are of opinion that Mr. Compton was guilty of offences on the 4th and 8th of July for which he might and ought to have been punished by proceedings in the Consular Court of Canton, under the provisions of Ordinance No. 7 of 1844, but that the proceedings which were taken against Mr. Compton were not justified by law, and that the Chief Justice was therefore bound to reverse the judgment of the Consul.

I presume that the fine levied on Mr. Compton has been returned to him; and I consider that under existing circumstances no further proceedings should be instituted against him on account of his share in the transaction of the 4th and 8th of July. At the same time, however, you will carefully abstain from offering him any apology or amends for what has occurred with respect to him.

I shall have occasion to write to Mr. Compton by the next mail in reply to his letters to me on this matter; but I am prevented by want of time from doing so to-day.—I am, &c.

PALMERSTON.

55. *Viscount Palmerston to Sir John Davis.*

Foreign Office, March 11, 1847.

Sir,—I stated to you in my despatch of the 24th February, written immediately before the departure of the last Mail, that the Law Officers of the Crown had reported to me that in their opinion Mr. Compton was guilty of offences on the 4th and 8th of July, for which he might and ought to have been punished by proceedings in the Consular Court of Canton under the provisions of the Ordinance No. 7 of 1844; but that under existing circumstances no further proceedings were to be instituted against him on account of his conduct on those days, but that you were not to offer him any apology or amends for what had occurred with respect to him.

I now inclose for your information a copy of a letter which I have addressed to Mr. Compton in reply to his letters of the 28th of October and 28th of November, which you forwarded to me with your despatches of the 29th October and 29th November.

I cannot however dismiss this subject without some further observations. And in the first place I must state to you, and desire that you will impress upon all Her Majesty's Consular Officers, that it is the intention and injunction of Her Majesty's government that you and they should enforce to the fullest extent, for the maintenance of good order and peaceable conduct on the part of Her Majesty's subjects resorting to China, those ample powers of repression and punishment which have been vested in the Chief Superintendent and in the Consular Officers by the Legislature and the Crown.

Her Majesty's government are glad to believe that by far the greater proportion of those British subjects who are established in trade at the several ports of China are duly sensible of the duty which is peculiarly incumbent upon British subjects in China to respect the feelings and habits of the people among whom they dwell, and to abstain from any line of conduct which may produce disorder or give rise to feelings of ill will, and thus tend to interrupt the state of peace between their own country and that in which they reside. All well-disposed British subjects must also be fully aware of the duty which, though in a foreign land, they still owe to the sovereign authority of the British Crown and legislature; they must be prepared to pay a ready obedience to those laws of their own country, which, with a view to their protection, the British government has obtained a right to enforce in China as regards the subjects of the British Crown. But unfortunately the case of Mr. Compton affords sufficient evidence that in the British community in China, persons may be found, who, disregarding their duties as peaceable citizens, are unmindful of the great commercial interests which they may put in jeopardy, and heedless of the disastrous consequences which would ensue, if tumults, which they wantonly provoke, should lead to a renewal of hostilities between England and China.

Her Majesty's government trust that the orderly and well-disposed subjects of Her Majesty in China will not only discountenance all evil doers, but will moreover aid and support to the utmost of their ability Her Majesty's Consular officers in their exertions to preserve the public peace.

Her Majesty's government are prepared to maintain against all infractions by the Chinese government or people, the treaty engagements between the two countries; but on the other hand, they are determined, not merely from a regard for British interests, but on the higher ground of justice to the Chinese government, to provide as far as possible that no injury shall arise to peace and good order in China, from the concession which has been made to Her Majesty of exclusive jurisdiction over British subjects in China.

Her Majesty's government therefore think it right to warn, through you, all British subjects resorting to China, that they must pay due obedience to the British Consular authorities, and that they must refrain from insulting the Chinese, and from exciting or joining in any riots, or any disturbances of the public peace. And in order that all British subjects may be fully apprized of the legal character of the offence which any person would be guilty of, who should by an act of violence give rise to riot, in the course of which loss of life should ensue; and in order that it may be known what is the degree of punishment to which such person would be liable, I have to inform you that the law officers of the Crown, in an opinion which I have received from them, say that.—

“If a person by some act of violence give rise to a riot in the course of which loss of life ensue, he will be guilty of murder or manslaughter, as the case may be, or not guilty of either of those crimes, according to circumstances. For instance, if by some act of violence he give rise to a riot, but take no part in such riot himself, he will be responsible for the act only, but not for the riot, nor the consequences which may ensue

“So, though he commit the violence intending to give rise to a riot, and actually take part in the riot himself, yet if in the course of that riot death ensue from the act of another wholly unconnected with him, he will be guilty of the riot, but not of the murder or manslaughter, as the case may be. But if with other persons he resolve generally to resist all opposers in the commission of a riot, or any other breach of the peace, and to execute it in such a manner as naturally tends to raise tumults and affrays he must, when he engages in such bold disturbances of the public peace, at his peril abide the event of his actions; and therefore if in doing any of these acts he or his confederates happen to kill a man, they are all guilty of murder or manslaughter, as the case may be, provided the act done were the result of the confederacy, and happened during the actual strife or endeavour, or at least within such reasonable time afterwards as to leave it probable that no fresh provocation intervened.

"The punishment will vary according to the degree and quality of each offence."

It will be the duty of Her Majesty's Consular Servants to be guided by this exposition of the law, however painful to their feelings may be the necessity of enforcing it.

I have to instruct you to transmit to all Her Majesty's Consuls in China copies of this despatch, and of my letter to Mr. Compton; and to direct them to make the same public within their respective Consulates. You will also direct them to republish at the same time Her Majesty's Order in Council of the 7th of April, 1844, and the Ordinance No. 7 of the 20th November, 1844, "For the better administration of justice in the Consular Courts and to establish a Registration of British subjects within the dominions of China."

You will make a similar publication of these several documents at Hong-kong.—I have, &c.

PALMERSTON.

56.

*Mr. Addington to Mr. Compton.*

Foreign office, March 11, 1847.

Sir,—I am directed by Viscount Palmerston to acknowledge the receipt of your letters of the 28th of October and 28th of November, the last inclosing copies of correspondence and other papers relative to the proceedings taken against you by her majesty's consul at Canton, in consequence of your conduct on the 4th and 8th of July, 1846.

Lord Palmerston directs me to state to you in reply, that her majesty's government entirely approve the conduct of Sir John Davis in directing her majesty's consul at Canton to proceed against you for what you did on those two days, and they regret that in consequence of the irregular manner in which these proceedings were conducted, you have escaped the penalty which you would otherwise have incurred; for her majesty's government are advised by the law officers of the Crown, to whom all the papers connected with the occurrences of the 4th and 8th of July, have been referred, that you were guilty of offences on those days, for which you would have been liable to punishment if you had been proceeded against in the consular court of Canton under the provisions of the Ordinance No. 7 of 1844.

Her Majesty's Government, however, trust that your having escaped from any penalty on this occasion, in consequence of a defect in the form of the proceedings against you, will not serve as encouragement either to yourself or to others to commit towards the people of China acts of violence or contumely which you would not venture to practise towards the humblest individual in your own country; for her majesty's government, while they will exact and require from the Chinese that British subjects shall be as free from molestation and insult in China as they would be in England, are determined on the other hand, so far as lies in their power, to exact and require from British subjects in China that they shall abstain as much as they would do if they were in England, from offering molestation and insult to other persons; and her majesty's chief superintendent in China and all her majesty's consular officers will be most strictly enjoined to enforce to the fullest extent against all offenders those powers of repression and punishment which have been vested in them by the Legislature and by the Crown.

Her Majesty's Government would much neglect their duty if they were to permit the permanence of peace between China and England to be endangered, and the great interests involved in its continuance to be put into jeopardy, by the wanton acts of inconsiderate or reckless individuals.—I am, &c.

H. U. ADDINGTON.

57.

*Viscount Palmerston to Sir John Davis.*

Foreign Office, March 11, 1847.

Sir,—I have to instruct you, in transmitting to her majesty's consul in China copies of my preceding despatch of this day, to call the attention of those officers to the absolute necessity of strictly adhering, in the administration of justice in

their consular courts, to the regulations prescribed in Ordinance No. 7 of 1844. If due attention had been paid in Mr. Compton's case the forms required by this Ordinance, much inconvenience would have been avoided.

In the instruction which you issued to the consuls on the 22d of November, 1844, with reference to Ordinance No. 7, you restricted them, in conformity with the regulations laid down for the consuls in the Levant, from sending to Hongkong for trial any other persons than those accused of murder. You will consider whether it may not be expedient to modify this restriction, and to allow the Consuls to send to Hongkong for trial before the Chief Justice of the colony, in conformity with the provisions of the Order in Council of the 17th of April, 1844 parties implicated in serious riots.

I should wish you also to consider whether it may not be expedient to pass an Ordinance in the Legislative Council empowering her majesty's consuls to require disturbers of the public peace to find security for their good behaviour.—I am, &c.

PALMERSTON.

58. *Sir John Davis to Viscount Palmerston.*—(Recd. March 23.)

Victoria, Hongkong, January 29, 1847.

My Lord.—Your Lordship's despatch of October 17th leaves it to my discretion to be guided by circumstances as to issuing a public notification, cautioning British subjects against the dangers to which they must necessarily expose themselves by proceedings on their part calculated to excite the animosity of the Chinese, and warning them not to expect reparation for losses incurred by their own misconduct.

I have had sufficient reason to anticipate you Lordship's instructions, as my despatches will have shewn, in consequence of repeated acts of violence on the part of the same individual, though specially warned by the consul at Canton.

Enough appears to me to have been done on this point for the present, and I believe the merchants are fully aware that they would have to bear losses traceable to their own misconduct. The consul informs me that, from opposing authority, they have turned to recriminating on each other, a very natural course.

Everything is so perfectly quiet and orderly at Canton, that I shall prefer postponing your Lordship's caution to any time when it may be hereafter needed, rather than provoke the subject anew at present. When I have made the communication to the Chinese government prescribed by your Lordship's despatch of 3d October, it shall be duly reported.—I have, &c.

J. F. DAVIS.

59. *Sir John Davis to Viscount Palmerston.*—(Recd. April 23.)

Victoria, Hongkong, February 12, 1847.

My Lord.—As soon as possible after the receipt of your Lordship's despatch of October 3d directing me to make the communication to Keying therein pointed out, I addressed the inclosed to the Chinese Minister, embodying the substance in nearly the same words. Your Lordship's despatch was received nearly four months after its date (October 3, January 23); and time and distance had made it necessary (as it appeared to myself) to exercise the sort of discretion which sometimes becomes requisite under such circumstances, in omitting the following passage: "that as it is essential, with a view to preventing future outrage, that an example should be made of those who were engaged in that [disorder] which happened in July, the British government request that the Canton authorities will make proper inquiries into the transaction, and punish according to law the most guilty of the rioters."

More than six months had elapsed since the occurrence, when the numbers killed and wounded by the shots of the foreigners had inflicted a more severe punishment and made a more striking example than anything that could now be done by the Chinese government, whose attempt to punish any of its people at this time for those occurrences might involve it in very serious consequences, considering its confessedly weak state. I trust therefore that your Lordship will consider I have exercised a proper discretion under the circumstances.

I have every reason to hope that my despatch of January 26th will convince your Lordship that there was no undue backwardness on my part to supply the protection of a steamer to our merchants at Canton. I beg, with reference to this subject, to inclose some very strong opinions of Sir H. Pottinger (exactly coinciding with Sir Thomas Cochrane), which were entirely approved by her majesty's government. With this before me, added to the particular instructions I myself had received, and the decided objections urged by the consul to the presence of a steamer, I could not but consider that I incurred some personal responsibility in sending up the "Nemesis" when I did.

I have received the inclosed reply from Keying to my note, conveying your Lordship's communication. It is worded in some degree as reply to myself, and I therefore sent the short rejoinder which is herewith forwarded, repeating that I had made the communication as directed by her majesty's government, giving the Chinese authorities credit for the exertions and precautions which they have certainly displayed of late, and expressing my hope that proper restraints on both sides would effectually prevent the chance of future troubles.—I have, &c.

J. F. DAVIS.

60.

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, February 13, 1847.

I have had the honor to receive your excellency's reply to my note of the 30th January, in which I conveyed a communication from her majesty's government, according to the instructions I had received as in duty bound.

It will be my duty to transmit your excellency's reply to her majesty's government. I shall state the truth in announcing that the precautions taken by the Chinese government have been lately much greater than before the disturbances of July last and I therefore hope that troubles cannot again occur. British subjects have been very strictly warned against originating disturbances on their own part, and thus we may hope that tranquillity will be preserved on both sides. This will be most just and expedient, and for the general good.—I beg to renew, &c.

J. F. DAVIS.

ART. III. *Bibliotheca Sinica: Introduction; No. 2., Si Fāng kung Kū, or Public Proofs from the west.* By the late Rev. Dr. WILLIAM MILNE. (Continued from page 411.)

MR. EDITOR,—In the course of my creeping over some book-shelves, I have met with a remark to this effect: it is common for weak minds, and half-drilled scholars, to speak most of what they have been last thinking because they think most of what they have been last reading; and thus, with an affected originality of thought, they figure away in conversation to the great entertainment of the company, till some sagacious friend, who has gone over the same ground before, begs leave to put the gentleman in mind, that what may seem original to him, was not new to the learned world for more than a century ago. For, the same ideas were published in such a year by Mr. ———, the celebrated historian, and author of a tragedy; or by Dr. so & so, that most subtle metaphysician, and excellent mathematical scholar; or by the Rev. ———, a judicious critic and sound divine. It is not my inten-

tion, sir, on the one hand, to dispute the truth of this remark, with those stiff, dogmatical beings, who would check the freedom of useful and entertaining conversation, by their cold formalities; who would deprive the company of the pleasure of a good remark, because it did not chance to fall from their own lips; and who perhaps are not extremely averse to inform their friends, that about fifteen years ago, they met with the same observations in the Greek classics which they read at school. and in the margin of which they had since written some notes, critical and explanatory. Nor is it my intention on the other hand, to justify the presumptuous forwardness and impertinence of those who are constantly dunning their friends, with mangled quotations from their favorite authors, Homer, Quintilian, Virgil, Voltaire, and sir Isaac Newton; who are ambitious to shine, if even in borrowed feathers; and who think that the ideas formed in their imagination, will be hailed by others, as the bud of an original genius. I shall leave it to abler pens to adjust matters between these two very different classes of men, and to point out a proper medium (a task indeed!) of conversation and writing, by adopting which, one may instruct and entertain the majority, without exciting the envy, rankling the anger, feeding the vanity, or offending the scrupulosity of any.

But, to be short, I will tell you a secret, if you will promise to keep it as well as the generality of my confidants do. I send you the analysis of a Chinese book; but do not on any account let your readers know, that I was lately reading it; for they would instantly identify me with those who, having no resources of their own, are, like beggars, solely dependant on what the day may bring in.

Your's truly, Tú Yü.

No II.

**TITLE.**—西方公據 *Sí fāng kung kú*, i. e. "Public proofs from the west;" intimating that the work contains the common evidences of Fuh, or Budha.

**AUTHOR.**—It was compiled by Shin Tsing-chin and Chow Yuen-chin, who were believers in the doctrines of Fuh. The preface was written by Shahun, a priest of Fuh. He says, "when the compilers had finished the work, and had it ready for the blocks, they asked me to write a preface; and I have written on the three grand means [of attaining happiness,] viz. belief, conduct, and desire, in order to lead on, and advise the reader."

**DATE.**—It was published in the 13th year of Kien lung, about A. D. 1748, and reprinted at the Hae-chwáng-sze temple, Canton, in the 30th year of the same Emperor.

**NATURE OF THE WORK.**—A compilation of miscellaneous essays, illustrated by thirty plates: There are in all fourteen essays or papers, some of them supposed to be very old. It is wholly of a religious nature, describes minutely the happiness which the sect looks for in the life to come, points out the way to it; and contains animated exhortations to the worship of idols, &c.

**FORM.**—One volume small octavo, containing 33 pages. Costs in China about the value of two shillings, English money. But is most generally given away gratis; a practice not uncommon in China, with books which are supposed to have a useful tendency. There is subjoined to it a list of subscribers, consisting of twenty-five names, two priests, and three disciples, who each contributed a small sum to pay the expense of printing. They subscribe in all the different proportions from seven shillings and sixpence to about nine-pence.

**CONTENTS.**—The subjects though not numbered in the original, I shall arrange in order, for the sake of making a few extracts from them. 1. A preface. 2. Seventeen plates, representing the peach-garden of Paradise; Q-nan, a disciple of Fuh, forming a group of persons and teaching them; the world, twenty stories high, widening towards the top, like an inverted pyramid, and resting on a lotus flower, beneath which is the sea of fragrant waters, over whose surface the winds of the metempsychosis blow; the universe divided into four islands, in the midst of which is the lofty mountain See-na, rising up above the height of the sun and moon; the most felicitous part of Paradise; the seven palisado fences; the seven canopies of net-work; the seven rows of trees; the turrets; the seven pearl and lotus pools; the floors of the palace, paved with square tiles of gold; the birds of Paradise, perching on the trees, and singing stanzas from the sacred books; Ne-to Fuh delivering laws; an assembly or group of the more eminently virtuous; the air and manner of those who are travelling in good earnest to life in the west; the people of the six quarters, (viz. north, south, east, west, above, and below,) praising Fuh, in the language of a book which lies in the midst of them; and the manner in which the followers of Fuh perform worship,—these with a variety of other things, all belonging to the other world, are represented. 3. An introduction to the following papers. 4. A general exhortation to cultivate virtue. 5. Fuh delivers the O-ne-to canoa. This piece is said to have been translated from some western language, by Kew-mo-lo shih. It treats of Fuh, and of Paradise. 6. A prayer, or charm, for the removal of all evil. It is wholly unintelligible to the Chinese, being the bare sounds of Indian words expressed in Chinese characters, without any explanation. 7. The ten repetitions. To continue repeating the words, "O-ne-to Fuh," as long as a person can, without pausing to draw breath, is called a Nēn, i. e. repetition. 8. A hymn of praise to Fuh. 9. Nine plates, representing various forms of Fuh; together with the forms of the superior, middle, and lower classes of persons, produced in Paradise from the lotus flower. These persons all sit cross-legged on the lotus, and are encircled with six lines of small dots, rising from the lotus at the bottom, and which, after forming nearly the shape of a pear, terminate in a point at the top. 10. The priest Sze-sin's address to the young and the aged, to those that have children and those that have not, to the rich and the poor,—exhorting them to seek life in the west. 11. On constancy and perseverance in repeating the name of Fuh. 12. The ten advantages which arise

from repeating the name of Fuh. 13. Footsteps or traces of those who have already gone to life in the west. 14. Paradise, and the way to obtain it. 15. A discourse dehorting from the dread of death. 16. The teacher, Lëeh-ning-keu's two things that ought to be done, and three things that ought not to be done. 17. Yun-lee, deports from taking away animal life, and exhorts to rescue it when others attempt to take it away. 18. Yun-lee on the monthly and annual fasts. In every month of the year, there are six fasts, viz. on the 8th, 14th, 15th, 23d, 29th, and 30th days. Besides these there are three full months of fasts in every year, viz. the 1st, 5th, and 9th months,—so that this sect has one HUNDRED AND SIXTY TWO FASTS EVERY YEAR!. Both to the monthly and annual fasts, are affixed six small circular plates, with thirty dots in each, and the word "Fuh" placed in the centre. These are for the purpose of fixing the lowest number of repetitions in one fast. 19. List of subscribers to the second edition.

**COMPOSITION AND STYLE.** The style is what the Chinese call *Chung-tang-chi-wan*, i. e. middle class composition; neither above the comprehension of the unlettered reader, nor offensive to the eye and ear of the learned. Nevertheless the great number of technical phrases peculiar to the sect of Fuh, and of foreign words left untranslated, renders the book in some parts hard to be understood. In other respects, the style is simple and animated, and a very good model for tracts and discourses on practical subjects, where it is an object to touch the feelings and reach the heart. The Christian missionary should not be unacquainted with the book: those noble and divine subjects which it is his business to teach, if expressed in such clear and animated language, would fall with great force on the heart; and would be read and heard with a degree of pleasure, even when their influence may not be felt. The far greater part of the books of Fuh, are exceedingly obscure from such causes as those above mentioned; glossaries are sometimes attached to the end of them, but these are also frequently so obscure as to leave the reader without satisfaction. A person skilled in the Pali and Sungkrit languages, reading the books of Fuh in Chinese, would possess great advantages for understanding them. Constant references to the metempsychosis, occur throughout their books, which also tend to render them difficult at first. A Dictionary of the technical and foreign words employed by this sect, would be a useful help to the Chinese student.

**EXTRACTS.**—I shall follow the arrangement of the subjects above given.

1. "I have examined all the books and canons, and find that the true laws, viz. belief, conduct, and desire, are the coin and food [used on the way to] the pure land: like the feet of the tripod, one cannot be wanted."

2. In plate 3d, which represents the world like an inverted pyramid, it is said.—"There are infinite and innumerable worlds such as this: this is but a single specimen selected out of myriads of myriads"—"each single seed" of the world, produces twenty worlds."

\* This figure would lead one to suppose, that they believe that worlds PROPAGATE worlds, as seeds do their kind!



3. "Mr. Koo-tih said:—When other sects seek to learn the true way, it resembles the crawling of ants up a steep and lofty mountain: travelling to obtain life in the pure land, resembles sailing on smooth water, with a fair wind and full canvass."

4. "Alas! this body is totally void of anything that is good; yet who is there that is not deceived by it! Its bones, which exceed seven feet in length, must be bound together by tendons. Its fleshy parts must be covered over with skin. Its nine apertures are constantly pouring out that which is impure. Its six senses are blindly indulged. Its hair, and nails, and teeth collect heaps of dust! Its mucus, tears, and spittle, resemble the filth of a house of office. Worms are assembled in crowds within; and its outside often becomes food for flies, who eat into the flesh. A single disease puts an end to its life!"

5. "If there are any virtuous men and virtuous women, who, hearing of O-ne-to Fuh, shall hold fast the mark of his name; if for one day, if for two days, if for three days, if for four days, if for five days, if for six days, if for seven days,—they hold it fast with one mind; then when the end of their life arrives, O-ne-to Fuh, with the whole multitude of the sacred ones, will appear before them."

6. [The reader is referred to the 5th Number of the Gleaner, page 168, where an extract of the subject of this particular is given.]

7. "Every morning, after dressing, turn your face to the west; stand upright; clasp your hands; and with a continued sound, say—"O-ne-to Fuh." To exhaust one breath is called "a repetition." Ten such, are called the ten repetitions. But these must be according to the length or shortness of one's breathing; and cannot be all fixed at one length, or one distance. When a breath is quite out that is the limit. The sound should neither be high nor low, neither slow nor quick; but modulated to the due medium."

8. "O-ne-to Fuh! thy body is the color of gold!

"Thy countenance is lovely, and without compare!

"Thy snow-white looks, wave around the Wo-see-me hill!

"A glance of thy scarlet eyes, renders transparent the four seas!"

9. "[He who] knows that all laws and rules form but a perfect vacuum, will be without fear and trouble."

10. "You, poor people; it is good for you to repeat the name of Fuh. At present your clothes and food are deficient; you are poor and vile; always hungry and cold; these all are the consequences of your not cultivating virtue in a former state of existence. Your retribution is manifest. If you do not reform the past, and do well for the future, the moment you die, you will be like the weight which falls from the scales into the well—when will it again be taken out?"

11. "Having vowed to repeat the name of Fuh, you must ardently pray, vigorously act, confidently hope, and be sincere in all; cherish not other thoughts. Be serious as if you were going to execution; as if fleeing from a mortal enemy; as if flames or floods beset you around. With your whole heart seek to be delivered from the bitter pains of the transmigration, that you be no more subject to mortal births."

12. "[The ten advantages which the man who repeats the name of Fuh enjoys, are here abridged.]—" 1. All the powerful gods of heaven will secretly and always protect him. 2. All the demi-gods will constantly follow and keep him. 3. All the Fuhs will day and night protect and think of him. One-to Fuh will constantly keep him within the circle of his resplendent light. 4. No devil can harm him; neither serpents, dragons, nor poison can touch him. 5. He shall neither be hurt by fire nor water, by thieves nor swords, by arrows nor prisons, by an untimely death nor by a suffering life. 6. All his former crimes shall melt away; and he shall be delivered even from the guilt of murder. 7. His dreams will be all right and pleasant. 8. His heart will be always glad; his countenance shining; and his strength abundant. 9. He will be always respected by the people of the world, who will liberally give to him, and worship him as they worship Fuh. 10. When he comes to die, his heart will be without fear; his thoughts will be regular. He will see One-to Fuh with all the sacred ones, who will introduce him to the pure land."

13. "In the Dynasty Sung, in the district of Tan, Mr. Hwang, a blacksmith, at every moving of the tongs and every stroke of the hammer, used with his full force to repeat the name of Fuh. One day while in good health, he called a neighbour to write the following verse for him :—

"Ting ting tang tang,"

"The iron oft refined, becomes steel at length.

"Peace is near!

"I am bound to the west."

"Having uttered these words, he was instantly transformed; (i. e. died,) this verse spread far and many people of Hoo-nan province became followers of Fuh."

14. (Vide pages 94, 95, 96, &c. of the present number of the Gleaner.)

15. "When one's sickness becomes serious, and he is about to die, let not relatives weep, sigh, and make a noise, and thus disturb his spirit; but let them with one voice repeat the name of Fuh, and assist the man in his progress to life [in the west.] A long time after the breath is gone, it will be soon enough to mourn."

16. "[Two things that ought to be done.] 1. To seek to live in the pure land. 2. To practice all kinds of good deeds. [These things that ought not to be done.] 1. Do not enter into corrupt sects."—[It is remarkable that the T'een-chu Keaou, or Roman Catholic Religion, is here specified, as one of those which ought to be avoided. It existed in China before this book was written; and I suspect the compilers improved their own system by it, especially in what relates to another life; for the books of Fuh written previously to the date of this one, are much more gross and have much less sense in their dogmas; at least this is the case with those of them that have come in my way.] 2. Do not reckon that [your repetitions of the name of Fuh] will be turned into money [in the life to come.] 3. Do not take away animal life.

17. "All men love life. Every creature covets existence. Why then, kill

\* Ting ting, &c.—these words have no meaning, but barely express the sound of the hammer on the iron.

the bodies of other living beings, in order to fill our own mouths?—I advise you to beware of killing animals. Families who do not take animal life, good demons protect them; their calamities melt away; the thread of their life is drawn out in length; their posterity are virtuous and filial; and countless good fortunes attend them.

18. [On fasts.] The canons say, six days in every month, four celestial kings walk about in the world, examining the actions of men. [On four of these days they send deputies;] on the 13th and 15th, they go round in person, and examine who among men, are filial to parents; who faithful to Princes; who accord with the *Sán Páu*, (i. e. three precious ones; duties of the sect,) and who, cultivate virtue.

P. S. I suppose, sir, the length of this analysis, will be an objection to it with many of your readers; but I could hardly on my plan, do justice to the book, in a smaller compass. I shall try to make an atonement for this error, by condensing as much as possible my next communication. I shall only further observe, that this book is also called *Ne-to-king-too*. It was published under this name in the same year, with the one of which I have given the analysis. I have collated them, and find the only difference is, that the latter wants the preface.

ART. IV. *Readings in Chinese Poetry: specimens Nos. 1 and 2, the Harmonious Water-birds, and the Mouse-Ear.* Communicated for the Chinese Repository.

No. 1. *The Harmonious Water-birds.*

關	在	窈	君
關	河	窕	子
睢	之	淑	好
鳩	洲	女	迷

The harmonious voices of the sacred water-birds,  
Are heard from their river island home:  
This excellent damsel, retiring and mild,  
Is a lovely mate for our virtuous prince,

參	左	窈	寤	求	寤	悠	輾
差	右	窕	寐	之	寐	哉	轉

荇 流 淑 求 不 思 悠 反  
 菜 之 女 之 得 服 哉 側

On the waves of the river's running stream,  
 (The Hang plant's stalks uneven stems,  
 Are swaying to and fro:  
 This excellent damsel retiring and mild,  
 When waking and sleeping, our prince was seeking.  
 While seeking, but not having found,  
 His troubled thoughts waking and sleeping exclaimed,  
 How long! Oh how long!  
 He turns him around on his bed, and turns back,  
 He turns him all around, and returns.

參 左 窈 琴 參 左 窈 鐘  
 差 右 窕 瑟 差 右 窕 鼓  
 荇 采 淑 友 荇 芼 淑 樂  
 菜 之 女 之 菜 之 女 之

The Hang plant's stalks uneven stems,  
 Are swaying to and fro. He gathers them now;  
 This excellent damsel retiring and mild.  
 With lutes and guitars he welcomes her home.  
 The Hang plant's stalks uneven stems  
 Are swaying to and fro, they are fit for offering now:  
 This excellent damsel retiring and mild,  
 With music of bells and of drums come welcome her home.

The above is a translation of the first ode in the Chinese collection of poetry called the *Shí King*. It is referred to more than once by Confucius, as a specimen of highly finished composition, and chaste human feelings. A literal translation into English is an impossibility for the idioms of the Chinese and English languages, which differ widely enough in prose, are still more remote in poetry. "*Mandarin ducks quack-quack*," might be a literal translation of the first line into "Canton English," but such a version would give the English reader, no other than ludicrous images, without expressing any one of the really beautiful allusions which the lines convey to a Chinese mind. In the translation, therefore, no attempt has been made to transfer the Chinese idiom to our language, but the effort has been made to give the ideas as accurately as possible

in language which claims to be nothing more than very slightly measured prose. The only addition which I have ventured to make to the original, has been in adding the first line of the second verse. "On the waves of the rivers running stream." This is not necessary in Chinese, for the Hang plant being a familiar water plant would at once suggest this idea to the native, while to the English reader, the name being unfamiliar, the idea would not occur.

The ode commemorates the marriage of the ancient king 文王 Wan Wáng founder of the Chau dynasty, with 太姒 T'ai Sz', a lady equally celebrated for her beauty and her virtue. It is supposed to have been composed by some of the inmates of the king's palace, to commemorate the event, and was written immediately after her arrival. In its structure it belongs to the class of Chinese poetry included under the denomination of *king*, 興, or "suggestive", in which some other object than the one intended is first mentioned, and some quality or trait in the object thus mentioned, suggests or introduces the idea which the poet wishes to present, and in the comparison or the contrast of the two, consists the principal beauty of the composition. In the ode before us, the points of suggestion and comparison are not very remote, though some acquaintance with Chinese history and customs are necessary, in order to appreciate them. Fortunately however, one has not to look far for such knowledge, for all the odes in the Shí King, have been so fully commented on, by innumerable scholars, that the chief difficulty is to choose which commentator to read. This difficulty too, is completely obviated if the student is so fortunate as to possess the 欽定詩經傳說彙纂 *Kin ting Shí King chuen shwoh wei tswán*, an admirable compilation in twenty-four volumes, made in the reign of K'anghí, and comprising the most valuable notes of a large number of authors. In this work as in every thing else that relates to the Chinese classics, the first place is given to the notes of the Chinese "universal scholar" Ch'úfú tsz', and for the convenience of the reader, the more important notes are printed in large type, which may be read continuously, while the notes in small type, which commonly contain something worthy of notice may be left until such time, as inclination or the course of his studies, turns his attention to them. Partly as an elucidation of the ode already given, and partly as a specimen of the character of Chinese commentary, the notes which are subjoined, have been selected from the twenty solid pages of comment in which the meaning of the twenty lines of text, is copiously set forth.

King Wan of the state of Chau was naturally possessed of the most eminent virtue, and was further so highly favored as to obtain a virtuous lady of the Sz' family for his consort. On her arrival at his palace, the inmates perceiving that she possessed the retiring and meekly chaste virtues, composed this ode in her praise. They first spoke of the responsive notes of the water birds, which dwell in delightful harmony on the islands in the river. This excellent damsel so modest, meek and mild, so respectful, reverent and chaste, comparable in all these respects to these sacred birds, is a most suitable match for the virtuous Wan Wáng.

In the second stanza, the feelings of the king before he had secured this partner of his bosom, are described. The uneven stems of the Hang plant float uncertainly on the water, and are tossed about by its waves. Thus the king's thoughts, while his acquisition of this rare prize was as yet uncertain, disturbed every moment of his existence. Waking, his thoughts were of her. Sleeping, his dreams were of her. The days passed heavily along, and at night he found no repose on his bed.

In the third stanza, the joy of the king, and of the inmates of his palace, when he secured his birds, are described. The stems of the Hang plant, which at first suggested the uneasy emotions of the king, are now used to represent the bride. It is a plant which when ripe is used both for food and for sacrifices, a person is represented as gathering the ripe stalks, as they float along the uncertain tide, when properly prepared, they are offered in the solemn sacrifices. This suggests the arrival of the bride at her new home, and the fitness of her union with a man of such excellent virtue as Wan Wáng, while the music of lutes and guitars, of drums and bells, express the joy with which she is received, and the tender affection she is to share.

By the "water-birds" are doubtless meant the *mandarin ducks*, so long and justly celebrated in China for the affection and constancy of the male and female. During life the same pair always continue together, and yet they exhibit none of that forward fondness seen in animals whose loves are less constant. Hence they are said to have perfect affection with dire restraint, and men may hear their harmonious voices, but cannot see ought that is too familiar. In describing the character of the lady Sz, she is called "retiring and mild." By mildness is meant the deep gentleness and seriousness of her nature, which shows itself in her modest and retiring deportment.

The Hang plant grows in rivers and ponds. Its root is in the ground, and its round stem; which is white near the ground, and green near the surface of the water, appears to have some power of elongation and contraction, according as the water becomes deeper or shallower. Its leaves are of a purplish or reddish color, about an inch (Chinese) in circumference, and float on the surface. The flower is yellow. It is sometimes put in wine to give it flavor, and sometimes used in sacrifices.

The 琴 *Kia* had five or seven strings, and the 瑟 *Seh* had twenty-five, they are here used for all sorts of smaller and soft sounding instruments, while the bells and drums denote all those of more powerful tone. Their being all mentioned together, shows how great and universal was the joy, when the lady Sz' was brought home to the palace of Wan Wáng. The joy was most appropriate, for a man of such talents and worth, as Wan Wáng and a woman of such beauty and virtue as the lady Sz', are not often seen in the world, and when two persons so eminent are brought together, there is reason to hope, that not merely will they be supremely happy, but, what is of far more consequence, all those under their influence will also share their happiness.

Confucius said that in this ode there is "music without voluptuousness, and grief without excessive sorrow," which (says Ch'ü fútsz,) in my humble opinion, is equivalent to saying, that the author of this ode has accurately conceived the proper feelings of nature, and expressed them in strict harmony with truth." Wan Wáng's joy was shown by the union of lutes and guitars and drums and bells; had it been shown by feasting and revelling and excess, it would have been voluptuous and improper. His grief was shown by his uneasiness; had it been shown by weeping and lamentations, it would have been unmanly and excessive sorrow.

In the opinion of Ch'ü fú tsz', the music to which this ode had been set, was lost long before his time, but he recommends to students to be often repeating it, and investigating the composition of its sentences, by which they may in time obtain some insight into the mysteries of poetic composition.

A large part of the notes on this ode are intended to illustrate the various human relations, and their appropriate duties, to which it refers, but we shall content ourselves, with the following sentences which are printed in large type near the close.

Kwáng Hang says, "the institution of marriage lies at the foundation of a nation's prosperity and is the source of ten thousand happi-

nesses. When the rites of matrimony are duly ordered, all things assume their proper place, and heaven's decrees are perfected. Hence Confucius in arranging the odes gave the first place to this of the "Harmonious Water Birds." For he said, that those who hold the highest station, are the father and mother of the people, and if the actions of the prince and his consort do not correspond with those of heaven and earth, it will be impossible to serve acceptably the divine spirits, or regulate all things according to just rule. From ancient days till now, the prosperity or decline of the three dynasties of Hiá, Sháng, and Chau, have been entirely owing to their attention to or neglect of these great truths.

No 2. *The Mouse-Ear.*

采	不	嗟	寘
采	盈	我	彼
卷	項	懷	同
耳	筐	人	行

I gather and gather again the Mouse Ear plant,  
But my bamboo basket I cannot fill;  
Alas! I am thinking about my lord,  
And the basket I have laid by the broad road side.

陟	我	我	維
彼	馬	姑	以
崔	虺	酌	不
嵬	隤	彼	永
		金	懷
		曇	

I wish to ascend yon stone covered hill,  
But my palfrey is lame, and cannot go up:  
Then bring me the storm-cup of gold all enchased,  
That I for a while my long griefs may not cherish.

陟	我	我	維
彼	馬	姑	以
		酌	



高	玄	彼	不
罔	黃	兕	永
		觥	傷

I wish to ascend yon high hill's back,  
But alas my black palfrey all sickly and wan;  
Then bring me that cup of the unicorn's horn,  
That I for a while my long woes may forget.

陟	我	我	云
彼	馬	僕	何
徂	瘠	痛	吁
矣	矣	矣	矣

I wish to ascend that rock hill's gentle slope,  
But alas my poor palfrey all weak with disease,  
My page too! unable to walk;  
Then I alas! what shall I do!

This is the third of the odes in the *Shí King*. It appears to be the composition of the lady Sz', wife of king Wan. The exact occasion on which it was composed is not clearly ascertained. Some suppose, that it was while Wan Wáng was absent on some service for the tyrannical Chau, the last emperor of the *Sháng* dynasty. Others suppose that it was composed during the time when the tyrant, having conceived some jealousy of king Wan Wáng had immured him in prison. Whatever may have been the particular occasion, it is evident that the long absence of her husband, and the dread of some danger befalling him, had filled the mind of lady Sz' with fears, which are implied rather than expressed in the ode. In it may be seen the depth of her chaste devotion to her lord.

The structure of the ode, is what is called 賦 *fú*, or *direct*, the emotions of the poet being expressed in direct language, without comparisons or metaphors. In the first stanza the lady describes herself, as thinking on the absence of her husband, and having her mind so filled with painful thoughts on that account as to be unable to perform the simple action of filling an open basket, with a plant which grew in great abundance by the road side. The remaining stanzas, are merely extended expressions of the idea of her anxiety

and grief, she wishes to ascend a high stone crowned hill, that she may look out, and see whether there are any signs of her husband's return, but owing to the lameness of her horse he cannot convey her thither. She calls for wine, not with the intention of drowning her sorrows with it, which idea is rejected with indignation by the commentators, but to express the depth of her grief which is such as cannot be soothed by ordinary occupations. Again she wishes to ascend a hill of easier ascent than the first which are spoken of, but she finds that her palfrey is so overcome with disease, that his naturally black color has changed to a sickly yellowish hue, and he is utterly unable to carry her. She calls for another cup, the idea intended being obviously the same as in the second stanza. Bethinking herself however, she proposes to ascend the gentle slope of a neighboring eminence, which she could do on foot, and from which perhaps she may obtain some intimation of the return of her lord. But she finds that not only is her horse diseased but even her page is sick, and unable to walk, and in an agony of grief she bursts into an exclamation, which is incapable of being rendered into English, but the general meaning of which is given in the translation.

The "mouse ear," or "curled ear" is a plant growing in Shensi, known by several names. It is a kind of creeping vine, with numerous curly leaves green above and white beneath, with white flowers having slender stems, the leaves grow very abundantly and are used for food. In the fourth month, the pods are somewhat in the shape of the pendant ornaments worn by ladies in their ears, hence it is also called 耳璫, "Ear pendant." The basket spoken of was an open shallow bamboo basket, very easy to fill, and the commentator's remark that the lady's finding it so difficult to fill such a basket, with a plant so easily gathered as the mouse ear, was itself a proof how much her thoughts were occupied about her husband and not about the work she was engaged in, and therefore she lays down the basket by the roadside, while her thoughts were busy elsewhere. The idea is certainly a very natural and beautiful one.

The "storm cup" was a large cup with golden ornaments, and the "representation of clouds and thunder" engraved on it. The unicorn, is doubtless the rhinoceros, cups of whose horn are frequently found in the curiosity shops of Canton and other Chinese cities. According to Ch'úfú taz', the horn in its natural state, is of a green color, and weighs a thousand pounds, and some other writer says, will form cups that hold five or six quarts.

Fú kwáng remarks, that as long as only her palfrey was diseased,

she still had her page to rely upon. But when her page too was taken down with sickness, all her plans were rendered unavailing, and she could express her grief only by sighs, for even wine could not remove such sorrows. Most of the commentators seem to suppose, that the gathering of the mouse ear, the storm cup, and the cup of the unicorn's horn, are mentioned only to give distinctness to the expression of her feelings, and not by implying that the wife of Wan Wáng would herself gather vegetables for food, or resort to wine to dissipate her grief.

ART. V. *Journal of Occurrences: Chinese pirates; death of Mr. Lowrie; attack upon Messrs. Reynvaan and Vaucher; wreck of French ships; arrival of missionaries; count de Besi.*

THE following particulars of the death of Mr. Lowrie are extracted chiefly from the China Mail. The account of the attack upon Messrs. Reynvaan and Vaucher, and the death of the latter, which occurred several weeks since, is taken from the same source. We leave it to our readers for the present to make their own comments upon these distressing and melancholy events. That the righteousness of God shall be fully displayed in the wrath and wickedness of men, we have no doubt, and though we are called to mourn the loss of a shining light in our beloved Zion, we may rejoice at the assurance that the rage of enemies can never harm us, and that it is the will of him who doeth all things well.

*Chinese Pirates* as we learn by recent arrivals from the north, are becoming very troublesome about the island of Tsungming and on the west coast of the Chusan Archipelago. On the former, *Tsungming*, they are said to have collected and organized themselves, several thousand strong, under the direction of a youth about twenty years of age, and become a terror to the native shipping and to the Chinese authorities. Some war junks have been sent against them, but seem to have had little success. A rumor was abroad at Shánghái of their having made prisoner of the chief military officer on the island. What they are prepared for on the coast of the Chusan group, the melancholy report of their doings on the 19th of August, may give our readers some idea. There is, we think, much reason to fear that it is not in the power of the Chinese government to arrest their high career of evil doing. They say, "the officers rob the people, and we will rob the officers and any others whom we please." At one time and another, overtures have repeatedly been made by foreigners to the Chinese government for coöperation against these freebooters; but hitherto these have, with one or two exceptions, been rejected. Ere long some more systematic and efficient measures must be adopted. Western governments must have their representatives at Peking and their own armed vessels on these coasts, for security and protection.

The Rev. Walter M. Lowrie, who was a Missionary at Ningpo, had been appointed to meet with others, at Shánghái, to revise the translation of the New Testament into Chinese. He journeyed from Ningpo to Shánghái the latter part of May, traveling by native vessels via Chinhai and Chapu.

It being necessary for Mr. Lowrie to return temporarily to Ningpo, and as no other opportunity of going presented, he decided to return by the route that he came. He left Shánghái on Monday the 16th of August, by the canal for Chapú, being accompanied by his servant and another man, natives of Ningpo. He arrived on Tuesday morning the 18th, at Chapú, and immediately engaged one of the Chinhai passage boats to convey him to Chinhai. There being a very strong southerly wind, the vessel did not set sail until Thursday morning at 9 o'clock. When the boat had proceeded some eight or ten miles, they perceived a piratical craft bearing down upon them. As it approached, Mr. Lowrie took a small American flag in his hand, and went on the bow of the boat. The pirates soon clearly manifested their intentions by firing upon the boat, and when along side boarding it. There appeared to be some twenty or more men, with gingals, matchlocks, spears and swords. The boatmen and native passengers being all very much terrified, concealed themselves as much as they could, while Mr. Lowrie seated himself in the cabin watching the work of destruction, and gave them the keys of his trunk and boxes. Though they inflicted injury upon the boatmen, and took the clothes from off them, yet they did not molest him, nor rob him of his watch or the money that was about his person.

When the pirates began to tear up the floor to rummage the hold, Mr Lowrie went on deck, and seated himself in front of the mainmast. As they had nearly finished the work of pillaging the boat, it appeared to occur to them that Mr. Lowrie would report them to the authorities on his arrival at Chinhai; and the question was started, whether to kill him at once, or throw him overboard. This last being resolved upon, two of the ruffians attempted to execute the fell purpose; but not being able to accomplish it, a third joined in the murderous work, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more.

The Pirates proceeded to disable the boat by cutting its sails—taking away the rudder, &c., and then departed leaving it to the mercy of the winds and waves. As soon as the crew had recovered from their fright, they tried to fit up the boat to return to Chapú. Not being able to steer the vessel, they ran her on a low shore. Mr. Lowrie's servants reached Cha-poo in the evening, and immediately laid a statement of the affair before the Chinese authorities. Their depositions to these particulars were taken down, and the officers said they would take measures immediately to apprehend the guilty perpetrators. The officers wished to detain the servants till these steps should be taken—but they said, they must hasten to convey the sad intelligence to Mr. Lowrie's colleagues at Ningpo. Being supplied with some scanty clothing and a little money, they started on Friday morning the 20th by land for Ningpo, where they arrived on Monday the 23d in the afternoon.

On their arrival there, with this deeply afflictive intelligence, the matter was immediately laid before the Tau-tai, who promised to take instant measures for the apprehension of the murderers. Mr. Sullivan, H. B. M. Consul at Ningpo, proffered every aid his official station enabled him to render, and steps were taken to recover the remains if possible. Rumors of this nefarious deed reached Shánghái on Saturday the 28th, which were confirmed by letters, dated at Ningpo on the 24th received here on the 29th. The matter was immediately laid before the tautái, *Hien-tai*, by Mr. Bates, the acting U. S. A. consul, who on the 31st received a reply, in which the tautái states that he had reported the case to the governor-general of the two *Kiáng*, and the governor general of Chehkiáng and Fuhkien, and to the governor of Chehkiáng and to the governor of Kiángsi, and had sent communications to his associates and subalterns, that they might all cooperate. At the same time he offers a reward of \$300 for the seizure of the principal, and \$100 for each of the accomplices. In addition to the measures thus taken by the local authorities, the matter is now being laid before Keying by the American Charge d'Affaires; and it is to be hoped that those guilty of so unprovoked and wanton a murder will be brought to condign punishment.

On the evening of the 8th ult. Messrs Reynvaan and Vaucher (the former a native of Holland, the latter a Swiss) hired the Hongkong fast-boat No. 12

to bring them to Victoria. They went on board at 8 o'clock in the evening, and, as the Master of the boat informed them he could not make sail at that time, retired to bed. About 11 o'clock the boat got under weigh, but the weather becoming thick and rainy, it was about to anchor betwixt the Dutch and French forts, when it was attacked and boarded by pirates, who plundered the passengers of their baggage and upwards of \$4000 in watches and specie. Mr. Vaucher ran on deck, and was either forced or leaped overboard, and perished. (His body has since been found and buried at Whampoa.) Mr. Reynvaan received two severe spear wounds in the neck, with several contusions on the head, shoulders, and thighs. Some Chinese passengers were also robbed. Fortunately two gentlemen in a hong boat were returning to Whampoa, and being hailed by Mr. Reynvaan, conveyed him back to Canton, followed by the fast-boat, the master of which is missing. We understand that in the absence of the Dutch and French Consuls, Mr. Consul Macgregor instituted an examination into the circumstances, and forwarded the depositions to the Chinese authorities, that no time might be lost in adopting steps for the discovery and apprehension of the pirates.

The attack was probably preconcerted for the sake of plunder, and a correspondent suggests that the fast-boatman and the servants may have connived at it; but it is also possible that as the former is missing he may have been killed by the pirates; and if alive, there is little doubt he will be traced out, as his boat is registered here, and his sureties are bound to produce him under a heavy penalty.

We formerly mentioned that, in the absence of the Dutch and French Consuls (who have now however taken charge of the business), Mr. Macgregor considered it his duty to institute an immediate investigation into the circumstances of the murderous attack on Messrs Reynvaan and Vaucher, and to forward the deposition to the Chinese authorities. We have since learned that upon receiving the communication of the British Consul, Keying issued instant orders to the local Mandarins to institute diligent search for the perpetrators, nine of whom have in consequence been seized and examined by the Chinese magistrates; and by these means a portion of the property has already been traced out and identified.

The French ships of war *La Gloire* and *Victorieuse* were wrecked, August 10th, upon a shoal on the Corea coast, distant 130 leagues from Shanghai, at which place two of their boats arrived sixteen days afterwards, bringing twenty-four men—having left 540 on a small island with good supplies from the ships. Their object in visiting the coast was to open direct intercourse with the court. A survey of the coast and neighboring seas was also contemplated. They had with them interpreters and also a missionary, who hoped to join the native Christians in Corea, amounting to several thousands. It is said that, the French admiral, when on that coast last year, intimated to the king that the visit would be repeated this year, and direct intercourse demanded; and the king is said to have referred the matter to his liege lord, his majesty Taikwang, who was pleased to intimate that the French ought to be courteously received.

The ships, when they struck, were supposed to have been upon the track of the *Lyra*, and therefore not suspecting any danger. It is expected that shipping, taken up at Shanghai, will convey the 540 men directly to Shanghai or to Macao.

The arrival of missionaries at Shanghai has been reported: the Rev. B. Southwell and Mrs. Southwell, the Rev. W. Muirhead, and Mr. A. Wylie, missionary printer, per *Monarch*, August 26th,—all from the London Missionary Society.

Also, August 28th, from the Episcopal Board of Foreign Missions, U. S. A. the Rev. Phineas D. Spalding.

Two other missionaries with their wives, from one of the Baptist Societies in the United States, have recently arrived at Shanghai.

*Count de Ben*, the Roman Catholic bishop at Shanghai, it is said, will soon return to Europe—his successor having been already appointed.

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**ART. I. Papers relating to the riot at Canton in July 1846, and the proceedings taken against Mr. Compton, a British subject, for his participation in that Riot. Republished from the China Mail. (Continued from page 448.)**

61. *Mr. Johnston to Mr. Addington.*—Recd. September 23.)

Victoria, Hongkong, July 25, 1846.

Sir,—Despatches from Mr. Consul Macgregor to the address of his Excellency Her Majesty's Plenipotentiary and chief Superintendent of Trade were yesterday afternoon received after my despatch to your address was closed, and I have now the honour to forward copies of them with their respective inclosures for the information of the Earl of Aberdeen,—I have, &c.

A. R. JOHNSTON.

62. *Consul Macgregor to Sir John Davis.*

Canton, July 16, 1846.

Sir,—I have the honour to forward to your Excellency copy of a letter addressed to me by the British community in consequence of a resolution adopted at a meeting held by them, of which I also inclose copy of the Minutes. In these documents they express their conviction of the necessity for the permanence of a British vessel of war in the river opposite the factories.

A copy of my reply to this letter is also inclosed, and as therein stated I now beg to lay the whole before your Excellency for transmission to Her Majesty's Government, with such recommendation or remarks as you may deem advisable to add thereto.—I have, &c.

FRANCIS C. MACGREGOR,

63. *Consul Macgregor to Sir John Davis.*

Canton, July 23, 1846,

Sir,—I beg to forward to your Excellency for transmission to the Earl of Aberdeen, a memorial, with inclosures, signed by the merchants and other British subjects in this place, praying that one of Her Majesty's ships be permanently stationed at Canton, on the ground of the indifference or inability of the Chinese Government to grant them speedy and effectual protection in case of sudden attacks by the rabble.

This memorial was inclosed in a letter to me from the Chairman of a Committee of the merchants and others, in which he requests to transmit it to his

Lordship by the Mail to leave Hongkong on the 25th instant. My instructions, however, requiring me to communicate with Her Majesty's Government through your Excellency, I do not feel myself at liberty to depart from them in the present instance.—I have, &c.

F. C. MACGREGOR.

64. *Mr. Campbell to Captain Talbot of the "Vestal."*

Canton, July 14, 1846.

Sir,—As Chairman of a Committee at a Public Meeting of British Subjects held in Canton on the 13th instant, in consequence of recent disturbances, I am directed by the Committee to hand you copy of a resolution passed at that Meeting, and to express the opinion of the Committee, that the present situation of affairs is such as to render it highly expedient that immediate effect should be given to the wishes of the community.—I have, &c.

A. CAMPBELL.

"That it is the opinion of this Meeting that it is absolutely necessary for the protection of life and property that one of Her Majesty's ships of war be permanently stationed off the factories, and that the letter now read, praying Her Majesty's Consul to recommend the stationing such a vessel, be adopted.

65. *Captain Talbot to Mr. Campbell.*  
*Vestal, Blenheim Reach, July 14 1846.*

Sir,—I do myself the honour to acknowledge the receipt of your letter of this date, inclosing the copy of a resolution passed at a Meeting lately held by British Subjects in Canton, in consequence of the recent disturbances.

I have to request you will assure the gentlemen of my entire concurrence in the opinion therein expressed, and that I shall cordially advocate its adoption.—I am &c.

CHARLES TALBOT.

*Captain and Senior Officer in China.*

66. *Consul Macgregor to Sir John Davis.*

Sir,—I have the honor to transmit to your excellency the copy of a letter I addressed to commander Clifford, of her majesty's ship *Wolverens*, on the receipt of his letter to me announcing his arrival at Whampoa.

Besides my reasons as therein stated for not desiring a vessel of war to anchor near the factories, I may add that such a circumstance would afford the local authorities reasonable ground of argument for withholding the assistance they are bound by treaty to afford in case of need, and which indeed they have never denied, though it must be confessed it has been given with their characteristic tardiness.—I have, &c.

FRANCIS C. MACGREGOR.

67. *Consul Macgregor to Commander Clifford of the "Wolverens."*

Canton, July 21, 1846.

Sir,—I have the honor to acknowledge receipt of your letter of yesterday's date, announcing the arrival of her majesty's ship under your command at the anchorage at Whampoa, and that your instructions from Captain Talbot were, on acquainting me with your arrival, and that you were further instructed to anchor in Macao reach in the immediate neighbourhood of the factories, to be guided in that as well as in the nature of the protection to be afforded by her majesty's ship under your command, by my requisitions and representations.

I have accordingly the honor to state, that having in mind the instructions of her majesty's government as the basis of my conduct on the present occasion, and judging from the tranquillity that prevails, and the total absence of any popular manifestation of disorder, by which an outbreak of the rabble might be anticipated, it is my opinion that the intentions of the government at home would best be served and the safety of this community best consulted, by the *Wolverens*' remaining for the present at Whampoa. Her appearance at this crisis in front of or near the factories, might have the effect it is desira-

ble to avoid of exciting apprehensions of violence on our part; whereas the effort of the authorities, aided by those of the foreign community itself, would I presume fully suffice to repel any sudden attack of the unarmed mob, until assistance could be forwarded by yourself, of which I would not fail to give you timely advice.—I have, &c.

FRANCIS C. MACGREGOR.

68.

*Extract of a Letter from Consul Macgregor to the Chairman of the Committee of British Merchants.*

(The Document will be found at length in the China Mail No. 80.)

With regard to the necessity as urged by you for anchoring the *Wolverene* in front of the factories or in the Macao Passage, I must premise that Article X of the Supplementary Treaty sufficiently indicates the anchorage of the port and the purpose which the presence of a vessel of war was stipulated for; while the latter part of the same Article clearly expresses the necessity of caution against exciting misgivings among the people. Although it is probably as well known to the Chinese authorities as to ourselves, that the *Wolverene* has been sent to Whampoa in consequence of the recent disturbance, it is nevertheless obvious to my mind that her sudden appearance off the factories at this moment would excite the misgivings of the populace, and that the very effect would be produced thereby that it is so necessary to avoid, while it is much to be feared that any amount of force which could be landed would be wholly inadequate to offer an effectual resistance to the inturiated mob of a city like Canton.

Without more urgent reasons therefore than already given, I cannot, in opposition to my own judgment and the most positive instructions from Her Majesty's Government, take upon myself to direct the nearer approach of the *Wolverene*.

69.

*Sir John Davis to Consul Macgregor.*

Victoria, Hongkong, August 7. 1846.

Sir,—In reply to your letter of yesterday's date, inclosing a correspondence with the English merchants, I have to express my satisfaction that quiet is still maintained at Canton.

As I before observed, I see no reason to question the good policy of your decision as to dispensing with a man-of-war at Canton under the actual circumstances, and while the Chinese Government maintained tranquillity. The wish of the British merchants to have one permanently anchored there is out of the question, as in this manner two vessels of war would be constantly required in the Canton River.

But the possible necessity of a steamer or other vessel being, under inevitable circumstances, anchored opposite to Canton for the safety of our merchants and commerce is a very different question. In my despatch to you of 27th June, 1844, I pointed out objections to an armed force of marines on shore at Canton, and received the entire approval of Her Majesty's Government with reference to those instructions. The very end and aim of an armed vessel afloat is to prevent the necessity of such a course, and to provide a defence and refuge for our people out of immediate contact with the rabble. To overlook this clear and evident distinction would be in fact to confound together the evil and the remedy.

That we should reserve to ourselves the unquestionable right of doing that at Canton which we do every day at the other Four Ports is sufficiently evident, considering that, while the interests at stake are greater at Canton, the security enjoyed is in the inverse proportion. The turn given by the Local government to the late unfortunate occurrences is such, that I repeat my apprehensions as to the discussions and the danger not yet being terminated, though I shall be most happy to find that they are.

To allow our indisputable right to be questioned as to sending one of her majesty's vessels to Canton in case of necessity would be a dereliction of my duty. I know of no present use for her majesty's naval force in China except



tion for their common and mutual defence against such attacks. On the contrary it seems to me that such a measure is wise and expedient, as it appears certain that in the present state of things at Canton, the only effectual restraint upon the violence of the mob must be found in their conviction that the foreigners are able and prepared to make aggressors pay dearly in their persons for any attempted attack.

I consider that Mr. Consul Macgregor proceeds on an entirely erroneous principle in thinking that organization for defence is dangerous by tending to irritate the mob. The foreigners should of course abstain from any act of aggression or provocation towards the Chinese, but they are much more likely to be attacked if they are unable to defend themselves, than if they are prepared to resist aggression. There is no greater incentive to outrage on the part of the turbulent and lawless, than a belief that the persons whom they would like to insult or to plunder, may be assailed with success, and plundered with impunity.—I am, &c.

PALMERSTON.

75. *Sir John Davis to Vis. Palmerston.* (Recd. Jan. 23, 1847)

Victoria Hongkong, November 21, 1846.

MY LORD,—After the *Nemesis* Steamer had, been anchored for three months off the factories at Canton, and measures had been taken by the Chinese Government for insuring order, I entirely concurred with Rear-Admiral Sir Thomas Cochrane in deeming it right that the steamer should be withdrawn, as her remaining, under present circumstances, would only foster the insolent and aggressive spirit of the ill-disposed among our merchant residents. The foreigners of other nations have never demanded such protection from their Governments, and their better conduct renders them less desirous to seek it.

I have received since the departure of the *Nemesis* the inclosed despatch from Consul Macgregor, with a communication from Keying.—I have, &c. §

J. F. DAVIS.

§ See Nos. 48 and 49.

76. *Viscount Palmerston to Sir John Davis.*

Foreign Office, January 25, 1847.

SIR,—With reference to your despatch of the 21st of November, stating that you had entirely concurred with Rear-Admiral Sir Thomas Cochrane in the propriety under existing circumstances of withdrawing the steam-vessel *Nemesis* from her anchorage off the factories at Canton, I have to acquaint you that although it may perhaps be useful that the ship of war should sometimes be withdrawn for a short time from the anchorage off the factories, I consider that it should after an interval always go back again. The presence of such a vessel must be a restraint on the Chinese, and by insuring the British with a feeling of protection, render them less disposed to take their defence into their own hands.—I am, &c.

PALMERSTON.

77. *Sir J. Davis to Vis. Palmerston.* (Recd. Feb. 27, 1847.)

Victoria, Hongkong, December 5, 1846.

MY LORD,—With reference to the characteristic disposition of our people to misconduct themselves towards the subjects of the Chinese government (concerning which I inclosed a letter from Rear-Admiral Sir Thomas Cochrane in my despatch of November 25), I have now the honour to add the very respectable testimony of Mr. Alcock, the most able of our Consuls in China, as to the riots at Foo-chow-foo, and the present abandonment of that port having been caused by the English.

Your Lordship is already aware that the merchants at Canton have been clamorous for a war steamer being constantly anchored opposite the factories. While there appeared some actual risk of an outbreak, and the Government had made no provision for defence, I caused the *Nemesis* to be moored in that position; but when the merchants expressed an expectation that such a ves-

sel should be constantly lying there, even after the local authorities had organized an efficient guard, I was obliged to decline, and applied by the inclosed letter to the Rear-Admiral for his professional opinion on this question.

My instructions from the Foreign Office all lead to the conclusion that the Europeans at Canton must live under the protection of the Local government, and that on failure of this they ought to retire, and leave redress to the proper quarter. rather than wage a kind of private war on their own account. The Rear-Admiral's reply coincides entirely with my preconceived opinion on this subject, and I deem it only justice to myself to inclose a copy of Sir Thomas Cochrane's letter for your Lordship's perusal.

Under all the above circumstances nothing can be more obvious than the necessity for such a summary control over the conduct of our people as shall diminish to the lowest possible amount the chances of collision and disaster.

I have considered it a prudent measure to make known the inclosed extract of instructions with reference to the Canton riot of 1843.—I have, &c.

J. F. DAVIS.

78.

*Consul Alcock to Sir John Davis.—(Extract.)*

November 17, 1846.

I will merely state now that in referring to the previous serious riot involving loss of property, personal safety, and risk to our relations with the Chinese authorities, I directed attention to those causes which I felt strongly persuaded had principally led to the dangerous outbreak. The whole of the information obtained, as the result of long and patient inquiry from every source within reach worthy of credit, up to the time of my leaving Foo-chow, taken together with various circumstances which came to my knowledge subsequent to the riot, in a more incidental and often more conclusive manner, left the strongest conviction in my mind, that the conduct of the British residents habitually or frequently in the suburbs, together with that of their establishments, and the crews of the opium vessels, had been for a long period antecedent to April, such as was eminently calculated to lead to ill feeling and violent popular outbreak in the neighbourhood. From the persons thus designated as residents at Nantass, I distinctly except Mr. Walker and Mr. Meredith, whose conduct was in my opinion not only circumspect and considerate, but above suspicion. The conviction I entertained and made public in the Notification No. 10 was borne out by as ample evidence and as conclusive a body of information as can well be attainable by foreigners in China. I may go further, and state that my conclusions rested rather upon the concurrent testimony, with very rare exceptions, of numerous British subjects of undoubted credit, who had ample means of personal observation during many months prior to the occurrence of the riot; and who referred to acts done in their sight, and to others spoken or boasted of by the parties concerned. I do not wish to attach any personal responsibility at this date, or I could refer to a distinct admission from one of the parties implicated by the proceedings of the rioters. But the various broken heads which were given (although they came to my knowledge by British subjects complaining) seem distinctly enough to attest the readiness with which violence was employed. The report so prevalent at Amoy and Hong-kong, previous to the riot, that there was a dangerously frequent recurrence on the part of persons frequenting the suburbs to "club law," and a proposition by parties in the hearing of a Consular officer to go out on a "knobbing excursion," a slang in use for hunting and killing the dogs, may I think suffice to set the injudicious question raised Mr. Roper entirely at rest.

The mercantile and shipping residents in the suburbs, and their establishments, were distinctly charged by the authorities with repeated, long-continued, and irritating acts of provocation, insult, and injury towards Chinese subjects. These charges were not even mentioned to me until after the indemnity was paid, and when all angry discussion had ceased. They were not pressed in a depreciatory or vindictive spirit, but on the contrary were referred to only as grounds for precaution to prevent a recurrence of events so deplorable and prejudicial to all parties, so total was the absence of all hostile animus or apparent motive for false charges.

him; it was however forced open by the parties, one of whom who entered first he recognised to be Mr. ——. They then took hold of and dragged him and his comrades out of the lodge by their tails, shook them, kicked and tumbled them about, and Mr. —— lastly drew a sword out of his stick, and stabbed him in the left foot.

Chingagan on being summoned to make a deposition on oath of the above facts, confirmed his former statement, with this exception however, that instead of affirming that Mr. —— drew a sword out of the stick and stabbed him in the left foot with it, he deposed "that he did not know who struck him on the foot, because one person had hold of his tail while another was beating him; that he did not see any person pull a sword out of a stick, and that he does not know how or with what he was wounded, being shaken about and in fear, and that he did not know of the wound in his foot till after the affair was over, when he got a light, and saw the blood on his shoe." I have satisfied myself by ocular inspection that the wound, in whatever manner it may have been inflicted, is but a very slight one, and that by this time it is nearly healed.

Mr. —— admitted the assault, but denied having any stick in his hand at the time, which was confirmed by Mr. —— of the ——, who was in company with him, and had participated in the affray with the gate-keepers.

Messrs. —— and —— deposed that on passing the eastern gate leading to the block factories their attention was attracted by a noise of scuffling and laughter inside the gate, and on going in they observed Mr. —— and Mr. —— in the act of pulling three Chinese out of the porter's lodge by their tails; they saw Messrs. —— and —— give them a shaking, but saw no blows struck, nor any stick or weapon of any kind in possession of either Mr. —— or Mr. ——

The Chinese Chingagan not being able to state by whom or with what instrument he was wounded, the depositions of his comrades (one of whom ran away immediately at the commencement of the affray, and the other hid himself in the gate-house) not affording any elucidation of this subject, and the witnesses to the transaction declaring that no sticks were in possession of either Mr. —— or Mr. ——, I dismissed the case of the stabbing, and only dealt with assault committed by Messrs. —— and —— upon the gate-keepers; for which, viewing it more in the light of a drunken frolic than otherwise, I sentenced each of the parties accused to pay a fine of ten dollars to Her Majesty the Queen, which I trust your Excellency will approve of.—I have, &c.

FRANCIS C. MACGREGOR.

84. *Extract of private letter from Consul Macgregor to Sir John Davis.*

Canton, January 11, 1847.

I never was an advocate for stationing any ship of war in the immediate vicinity of the factories, because there is great temptation, as well danger to the preservation of peace, in having an armed force so very near at hand. It appears to me one of those measures which must only be resorted to when dictated by absolute necessity, a case which, so far as I can judge, does not exist. Upon these grounds I declined recommending such a measure when urged by the merchants during your absence in the north immediately after Mr. Compton's disturbances. Apart from these considerations, I conceive that it would produce more evil than good, since on the one hand it would render our people still more presumptuous and overbearing than they already are, while on the other, in the event of a consequent riot, a small vessel of the class alluded to, with only about thirty men disposable in case of emergency, would afford but very inadequate means of protection. But as to popular disturbances, I must candidly confess I apprehend none for some time to come, provided they are not provoked by the foreigners themselves. The rabble know to their own cost that the foreigners are in possession of fire-arms, and determined to use them when attacked, and that their numerical force is much stronger at present than it has been at any former period. The local authorities on the other hand, dreading the effusion of blood, for which they become responsible to the people, are much more on the alert than they ever were before, and have adopted more efficacious measures for the instant suppression of any outbreak before the flame has time to spread. And I would ask, have the Americans who run the same risks as we ourselves, been known ever to complain to

their government of insufficiency of protection, and do they clamour for ships of war at the factories? Certainly not; but knowing that their safety in a great measure depends upon their own conduct, their policy is to behave towards the Chinese with kindness and moderation, but at the same time not to suffer an insult without seeking redress by lawful means. They treat their own officers and the local authorities with respect, while they avoid giving them unnecessary trouble. It seems that by thus quietly following their avocations, the Americans have gained great popularity at Canton; and I feel confident that if our people could only be brought to the conviction that defying their own authorities is of no avail, they would sooner or later find it their own interest to adopt a similar prudent line of conduct.

You will already have observed from my public letters what measures have been taken by Keying for the more efficient protection of foreign residents, and it appears to me that if we shew at this juncture a want of confidence by interfering with that protection which the Chinese authorities are bound to afford our people, there is great reason to apprehend that the former will relax in their endeavours, and that a state of things will result very undesirable, and quite the reverse from what it ought to be according to the established principles of international law.

85.

*Viscount Palmerston to Sir J. Davis.*

Foreign Office, March 25, 1847.

Sir,—I have received your despatch of the 13th January, inclosing copy and extract of two letters from Mr. Consul Macgregor, one relating to the misconduct of two British subjects at Canton, which, under other circumstances, might have led to a renewal of the riots which were attended with such disastrous consequences in July last, the other relating to the question of stationing a ship-of-war off the factories at Canton.

I cannot but observe that, as regards the latter point, Mr. Macgregor's arguments contradict each other, because if a knowledge on the part of the Canton mob that a small number of foreigners in the factories have muskets, and are determined to use them, tends to keep the mob quiet, it is evident that the presence of a ship-of-war with more formidable weapons and superior organization, must much contribute to the same result.

I must also observe, that while Mr. Macgregor ascribes all sources of danger to the habit on the part of the British residents to insult and molest the Chinese, he seems to me to have very inadequately punished that tendency in the case of Mr.—and Mr.—which forms the subject of his letter of the 8th of January. These gentlemen appear to have been guilty of a very inexcusable outrage upon some Chinese in the service of the factory; and I cannot admit the doctrine of Mr. Macgregor, that the offence of getting drunk is a palliation of any other offence which the drunken person may happen to commit.

It may be desirable that you should impress upon Mr. Macgregor that Her Majesty's government expect to find in the Consul at Canton energy and determination enough to maintain his authority over British subjects, and thus to keep them in order; while, on the other hand, he should have firmness enough to keep the Chinese authorities to their duty, and to hold in check the Chinese mob. It cannot be doubted that by a proper display of firmness and activity when required, the British Consul should be able to make a sufficient stand against either party.—I have, &c.

PALMERSTON.

86.

*Sir J. Davis to Viscount Palmerston.*—(Recd. March 23.)

Victoria, Hongkong, January 26, 1847.

My Lord,—I have the honour to reply to your Lordship's despatch of October 24, in which I am directed to furnish information as to the practice which has hitherto prevailed in respect of the presence of a man-of-war at each of the five Ports. On my arrival nearly three years ago at Hongkong, I found that Sir Henry Pottinger interpreted the terms of the Supplementary Treaty in the same manner with myself, and that in the four ports then open an English sloop or steamer

was "stationed to enforce good order and discipline amongst the crews of merchant shipping, and to support the necessary authority of the Consul over British subjects." The idea had not occurred in framing the Treaty, that the Chinese government would be so powerless over its own subjects, as to render foreign assistance necessary, and if it had occurred, would have been repudiated by Keying.

The port of Canton is at Whampoa, about eight or nine miles distant from the town. Every British merchantman (sometimes to the number of forty at once) is anchored there, and even the small passage steamer which plies regularly from hence is obliged to anchor two miles below the town on account of the shallowness and dangers of the river higher up. The iron steamers which I have sent up when necessary to the town, have not drawn much above six feet water, and though during the attacks on Canton in 1841, our small men-of-war got opposite the town, it was under those exigencies which war imposes, and with the utmost exertion, difficulty, and risk.

Lord Aberdeen's despatch of November 16, 1844, was written in reply to despatches of that year from myself, urging strongly the necessity of reinforcing the squadron in China, to such an extent as might enable me to observe the provision of the Treaty; and the benefits to British subjects to which your lordship refers as contemplated in that despatch were those provided by the Treaty. "The first and most immediate occupation for the naval force in China is to give full effect to that provision of the 10th Article of the Supplementary Treaty, which stipulates for the presence of a British man-of-war at each of the five Ports opened to British trade."

My several despatches of August and September last will have proved to your Lordship that I had every disposition to send a vessel of war to Canton when it seemed necessary, and that I did send the *Nemesis* on her first arrival from the north, causing her to lie off the factories for three months. My despatch of August 7th contained a long letter to Consul Macgregor (Inclosure 8) in which I combated the arguments and representations of that officer against sending her, and she was sent contrary to his advice. It has always appeared to myself, that if an old careful man like the Consul had no fears, the danger to other British subjects could not be very imminent.

My own natural disposition, I must confess, is perhaps to be too forward and ready to adopt active measures, and were I to indulge in this, contrary to my sense of duty, I should find of course a ready echo in the naval and military officers by whom I am constantly surrounded. There would not be the slightest difficulty in destroying Canton with the force actually here—the great difficulty is in repressing the onward progress of that European ascendancy, which acts with the pressure of a constant spring, and which, if it had full play, would make our progress in China resemble that in India. I may add that the subjects of every other civilized government get on more quietly with the Chinese, and clamour less for protection than our own.

I endeavour on all occasions to adhere as closely to my instructions as circumstances will permit, and the inclosed extract from Lord Aberdeen prescribed a course which did not allow me to countenance the species of private war and of military preparation for which our merchants and their young clerks at Canton shewed so strong a propensity.

I have already had the honour to inclose to your Lordship the strong opinion of the Naval Commander-in-chief against a vessel of war being anchored at Canton, partly as being opposed to the Treaty: My whole correspondence however will have shewn the constancy with which I have maintained against Keying the right of the Queen's ships to go wherever they can float, as founded negatively on our own Treaty, and positively on the 30th Article of that with France.

The practice concerning which your Lordship requires information has been to anchor a vessel of war among the shipping at the ports of trade whenever the naval force in China admitted of it. The demands of New Zealand and Borneo I presume have been the occasion of this force being almost always under the requisite amount, and my representations on the subject are on record. At Shanghai, Ningpo, and Amoy, the shipping lie off the respective towns, but at Canton and Foo-chow-foo they are from necessity eight to ten miles distant.

I have often observed that this is an objectionable feature at those two ports. A vessel among the shipping and a vessel off the town, impose the necessity of two men-of-war.

It is satisfactory to me to receive your Lordship's positive instructions to anchor a vessel of war off the Canton factories, not constantly, I presume, but when necessary. I have hitherto done so in opposition to the opinion of the Consul, and in some measure to that of the Admiral. The *Childers* sloop of war is now anchored among the shipping at Whampoa as usual, and at the crowded period of the new year I shall send the *Pluto* to lie off the factories, to which the *Childers* could not reach without difficulty and danger.

In the meanwhile it is satisfactory to prove to your Lordship, by the inclosed despatch from Mr. Consul Macgregor, that the fears of the Chinese government have led it to adopt effectual measures for the preservation of order, and that the protection of our people will rest mainly where it ought to do, with the government of the country in which they reside.

It only remains for us to protect the Chinese from the provoking insolence of the English residents, and I have given such instructions to the Consuls as will prevent their summary decisions from being set aside by the Chief Justice.—I have, &c.

J. F. DAVIS.

87. *The Earl of Aberdeen to Sir John Davis.*

(Extract.)

Foreign Office, October 5, 1844.

The course to be pursued by Her Majesty's Consular Officers in cases like those which have arisen at Canton, is formally to demand from the Chinese authorities that protection for themselves and for British subjects and property in general, to which by Treaty they can lay claim; and failing to obtain this, rather to withdraw themselves and their countrymen (if the latter should voluntarily desire to withdraw) from the danger by which they may be menaced, than to seek to avert the danger by the very objectionable, and at the same time inefficient remedy of landing a body of marines.

88. *Consul Macgregor to Sir John Davis.*

Canton, January 20, 1847.

Sir,—As the New Year of the Chinese is approaching, a period generally marked by a great influx of strangers of every description from the surrounding country, I have thought it right to make diligent inquiries as to the measures adopted under these circumstances by the local authorities for the protection of the British residents, in the event of any outbreak of popular disturbances.

From the information I have obtained through the major commanding the troops stationed in our immediate neighbourhood, I have gathered that about 500 soldiers are permanently quartered in the western suburbs, upwards of 100 of whom form the party at the Consol House and at the other posts distributed around the foreign factories.

In addition to these an armed militia, said to amount to several thousand men, has been erected among the inhabitants of the western suburbs for their own protection, and a certain number of which are patrolling the streets every night.

For some time back I understand the Governor-General has of late been regularly despatching one of his aides-de-camp or some other officer of rank to inspect the military posts outside the city, in order to see that they are on the alert; and these officers are generally thus employed during the greater part of the night.

This unusual vigilance has in a great measure been brought on by the consideration of threatening letters having been repeatedly sent to the pawnbrokers in this part of the suburbs, combined with an apprehension for the safety of the foreign factories in case a surprise at this time of the year should be attempted on the part of one of the numerous bands of robbers that are infesting certain parts of the interior of this province, and to the existence of which I drew your Excellency's attention in my report No. 104 of last year.—I have, &c.

FRANCIS C. MACGREGOR.

69.

*Viscount Palmerston to Sir John Davis.*

Foreign Office, March 25, 1847.

Sir,—I have to acquaint you that Her Majesty's government approve generally of what you say in your despatch of the 26th January, respecting the stationing of a British ship-of-war in each of the five Ports, and particularly off the factories at Canton.

I have to state to you however that I do not see why the occasional presence of a ship-of-war at Canton should prevent the British Consul from repressing by the legal means within his power, any tendency to violence or provocation on the part of the British residents; and Mr. Consul Macgregor's despatch of the 20th January of this year, inclosed in your despatch of the 26th January last, rather tends to show that additional protection may sometimes be required for the security of the British community against a sudden outbreak on the part of the Chinese mob.

It is very well to say that it is the duty of the governing authorities in foreign countries to afford protection to British residents, and that the responsibility of doing so ought to be thrown upon those authorities. But the soundness of this doctrine would be no satisfaction to British subjects and their friends for injuries to person and property which might be sustained by the neglect of local authorities in moments of emergency, properly to fulfil their duty in this respect; and it is the frequent practice of the British government to send ships-of-war to foreign ports where British subjects are established in commercial pursuits, whenever local disturbances appear likely to involve such British subjects or their property in danger. And as to the supposition that while a furious mob was attacking the factories and attempting to destroy them, the British residents ought to seek a remedy by embarking, it is plain that such a course, even if it were physically practicable, would not be unattended with danger to their persons, and would probably involve the certain destruction of their property, and would thus lead to the renewal of most serious discussions between the governments of Great Britain and China.—I am, &c.

PALMERSTON.

90.

*Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, January 30, 1847.

I have the honour to acquaint your Excellency that by the steamer lately arrived from England, I received instructions from Her Majesty's Principal Secretary of State to communicate to your Excellency as under.

Her Majesty's Government heard with regret that the people of Canton by their lawless violence had compelled the British residents to use fire-arms in defence of their own properties and lives, causing several Chinese to be killed and wounded. The people should be taught to know that the British residents cannot be thus attacked with impunity. If the Chinese Government is unable to controul its subjects, the British must defend themselves, and the greater the violence of the mob, the greater will be the loss of life inflicted on them. The Chinese Government may in future, by means of a vigilant police, and by stopping the beginnings of disorder, render it unnecessary for the British residents to use fire-arms in their own defence.

The British Government has ordered a ship of war to be off the factories for the protection of British subjects and their property. If the Chinese authorities can prevent future disorders, it will not be necessary for a British force, naval or military, to proceed to acts of hostility against the city of Canton, in order to prevent or to punish a violation of treaties.

The above is the tenor of the orders I have respectfully received.—I beg, &c.

J. F. DAVIS.

91. *Extract of a Letter from Sir Henry Pottinger to the Canton Merchants.*

I have now arrived at the consideration of your present position and future prospects and wishes, as set forth in your letter, and with respect to the advantages, if not necessary, of actual residence at Canton, as well as the proba-

ble consequences that would attend on your being forced to withdraw from that place, I need only remark that I am fully apprized of those facts, and that I should and shall very truly regret the loss and inconvenience to which you would be exposed by the latter step becoming indispensable. I trust however that it will yet be averted, through the measures which I have already taken and those which I have in view; but adverting to the closing request of your communication, I must at once, finally, most explicitly and candidly acquaint you, that no conceivable circumstances should induce me to place Her Majesty's Government in so false and undignified a posture, as I should consider it to be placed in, were I to send troops and ships of war to Canton in opposition to the requests and wishes of the Local Government, in order that you might carry on your trade under the protection of such troops and ships of war. Such an arrangement, irrespectively of the conclusive objection to it which I adduce above, would inevitably lead to further ill-will, heart-burning, and violence, and its only result must be disappointment, and in all likelihood a renewal of hostilities between the Governments of England and China, a calamity which I feel certain you will one and all cordially unite with me in earnestly deprecating.

In conclusion, I have in this letter entered at more length into an exposition of my sentiments than may have seemed to you to be called for by the one which you addressed to me; but even before the Canton riots took place I had imbibed many of the impression which I now communicate to you; and as a copy of this letter will be transmitted to Her Majesty's Government, in explanation of the course which I have decided upon following, I am desirous that the grounds of that decision should be clearly known to all of you. I had hoped before this time to have had it in my power to intimate to you the purport of the reply as to late events, which I am expecting from the Viceroy at Canton; but owing to circumstances beyond my control, I am disappointed. You shall be made acquainted with it shortly, and in the meantime as it seems to be quite certain that the presence of the small steamer at Canton is merely a source of irritation, whilst in truth if there be any danger, she can in no shape ward it off, I have given my ready assent to Rear-Admiral Sir Thomas Cochrane's suggestion that she should be recalled.

92.

*Commissioner Keying to Sir John Davis.*

Keying, High Imperial Commissioner, &c., sends the following reply to a communication of you, the honourable Envoy, dated 12th month, 14 day (10th January), respecting the violence of the Canton populace, which caused the British merchants to wound and kill several Chinese.

Having carefully perused your letter, I observe that Compton gave rise to the riot at the factories that took place in the 5th intercalary month of the present year (July 1847), in which six Chinese were wounded and three killed, and of which you, the honourable Envoy, communicated the particulars to your Government.

The laws of your honourable country respecting homicide do not differ much from the Chinese. It is therefore to me quite inexplicable that you in your note speak again about the outrageous conduct of the Canton populace and the self-defence of British merchants. You also say that if the Chinese Government is unable to control its own people, the English must defend themselves and the greater the fury of the mob, the greater will be the loss of life.

If the Chinese are the real authors of the disturbance, it is our duty to restrain them. The recent outbreak however was occasioned by an Englishman, and the fault is not to be ascribed to the inability of the Chinese authorities in not controlling their people.

I, the Great Minister, in conjunction with the Lieutenant-Governor, have now given direction to establish military stations all along the foreign factories, and appointed civilians as well as military officers to patrol there and coerce the Chinese. It can therefore not be said that we are not strict. I hope, moreover, that you, the honourable Envoy, will restrain the English, and not



again allow them to create a riot. Thus perhaps foreigners and natives may for ever live in peace together.

As for the inhabitants of Canton, they are myriads in number, and all classes are fond of brawls and make light of their lives. The expression therefore that "the loss of life will be the greater," is not calculated to strike terror in them, but rather to rouse their resentment.

Regarding the ordering of a man-of-war to anchor opposite to the factories for the protection of the English merchants, I beg to remark that by acting in everything with reason and justice, the minds of men will be rendered submissive, and tranquillity will reign without the presence of a man-of-war; yet if these principles are violated, the people's mind will not yield, and the anchorage of a man-of-war will be without advantage.

As you the honourable Envoy are endowed with an understanding of the highest order, I believe you take the same view of this matter.

Whilst sending this answer I wish you a daily-increasing happiness, and address the same

To his Excellency Her Britannic Majesty's Plenipotentiary, Sir J. F. Davis, Bart., &c.

Taoukwang, 26th year, 12th month, 23d day. (Feb. 8, 1847.) Received 11th.

93. *Sir J. Davis to Viscount Palmerston*—(Recd. Apl. 23.)

Victoria, Hongkong, February 15, 1847.

My Lord,—I deemed it right on the approach of the Chinese new year, when Canton is crowded with idle persons, to address the inclosed official despatch on the 2d instant to Captain Talbot—not that I have any expectation of the occurrence of acts of violence and disorder, if our own people will only behave with common abstinence.

The following extract of a letter from Major-General D'Aguilar, now at Canton, will tend to corroborate all that Rear-Admiral Sir Thomas Cochrane, myself, and the Consul have had occasion to repeat upon this subject, and we have none of us any motives for seeking popularity by appealing to passion rather than reason:

"I have been a good deal on the river, and constantly in the streets about the factories, and extended some of my walks close to the city gates, but have never met with anything but courtesy and civility. I believe a great deal—I may say everything—depends upon ourselves, and that a kind manner, and a bearing free from offence, is the best security against all approach to violence and insult."—I have &c.

J. F. DAVIS.

94. *Sir John Davis to Captain Talbot.*

Victoria, Hongkong, February 2, 1847.

Sir,—Although the Consul has long reported everything quiet and peaceable, yet during the crowded and idle period of the new year at Canton it appears to me very desirable and at the same time in accordance with the instructions of Her Majesty's government, that the *Pluto* steamer should lie near the factories with such a crew and armament as may seem to you calculated to insure her own safety in case of an outbreak, and that of Her Majesty's subjects: It would likewise be prudent to let the *Vulturs* or some other additional ship of war proceed to Whampoa during the same period.—I have, &c.

J. F. DAVIS.

95. *Viscount Palmerston to Sir John Davis.*

Foreign Office, April 14, 1847.

Sir—Since the date of my despatch of the 25th of March I have received from the Board of Admiralty a copy of a despatch from Rear-Admiral Sir Thomas Cochrane dated the 21st of January, on the question of stationing a ship of war off the factories at Canton. I inclose for your information a copy of this despatch, and also a copy of the letter from this office therein referred to

You will perceive by the inclosed copy of a letter which I have directed to be addressed to the Board of Admiralty, that under existing circumstances the naval officer commanding Her Majesty's ships in the China Seas will be authorized to use his discretion as to withdrawing the British steam-vessel from opposite the factory garden.—I am, &c.

PALMERSTON.

96. *Rear-Admiral Sir Thomas Cochrane to the Secretary to the Admiralty.*

"Agincourt," at Penang, January 21, 1847.

Sir—I have the honour to acknowledge the receipt of your letter of the 5th October last, relative to the absence of a ship of war from Canton, on the occurrence of a tumult in that city on a late occasion, and inclosing a communication from the Under Secretary of State for Foreign Affairs on the same subject, under date the 3d October.

As the Under Secretary of State does not allude to any communication from China, on which his remarks are founded, it is impossible for me to do more than surmise the particular point to which his representation is directed; but I have no hesitation in saying that if any person has attempted to convey the impression to the Secretary of Foreign Affairs, that the service at Canton connected with the fulfillment of Article X of the Supplementary Treaty has not been fully carried out on the part of the navy, that person has been guilty of a great calumny on the conduct and character of that vigilant officer, Captain Talbot, whom I had left in command in China on my departure for India, and who was at Hongkong when the disturbance took place to which the letter before me refers.

It would indeed be a great reflection on myself or those officers I have in command, if after the long correspondence that has taken place between the Admiralty and Foreign Office relative to the Treaty in question, we did not use our best endeavours with the means at our command, both in letter and spirit to give effect to the wishes of Her Majesty's Government; and I hope to be able to shew that at any rate in the question now at issue we have completely done so.

I will now beg my Lords to be pleased to afford their attention to the last of my Lord Aberdeen upon the subject, dated the 1st of October, 1844, and transmitted in Sir J. Barrow's letter to me of the 30th of November, 1844, wherein his Lordship clearly and distinctly points out what he considers the term "stationed at a port of trade" to mean; and how far he deems it admissible that the ship of war so placed may be occasionally absent therefrom.

Applying this rule to Canton, it has been more than rigidly observed, for while at the other ports of trade, when the ship of war is absent, either on the ground of health or discipline, there is no other naval authority to fall back upon, Canton has invariably had in its vicinity at Hongkong, a frigate, two steam-ships, and a sloop of war, a requisition for whose services could, by a boat, reach Hongkong in a few hours; and either a sloop of war, or steam-ship, or a frigate, has been actually at anchor at Whampoa for a longer period than my Lord Aberdeen's despatch contemplated, and invariably when Her Majesty's Plenipotentiary deemed her presence desirable.

It is now necessary I should request their Lordships' particular attention to the wording of Article X of the Supplementary Treaty, and the real objects therein contemplated by the presence of a ship of war, namely, to enforce good order and discipline among the crews of merchant shipping, and support the authority of the British Consul; and to observe that the whole merchant trade of Canton, without one single exception, is assembled at Whampoa, the port of trade of Canton.

With the foregoing explanation I can assure their Lordships I should have been entirely at loss to comprehend the last paragraph of the Under Secretary's letter, in which allusion is made to the protection of British subjects, had I not heard the subject canvassed at Hongkong, and had reason to believe that the complaints that have reached Viscount Palmerston have no reference

to the vessel stationed, and which invariably from the first moment of giving effect to the Treaty (and before my attainment of the command) has been stationed at Whampoa; but to a new pretension, that of having a ship of war stationed off the factories, not for the purpose of carrying out the Treaty, but with the object either of coercing the Chinese people, or affording a shelter to British subjects when they get into conflict with them.

Their Lordships will, I feel persuaded, at once discover that this is altogether a new proposition, and founded on a different principle to that which first led to the establishment of ships of war at ports of trade; and while I should as readily and implicitly carry out the views of Her Majesty's Government upon any other measures, I assuredly should not feel authorized to enter upon the new service without their Lordships' previous commands.

Should I have discovered the true cause of the complaints which appear to have been addressed to the Foreign Office, I consider it to be imperatively my duty to state to their Lordships the grave objections which arise to the proposed establishment of a ship of war abreast of the city of Canton; and I shall perhaps more succinctly and satisfactorily convey these objections to their Lordships by transmitting (as I now have the honour to do) copies of two letters I had occasion to address to Her Majesty's Plenipotentiary upon this very subject—one in reply to a communication from him—than by entering into a further long detail.

I have little to add to the statement and opinions those letters contain, unless to observe, that nothing but one of the small steamers which draw five or six feet water can approach Canton by the usual channel, and then but at high water; and that the pass by Blenheim Reach—the only one available to ships of war—continues so much obstructed by the barriers thrown up by the Chinese during hostilities, that a sloop of war would find considerable difficulty (and then only at high water) in reaching the city.

Having had the honour to bring to their Lordships' notice the material points connected with the foregoing subject, I have only to request you will most respectfully assure their Lordships that had I remained in command, I should most readily and implicitly have obeyed any orders and instructions Her Majesty's Government might have thought proper to have enjoined upon me, however much at variance with my own impressions; and I feel fully persuaded my successor, who shall be furnished with a copy of this correspondence, will no less zealously devote his best energies to the fulfillment of their Lordships' commands.—I have, &c.

THOS. COCHRANE.

97.

*Mr. Addington to the Secretary to the Admiralty.*

Foreign Office, April 12 1847.

Sir,—I have laid before Viscount Palmerston your letter of the 25th ultimo, inclosing a copy of a despatch from Real-Admiral Sir Thos. Cochrane relative to the question whether a ship of war should be stationed off the factories at Canton; and I am to request that you will state to the Lords Commissioners of the Admiralty that as there seems reason to hope that there will be no recurrence of riot at Canton, or attack by the mob on the factories, Lord Palmerston is willing that the naval officer in command should be authorized to use his discretion as to withdrawing the British steam vessels from opposite the factory garden.—I have, &c.

H. U. ADDINGTON.

ART. II. *Notices of Fuhchau fú, by S. Johnson, missionary of the A. B. C. F. M. Communicated for the Chinese Repository.*

CONTENTS. 1st. Description of the River Min, together with the contiguous district between its outlet and the city of Fuhchau. 2. Fuhchau and its suburbs. 3. Probable population of Fuhchau. 4. Objects of interest in and around the city. 5. Physical and moral condition of the people. 6. Their demeanor towards strangers. 7. Language of Fuhchau. 8. Climate. 9. Productions. 10. Commercial importance of Fuhchau. 11. Importance of Fuhchau as a missionary field.

The writer of the following remarks arrived in Fuhchau Jan. 2d 1847, since which time a period of upwards of six months, he has resided in Chungchau, a small island in the river Min in the suburbs of this city. My calling as a missionary requiring me for the present to expend my main energies in the study of the local dialect of this district, I am not as intimately acquainted with this city and its environs, as I might have been, had I allowed myself more time for excursions and extended observation. The want on my arrival here of any common medium of communication with the people, has also been no small obstacle to the attainment of extensive and correct information. But as I have been desired to prepare an article descriptive of this place, I have ventured, though with much diffidence, to attempt the work, hoping that the attempt may contribute to the awakening of a deeper and livelier Christian interest in behalf of the spiritual good of this hitherto neglected people. The major part of the following remarks were written before I recollect to have read any considerable portion of the truly graphic, able, and interesting article of the Rev. George Smith, on Fuhchau fú, published in the April number of the Chinese Repository for 1846, and on examining his notices, I am happy to find a very full correspondence between his impressions and my own regarding this place and people. Though unable to express my thoughts in his clear and fascinating style, yet perhaps, the following observations may in some degree interest the intelligent, Christian reader.

1. The River Min on the north bank of which stands the city of Fuhchau, about thirty miles from its mouth, is a noble stream, navigable for vessels of large size, about twenty miles from its mouth, and

for good sized junks to the bridge connecting Chungchau with Nantai, of which bridge a description will subsequently be attempted. Its outlet is about 26° N. lat. and 12° E. long. After having entered fully within the river, the visitor finds himself between two ridges of mountains, whose bases approach often even to the margin of that beautiful stream. The valley between these mountainous ridges forms the bed of the Min even to the city itself, and it is said for a long distance beyond it. Between the city and the river's mouth, are several small villages, but much of the way the mountains approach too near the river, to allow favorable sites for large settlements. But at these narrow defiles, human industry manifests itself in a pleasing and striking manner; for here the sides of the mountains are cultivated nearly to their summits, ground being laid out in terraces, rising one above another, till they reach an elevation, difficult to be distinctly traced with the unassisted eye. The scenery on the banks of the Hudson, one of the great rivers of North America, has been admired by many a traveler, for its beauty, grandeur and sublimity; but that of the Min bears with it no mean comparison. In one important respect it is indeed much inferior, not being adorned with those numerous, neat, and beautiful villages, that grace the Hudson, showing its banks to be inhabited, by a refined wealthy and enlightened people, blest with the genial influence of the glorious gospel. Some miles above the city, perhaps six or seven miles, the river divides, forming a southern branch, which reënters the main stream, about ten miles below, forming an island perhaps sixteen miles long, and at some points from two to three in breadth. This island consists in great measure, of alluvial land, and is abundantly productive under that thorough and laborious culitration common in China. Not far below the city, the mountains on the north bank of the Min, diverge from the shore, leaving, between it and them, the large and fertile plain, on which stands Fuhchau with its extensive suburbs. On this plain are several hills, some of which afford a wide prospect of the city and its environs, including the adjacent beautifully cultivated fields, and the encircling mountains.

2. City of Fuhchau and its suburbs. This city, that is Fuhchau within the walls, is situated in a bend of the north and main branch of the Min, having the river on the west, south and southeast, being, perhaps, at no point less than from one and a half to two miles from the same. The city walls are probably at least seven miles long, to walk round the city on them requiring two and a half hours. A large part of the densely populated suburbs is comprized in the

immense town called Nantai which for size and population is a large city within itself.

It lies between the city walls and the river, having the latter contiguous to it on the south and southeast. In extent of territory and population, it is probably not greatly inferior to that of the city proper, and being contiguous to the river, it has superior commercial advantages. Chungchau is a small, but very densely populated island connected with Nantai by the great stone bridge and by a smaller one of similar construction, with the large town on the south bank of the Min, being next to Nantai in size and population. These three places constitute in the main what in this article are called the suburbs of Fuhchau. Their united population is probably not less than within the walls. Little can be said in commendation of the buildings of the city proper or of its suburbs; but it is thought there can be few great cities, in whose neighborhood are more beautifully cultivated plains, or in whose surrounding grand and mountainous scenery, our great Creator has furnished to the eye, a prospect more pleasing, better suited to impress the mind with a sense both of his goodness, and of his almighty power. So far as natural scenery is concerned this place well deserves the name it bears, 福州 Fuhchau, the happy region, where its inhabitants as distinguished for their intelligence, sincere, and enlightened piety, as for the many natural advantages, God has graciously given them, though they know him not, this place might be termed as it were, a second Eden. Among all the places I have yet visited, there is no one commanding so many advantages, in respect to climate, romantic situation, prospect of the city, its adjacent verdant plains, its peaceful and majestic river, and the encircling mountains, as Wú shih shan, the black stone hill, the residence of H. B. M. Consul, R. B. Jackson esq. and family. This hill is in the southwest quarter of the city just within the walls. It is a commanding eminence in the midst of a great natural amphitheatre, from which a distinct view of the most interesting objects within its spacious area is enjoyed. For an experienced painter, an enthusiastic lover of nature in her beautiful, and in her grandeur forms, the prospect from this eminence, would afford a rare and enchanting scene. In my repeated visits, to the consulate, rendered in no small degree pleasant, by the kindness and politeness of its respected residents, I have enjoyed no small satisfaction from this commanding position, in the works of man and especially that of our great Creator, as there portrayed before me. But while I have here feasted on the Creator's

works, as displayed in the heavens above and in the surrounding lovely panorama, my heart has been pained, by the saddening reflection, that the hundreds of thousands of immortal souls inhabiting the great city, and its suburbs lying below me are yet unacquainted with the true God, and are the worshipers of dumb idols, the servants of the prince of the power of the air, and with him exposed to never-ending woe. May a brighter, happier day soon dawn upon this benighted people.

As seen from this hill, with the exception of individual trees, here and there, lifting their heads above the surrounding dwellings, the city appears like a contiguous mass, of murky habitations, generally one-story high, the streets being too narrow to be distinguished from this devotion. As to width and want of cleanliness, they are much like those of Canton, or a medium between that and Amoy. The floors of the houses are seldom more than a foot above the level of the adjoining streets, and many have no floor but the ground. The upper apartments of the better houses are nought but ill-ventilated garrets and being covered with tiles, they must in the summer be excessively hot. The outer walls, of many of the better houses are very thick, built of imperfectly burnt brick, or of broken brick combined with a large amount of clay, and the inner partitions often consist, the lower half, of well jointed pine boards, and the upper of clay, on a frame work of bamboo, overlaid with lime, which gives them, when new, a neat and inviting appearance. The outer walls are more commonly plastered. This description applies to the better sort of houses both within the walls and in the suburbs. But the majority of the people occupy houses, far less comfortable. The streets are paved with granite, but often roughly. In the dwellings of this people there is the same want of order and cleanliness, which is characteristic of other heathen communities. To those accustomed to the neatness and good order of English and American houses, there is in the habitations of this people little appearance of comfort. Ill-lighted and ill-ventilated, as they are, one might justly infer, that their inmates must greatly undervalue the light of day and the refreshing breeze. This city being the capital of Fuhkien province, and also the seat of government of that of Chehkiáng, it is natural the residence of the viceroy, and his assistants in office, which including the local magistrates are a numerous body. But with the exception that the residences of the powerful mandarins, consist of numerous apartments, and cover a large extent of ground, they have little claim to separate notice. The streets have already indirectly been represented as narrow and

wanting in cleanliness. The principal one without the city proper, is that between Chungchau and the city walls, crossing the large stone bridge across the north branch of the Min, and passing through Nantai, a distance of three miles. It is the grand thoroughfare of this place, constantly thronged with passengers, and occupied by almost every description of traders and mechanics, most common to China. Its general course is about northwest. The streets here, not allowing wheel carriages of any description, there is no alternative, but either to walk, to ride on horseback, or be borne by coolies in a sedan chair. Few here ride on horseback, and these are generally inferior officers of the government. Riding in the sedan chair is here a very common mode of traveling, few of the more wealthy and respectable of the Chinese deeming it respectable for a long distance to walk the crowded streets, although to many Englishmen and Americans, the thought of being thus borne by his fellowmen is unpleasant. For three English miles the Chinese ordinarily pay not above 60 cash, or about 4½ cents American currency. The poor bearers expect more of foreigners. The main thoroughfares are indeed so crowded by the multitude, many of whom are ragged and loathsomely filthy, and the chair-bearers are so constantly passing to and fro with a rapid step, with but little regard to others' safety, that the foot man suffers no little inconvenience and without great watchfulness is likely to be knocked down. Instances of this are not very uncommon. The traveler too is greatly incommoded by the multitude of coolies with heavy burdens passing to and fro for every description of articles in use among the people must be transported by human labor. However there are duties in connection with my office as a missionary, that induce me in most cases to go on foot. Each chair has ordinarily only two bearers, but the principal mandarins employ four, and the viceroy and a few others high in office have eight bearers. There are few points at which the city walls are visible from the river, on account of the great distance from it to them. The low miserable dwellings of the suburbs bordering on the river, are united to give the stranger a very unfavorable impression, in respect to the physical condition of the mass of this people. While ascending the river opposite Nantai, a distance of nearly two miles, he will see very few dwellings in which he would feel that he could long reside without much discomfort and no small hazard both to health and to life. And what is the grand cause of the vast difference between this city and the principal cities of England and America, in respect to extensive comfort and elegance? It is the



possession of the glorious gospel, that has made England and America thus comparatively elevated and happy. What were our ancestors before they were illumined with its glorious beams? How great enemies then must those be to their country who by the dissemination of infidel principles would blot out that light which is through God's providence the foundation of their dignity and bliss!

3. Probable population of Fuhchau, and its suburbs. The population of this place, I regard as a matter of great uncertainty. By different individuals it has been differently estimated, but the prevailing impression is, that it cannot be less than 600,000 souls. I have yet seen no government statistics on this subject. That there is an immense congregation of precious souls is certain. If, as has been stated, or I know not what authority, this city and its environs, contains 120,000 houses and to each house, we allow only five individuals, a very moderate estimate, the aggregate population would be 600,000. Besides on the river there is a large floating population. Among the five ports, this city is thought to be the second in point of population, and yet among them all, it is the only one to which protestant missionaries have not in considerable numbers been sent, myself in the providence of God, and contrary to my previous hopes, having been first called to enter this field with any prospect of being here a permanent laborer. Why should Fuhchau fú be thus neglected? This place has also been little noticed by the mercantile community, that is, as a field for the prosecution of a legal trade.

4. Interesting objects within and around the city proper. To myself, one of the most interesting classes of objects, here to be seen, viewed in connection with the cardinal doctrine of the resurrection of the dead and of the general judgment, is the immense burial grounds in the vicinity, the abode of the earthly remains of forgotten millions. One of these immense repositories of the dead, is on the large island on the south side of the river, opposite Nantai. It is a large hill extending in the line of the river about one and a half miles, and at some points may be from one half to three quarters of a mile in breadth. This eminence is mainly covered with graves, and yet the multitude of its sleeping inmates is fast increasing and will probably so continue to do, till the coming of that great day, when all that are in these graves, shall hear the voice of the son of God and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. How many have been interred it is impossible to form any reasonable conjecture, for notwithstanding the veneration of the Chi-

ness for the graves of their deceased kindred and countrymen, it is said to be customary after the lapse of ten years or upwards, from the time of burial, in case there are no monuments to perpetuate the names of the deceased, and no friends to care for their remains, to reopen their graves and enter others above them. As regards the miserable poor, a very numerous class here, after the lapse of three or four years, from their burial, these graves, I am told, are allowed to be opened and others to be interred above them, the uppermost often at a depth of not above two feet below the surface. The graves of those who have surviving kindred and friends, especially, if wealthy and influential are more respected; thus within the lapse of a century in numerous cases, ten or more individuals, may be interred in the same little plot of earth. How full of meaning the sentence, "Dust thou art and unto dust shalt thou return." In a country so densely populated as this region, and many other parts of China, thus to dispose of the dead may be a matter of necessity, as the arable land is wanted for the support of the living. The rich sometimes open the graves, some years after their interment, wash their bones, deposit them in urns and reinter them. The high lands in the suburbs, and the sides of the mountains, in the neighborhood of the city, are extensively occupied as burial grounds.

The burial ground just described is near my residence in the small island of Chungchau, and is the only place, to which in the cool of the day, I can conveniently retire for recreation and the enjoyment of the pure, refreshing breeze, and be at the same time released from the confined city, and the press of the curious, inquisitive crowd. This hill also commands an extensive and beautiful prospect of the city and rural scenery, including the river, broad and verdant, rice plains on the west, northeast and south, and the encircling mountains.

As I have here alone wandered among the graves of the long forgotten dead, solemn thoughts have rushed upon my mind, thoughts of death, of the resurrection, of the judgment day, and of the final destiny of the righteous and of the wicked. What a scene must this hill present in that day when at the command of Christ the innumerable millions of the dead shall arise, each to be judged and to receive his final award! Taking the Bible for our guide in respect to the character in God's sight and the final portion of the idolater, where must most of the countless millions of the adult dead of the former generations of the Chinese be found, when Jesus shall pronounce the final doom of an ungodly world. The inquiry is an awfully solemn and deeply painful one, and yet it may be profitable, as a means of stimu-

lating Christians to pray and labor for the salvation of the heathen while yet they remain in the land of the living, and in the land of hope. Soon the present generation of the heathen, will with ourselves, have finished their earthly career, and entered on their final, eternal award. What we would do for them we must do quickly. The night cometh wherein no man can work. How fearful the declaration. The wicked shall be cast into hell, and all the nations that forget God. The temples in Fuhchau, which I have yet seen are small, and greatly inferior to the Buddhist establishments in Siam. The largest in this place is one seen on the south side of the river, opposite Nantai. It was built by the traders from Ningpo and is dedicated to 天上聖母, the protectress of seamen. It merits no particular description. In Siam, Buddhism is munificently patronized by the king and his nobles, and the priesthood are adored by all classes, from the king to the lowest of his people, but here it is little respected, yea rather despised, though it is not without its influence over the public mind. Some of the temples are richly endowed. Here the priests do not, as in Siam and Burmah, proudly solicit their daily food from house to house, each morning swarming from their splendid establishments, and scattering themselves over cities and villages, but their support is said to be in the main derived from the products of landed property, devoted to this object.

Among the works of art here of particular interest, no one is perhaps more worthy of notice, both on account of its great antiquity, and the massiveness of its construction, than the large stone bridge, crossing the Min between Nantai, and the small island of Chungchau. It is stated to have been built 800 years since, and considering the strength of its materials, and the manner of its construction, this statement seems not improbable. It is 1698 feet long, and 13 wide, from the foundation to the top stone being built of granite. It is built upon thirty five piers, pointed like a wedge, the convergence commencing with their projection beyond the railing of the bridge both on its upper and lower sides. From pier to pier extend stones of immense size, falling on the piers at right angles, some of these stones being not less than forty-eight feet long, and about three feet in breadth and thickness. Extending from pier to pier in close contiguity to each other, there are in some cases four, in others five of these large stones. Above these is a thick stone platform, the stones being at right angles with the sleepers just described, and in some cases secured one to another by iron clasps. On each side of the bridge is also a strong stone railing, the rails being mortised

into massive pillars at unequal distances from each other. The most curious point of inquiry is, how its builders were able to cut out of the solid rock, bring to the spot, and over a rapid river, raise to so great a height, stones of such magnitude supposing them no more acquainted with the mechanical powers than the Chinese now are. The bridge connecting Chungchau with the large town on the south bank of the river opposite Nantai is built like the one just described, but is only about one quarter as long. On each of these bridges, stalls are allowed to be erected occupied by various orders of mechanics and by small traders making the space remaining for the constant stream of passengers quite narrow. Aside from their magnitude, there is little to render the city wall worthy of particular description. In length, by those resident here, who have walked round the city, they are supposed to be about seven miles, about two and a half hours being required to complete the circuit. Their height is different at different points, varying from 15 to 40 feet, and in width, they are about 17 feet, and built of stone. On the top of the wall at its outer edge, is a brick parapet, with post holes, distant the one from the other perhaps 16 feet, between which are apertures for small arms. At long intervals there are projecting bastions, on each of which are planted generally from two to three heavy guns pointing outwards, but badly mounted. These bastions, are covered with tiled roofs and occupied as guard houses. This city was the theatre of sanguinary revolutions, prior to the subjugation of this province by the Chin 眞 dynasty which occurred about 900 years since. A considerable military force is stationed here, not probably however of very effective character. The eastern section of the city is allotted to the Tartar population, whose numbers are variously estimated, perhaps, they may number 5,000. For kindness and civility, they have not a good name among the Chinese.

5. Physical and moral condition of the people. The physical condition of this people considered individually differs greatly according to their different characters and the grade in society to which they belong. Those occupying official situations, and consequently subsisting on the bounty of the government, and money in various ways drawn from the people, though in many instances much straitened for a livelihood, in general appear to be well provided for, and maintain a very respectable appearance. The contrast between them and the common people is great, though the countenances of many of them indicate slavery to the use of opium. Of the poverty of some of the inferior mandarins, rather an affecting

instance has recently come to my knowledge. A gentleman in governmental employ recently came hither from Peking, who has since died leaving a wife and three children in very destitute circumstances, and about 1000 miles from home. They now live in a miserable looking house a few doors from my residence. One of the children, a little boy of nine years, who reads and speaks the mandarin very readily has repeatedly called upon me.

School teachers here enjoy comparatively a good degree of patronage, education being highly esteemed, but as a class they are said to be much addicted to the use of opium, which must to themselves and families be the source of much misery. Among those claiming to belong to the literati, none according to public opinion are so enslaved to strong drugs and the use of opium as that numerous class who are employed in the public offices as writers and interpreters. Judging as I am obliged to do from very limited data, my impression is that the profits of the mercantile class are small, but yet with wise economy sufficient to afford them a very respectable livelihood. But the general testimony is that nearly one half of them are opium smokers. A large portion of the more wealthy and respectable merchants of this place are from neighboring countries and provinces. The agricultural class living in the neighborhood of the city is numerous, and the wages of the laborers being small in proportion to the cost of food and clothing, many of them must struggle hard for a livelihood. But they have the appearance of possessing a good degree of physical vigor. This is especially true of the females belonging to that class. They are a hardy, good looking athletic class of females, contrasting strikingly with the hobbling, cramp-footed females of the city and its suburbs.

A vast multitude is here employed in connection with the different mechanic arts, and apparently a large number in connection with the fine arts, such as painting and sculpture. They are obliged to work hard for a livelihood, and their appearance is a very unfavorable indication of their physical condition and moral habits. The next in order below these are the coolies and chair-bearers, a very numerous and important class. Their appearance and their real condition are indeed pitiable and abject, being filthy in their persons, poorly clad, and often emaciated in flesh. Their daily earnings, can amount to but a mere pittance, and when a large portion of that pittance is spent in the purchase of opium, they must indeed be wretched. But there is another, very numerous class, whose condition, is far more pitiable, wretched and forlorn, than that of any yet mentioned, name-

ly the common beggars. Their true number I have no means of determining. Within the city proper and suburbs, as I have described them, including Nantai, Chungchau, and the large town on the south bank of the Min, they may possibly amount to many hundreds if not to some thousands. The mass of them are exceedingly filthy in their persons, ragged, and without habitations. It is distressing to see them dragging their feeble and emaciated forms through the streets, or prostrate by the way side, as if about to drop into the grave. Probably their wretchedness in most cases is the consequence of their vices and their crimes. Some inflict wounds on their own persons, and with the blood streaming down their faces solicit the charity of the public. Sometimes by covering themselves with filth, thus making their presence as loathsome as possible, they seek by the odiousness of their presence to compel the public the sooner to dismiss them with a pittance. But these beggars are nevertheless men of one common stock with ourselves; yet how fallen, how degraded! All this is the effect of sin. These beggars have their head men, being individuals appointed by the local magistrates to manage their concerns. Their authority over them, if I am correctly informed is very arbitrary, extending not simply to flogging in cases of misdemeanor, but to death itself by being buried alive. Such a statement seems almost incredible: but yet my informant is a man of much intelligence and apparent veracity, at least when there is no inducement to falsehood as in the present case. Within the ten districts into which this county is divided are fifty of these head men five in each district. These miserable vagrants not unfrequently die by the way side or in the street. The government here makes provision for times of great scarcity, by keeping a large amount of rice on hand in store-houses to be distributed to the needy in seasons of distress, or sold to the poor at reduced prices according to circumstances. The present being a season of scarcity, rice being uncommonly high, the public granaries have been opened, and rice sold to the needy at a reduced price. The applicants are required to bring certificates from the 地保 *tí páu* or magistrates of their respective districts, testifying to their needy circumstances, and the number dependant on them for food. Although these granaries are under the control of the government, yet I am informed, that the money by which the rice when cheap is purchased, is contributed by the wealthy among the people. Grain is also stored up by the government for the use of the military, but this is kept distinct from that which is designed for the relief of the poor. For

the aged poor and the blind, who have no friends to provide for them, provision is to some extent made by the voluntary contributions of the rich, dispensed to them through the urgency of the *tí páu* above-mentioned.

Leprous individuals are not allowed to roam at large, but I am informed that within the city, four asylums are provided for them, in which they are fed and sustained. The number of these miserable beings gathered into their retreats is said to be near a thousand. This disease is here considered contagious, and being loathsome and incurable, is the object of great terror and dread. About five years since, as I am told, an individual in this vicinity was smitten with the leprosy, and to save himself from communicating the disease to his kindred requested to be inclosed in a coffin and buried alive. His wish was granted, and he was interred in the burial ground already described. The remains of lepers are said to be burnt. My Chinese teacher tells me that on the river Min above this a hundred miles, or thereabouts, are one or two counties in which the unhappy leper is thus treated. He is put into a small boat furnished with a small quantity of rice, wood, and some other necessaries, and suffered to float down the river, all other boats avoiding contact with him. A few days generally terminates his wretched existence. The dark places of the earth are full of the habitations of cruelty. The leprosy is supposed to originate in most cases from the want of personal cleanliness, and living in warm, damp and ill-ventilated habitations.

As regards the general aspect of this great community, I am constrained to say, that the appearance of the mass of the people, as seen in their shops, in the streets, and elsewhere, including their small stature, prevailing rather slender form, in many cases sallow and emaciated countenances, extensive want of cleanliness, and decent comfortable apparel, conjoined with the character of their habitations, indicates that among them there must be a sad deficiency of domestic comfort and no small degree of physical wretchedness. This physical deterioration and wretchedness cannot however arise from the want of a propitious and healthful climate, or a country abundantly productive, under good cultivation, and distinguished for the beauty and grandeur of its scenery. It cannot it is thought be attributable, except in a small degree to the character of their government, for the taxes, whether direct or indirect are not thought to be heavy, compared with those of Great Britain and some other countries; life and property also are safe, and industry is encouraged. It does not necessarily arise from the density of the population; for Holland, for

example, is more densely populated, than perhaps any large division of the Chinese Empire, and yet that people are prosperous and happy, well supplied with all the necessities, and even abounding in the luxuries of life. Perhaps there is no spot on earth, that might not sustain a much larger population than it now does, with the blessing of God upon a due degree of well directed industry, accompanied with true piety and strictly virtuous habits. The misery here existing must therefore undoubtedly arise in great part from the vicious habits that here prevail. The one vicious indulgence, to which it is here generally believed nearly or quite one half of the adult male population of this place are more or less addicted, namely the smoking of opium, is not improbably a more fruitful source of poverty, crime, and wretchedness, than any other one, perhaps than the majority of their other vicious habits united. When wages are so low as they here are, in comparison with the cost of food and clothing, the bare purchase of opium by such multitudes must vastly detract from the general comfort of the community and lay the foundation of extensive and extreme poverty. But the cost of the drug is but a small item in the amount of misery of which it is the occasion. Its use disqualifies the unhappy consumer for business, makes him the victim of premature debility, and more generally of an early grave. Who has the sallow countenance, the sunken eye, the feeble emaciated form? It is emphatically the confirmed opium smoker, who from the midst of plenty both for himself, his wife and his children, is by the cost of his poison, and its destructive influence on his health and his business habits, soon reduced to poverty, and his family almost to starvation? Such is the history of the opium smoker. Whose vices early induce loathsome disease, and plunge their victims into a premature grave and an awful eternity? None perhaps more frequently than that of the slaves of opium. And yet this drug is furnished to the Chinese in great part, through the agencies of a Christian government, and of individuals born and educated in Christian lands, to the premature destruction in this great empire of probably many tens, if not of hundreds of thousands of precious lives. The victims of the poison thus furnished, are our brethren. Who must be answerable for their blood? This drug is sold to them in violation of the laws of this realm, and should it not be added in violation of the dictates of humanity and of that law that requires us to love our neighbor as ourselves? The love of gain is the best and only reason that can be assigned for the commencement and perpetuation of this trade. But in view of the fact that



there is a righteous and holy God who minds the affairs of men, is money thus acquired likely to be an ultimate advantage to its possessors? Should we not seriously ponder the language of the Apostle James in the 1st three verses of the fifth chap. of his general epistle? Its import in relation to those, who have acquired money, by means which infinite holiness cannot approve is solemn and fearful. Is smuggling in Christian lands a righteous employment, even in articles not hurtful to the public? And can smuggling then in China in the article of *opium* be innocent? Is it less criminal because the Chinese government cannot suppress it? Does the weakness of a government give us a moral right to trample on laws intended for the protection of property and of life? But supposing the trade was a legalized one, could it be morally justifiable? Would it be right to put into the hands of an infatuated individual, the means by which, whether designedly or not, he is sure to destroy his own life? Is not opium thus used by the Chinese as a means of self destruction? Can we knowingly minister to multitudes the means of self-destruction and be altogether innocent of their blood. Would that those whom this subject most intimately concerns would seriously examine it in the fear of God, before whom, each one for himself must shortly appear in judgment. Neither rank, wealth nor power, nothing in the wide universe, can tempt him to swerve from the utmost impartiality in his decisions. I am personally acquainted with few, who are concerned in the opium trade, and have no unkind feelings towards any individuals, but I thus speak out of a benevolent regard to the respected mercantile community unhappily involved in this trade, from love to the temporal and eternal well-being of the Chinese, and in view of my responsibility to God, as his ambassador to this dying people. I dare not be silent on a subject so deeply affecting those, for whose souls I am called to watch, lest by so doing I should become chargeable with their blood. I am not insensible of my personal obligation to respected individuals involved in the opium traffic. As in the providence of God I am situated, there are powerful reasons, why I should wish in all things to please them; but above all others we are bound to seek to please God. But sometimes duty to God requires us to do that which may provoke the displeasure of man. Says Paul the great apostle, If I yet pleased men, I should not be the servant of Jesus Christ. Can it reasonably be expected that the missionary should do other wise than feel deeply and speak warmly, yet in love, in view of a traffic, which is hurrying multitudes of those for whose salvation, he is called to

labor to the grave and a miserable eternity? Could he be faithful to his divine master and do otherwise, while at least there is any hope that his appeals may contribute to the good of precious souls? God sometimes owns the humblest instrumentality to the production of great and happy moral changes. "The excellency of the power is of God."

It need hardly be said, that it is no valid argument in justification of the opium trade, to say. "If I do not furnish opium to the Chinese, others will, and if the trade must continue, why should not I be a partaker of the profits? There are few crimes which in supposable circumstances, such an argument might not be employed to justify. Admitting the trade to be sinful, it should be a sufficient reason for its abandonment, that we are commanded by the highest authority, not to go with the multitude to do evil. It is no justification of this trade, that it is prosecuted in subserviency to the interests of the East India Company, by whom as a source of revenue, most of the opium is produced. No government is infallible. Corporate bodies are often remarkably wanting in conscience. Men will often do in a corporate capacity, what they would almost shudder at the thought of doing as individuals. Our connection with the powerful in the violation of the law of love, can screen us neither from guilt, nor from punishment. There is *one* in whose sight, the nations are but as a drop of a bucket, and are counted as the small dust of the balance, and by whose power the proudest empires are prostrated in the dust. Could we as with the eye of omniscience, see at one glance, the myriads of the wretched slaves of opium in China, as they appear in public, in their families, in their private recesses, inhaling its poisonous fumes, also in those numerous murky dens, in which the impoverished multitude assemble to gratify the gnawings of a depraved appetite, could we also penetrate their hearts, and know the anguish, with which, in view of their bondage, they are often worn, and behold them, as the effect of their suicidal indulgence, rapidly falling into the yawning grave, what would be our sensations, and our impressions in regard to the opium-trade? But its effects are not limited to themselves, but their wives, their children and a circle of relatives and friends must suffer with them. The mother with the children perhaps is reduced to starvation, or sold into bondage to gratify the insatiable appetite of the cruel husband and father. But to see the worst effects of this form of intemperance, we must look beyond the grave. Could we for a few moments draw aside the curtain, that hides from our view the scenes of another

world, and see the despairing multitudes of suicides from the use of opium, in hell, lifting up their eyes in torments, listen to their agonizing cries, and their horrid imprecations on those who have ministered to their ruin what painful sensations must fill our souls! Is it not wise to endeavor to follow our conduct to its probable consequences? In view of such scenes what would be thought of the acquisition of property by the opium trade? Would not riches thus acquired be regarded as the greatest of calamities? As an argument, against the trade in opium, we may appeal to the fact that by its draining the Chinese of their money, producing physical and mental debility, idleness, crime and premature death, it is cutting the sinews of legal trade. Can any people, who, by a course of vicious indulgence, have reduced themselves to physical and mental imbecility, as well as to poverty, be profitable customers? Would the prudent calculating merchant choose to establish himself in such a community? Would he not rather select for his customers, a virtuous, industrious and thriving people? Otherwise he could not hope to prosper in his business, except perhaps temporarily, by feeding on the vices of society, an expedient that must be revolting to the feelings of every enlightened and good man, and ruinous in its result. A vicious community, like the dead carcass, has not within itself the elements of self preservation, but its natural tendency must be to still deeper corruption, poverty, and wretchedness. Trade consisting in the business of exchange, in proportion, as China is impoverished, and rendered imbecile in body and in mind by the purchase and consumption of opium, in that degree, commerce with her, must become unprofitable, inasmuch as she must have proportionably less to give in exchange for the productions of the western world. Moreover supposing that the trade in opium did not in the least, disable China from being a producer, still if she has the ability to purchase of the foreigner only to a specified extent, and no small portion of her disposable means, is employed in the purchase of opium, her transactions with the legal trader must be proportionably curtailed. If moreover opium to be to a great extent given to the Chinese, or the avails of its sale, in lieu of their silks, and other articles, the interests of the foreign manufacturer must suffer from the abridgment of the market for his goods. The more extensively opium becomes an article of exchange for the productions of China, the more limited must be the sale of the manufactures of the western world. Moreover opium smokers, being obliged to expend their money in the

purchase of opium, can as a class buy but a small amount of western products.

It is worthy of remark also, that the moral impression in respect to foreigners, that a perseverance in this trade, in violation of the laws of the empire, must produce upon the Chinese mind, cannot fail to be in the highest degree unfavorable to confidence in us and destruction of good feeling. The great body of the most respectable, best educated, and most influential among the Chinese, cannot be supposed to be ignorant of the destructive influence of opium, to health, to property, and to life, nor of the relation in which this trade stands to their own government, which they still respect and revere. Feelings of indignation toward the foreigner, it would seem could not but arise in their bosoms, at the view of the physical and moral desolations, which for the sake of gain, through an illegal traffic, he is spreading over their country, involving many of their own friends in misery and disgrace. The unhappy slaves to opium although they hug to their bosoms, the viper, whose bite is death, yet in their more sober moments, when reflecting on their bondage, they must not only deeply condemn themselves for their folly in courting suicide but view with deep abhorrence those who have ministered to their self destruction.

What would be the feelings of English and American patriots, in respect to any foreign community, who should by illegal trade, and in defiance of law, pour in upon their respective countries, such a tide of desolation, as is now rushing in upon the Chinese? Would not millions of bosoms burn with a deep and unquenchable indignation against the aggressors? Though as a people, the Chinese are remarkably apathetic, yet some degree of patriotism still survives in their bosoms. May not their outward respect for the foreigner, in the majority of cases, result rather from fear, than from inward esteem? Considering the nature of the opium trade, and its already having been the immediate occasion, if not the main cause of a war so excessive in blood and treasure, and other causes of national irritation, it is rather a matter of surprise than otherwise, that they are no more, instead of being no less hostile in their feelings towards the western world.

In view of what has already been said on the subject of trade as consisting in the business of exchange, it is apparent, that would nations be profitable to each other in way of trade, they must in their commercial transactions, as well as in other respects, seek each other's prosperity, and not demoralization and ruin. Thus individual

and national prosperity, so far as it is connected with commercial intercourse, is dependant on a compliance with that law of mutual love, inculcated in the glorious gospel, and illustrated in the life and death of our Savior.

(To be continued)

ART. III. *Bibliotheca Sinica: Introduction; No. 3. Shing Yu Kwáng Hiun, or An Amplification of the Sacred edict.* By the late Rev. Dr. WILLIAM MILNE, (continued from p. 454.)

"None but an author knows an author's cares." *Cooper.*

MR. EDITOR,—Though it be not strictly polite, I have been laying my ear to the doors of some of the readers of your Miscellany, wishing if possible to know what opinion they entertain of my papers contained in this Bibliotheca; for it is common, I have heard, among those of your species, who aspire to authorship, to feel a little solicitude about the fate of their works. Though pertaining to a different class of beings, yet I have this solicitude in common with scribblers of the human race. Many remarks, I perceive have been made; and many more are about to be made. Some persons seem upon the whole satisfied; and entertain a hope that, if I strive to improve every following paper, and make it more worthy of perusing than the one which immediately precedes it, I shall then stand a fair chance, though not of attaining eminence among learned men, yet of rising to a moderate share of fame among aspiring reptiles. Thus far it is good; and, as I am always inclined to take a hint from those who appear to put the fairest construction on my conduct, so I beg leave to inform these Gentlemen, that it shall be my endeavor to meet their wishes and realize their hopes. Others, however, find fault, and particularly with my prefaces. One says: "in his attempts to be witty, he descends to that which is low."—A second says: "When he tries to be grave, all is forced, stiff, and unnatural."—And a third rejoins: "Yes; and when he presumes to instruct, there is such a monastic dogmatism about it."—Thus, Mr. Editor, I find it hard to please all parties. However, I certainly did expect that Gentlemen educated in Seminaries, Colleges, Universities, and other such places of high sounding name, would have learnt to make due allowances for one born and bred between the leaves of a book. Candour, Sir, I fear, scarcely comes into the course of academical learning. To be honest, I really thought that my efforts deserved even some credit from mankind; but I now see that it is really no easy matter to make other people think of one's productions, as he himself thinks of them. To cut short this preamble, I herewith send you the analysis of another Chinese book, demanding only for my labor, an impartial account of how it is received by the public,

Tu Yu.

## No. III.

TITLE.—**聖諭廣訓** Shing-Yü Kwáng-Hiun, i. e. "AN AMPLIFICATION OF THE SHING-YÜ."

AUTHOR.—This book had three authors, each of whom took a distinct department. The sixteen themes which form the ground work of it, and which are called the Shing-yü, i. e. Sacred Edict, were written by the Emperor Kang-he, the second of the reigning Dynasty, toward the close of his life. It was by order of the same Emperor, that the famous Chinese Imperial Dictionary, of which I hope, at a future time to give a brief account, was compiled. The amplification of the themes, Kwang-hiun, i. e. an extended exhortation, was written by Kang-he. The third department of the work, which is A PARAPHRASE ON THE AMPLIFICATION, was executed by WANG-YEW-PO, Superintendent of the Salt Revenue, in the Province of Shen-see.

DATE.—I have not been able to ascertain in what year Kang-he delivered the themes; but as it was towards the latter part of his life, we may place the date between A. D. 1730 and 1735, for his reign closed in the year 1735, (vide Morrison's *Philological View of China*, page 4.) The amplification was written by Yoong-ching in the second year of his reign, (about A. D. 1736-7.) The preface is dated in the 2d moon of his second year. In what year Wang-yew-po wrote the paraphrase, does not appear.

NATURE OF THE WORK.—It treats of moral duties, and political economy; like all similar Chinese publications, it begins with filial piety, and from thence branches out into various other relative duties, in order, according to their supposed importance. Indeed, on whatever subject a Chinese writer treats, he can at all times with the utmost facility draw arguments for its support, from the relation between parent and child—even the grossest absurdities of their idolatry are thus supported. The work we are now considering, is in general, for the matter of it well worth a perusal. Though Christians can derive no improvement to their ethics from it, yet it will confirm them more and more in the belief of two important points: viz. that God has not left himself without a witness in the minds of the heathen; and that the bare light of nature, as it is called, even when aided by all the light of Pagan philosophy, is totally incapable of leading men to the knowledge and worship of the true God. Yet, for my own part as an individual, I am of opinion that, as all truth and all good come originally from the same source, so we ought to look with a degree of reverence on those fragments of just sentiment and good principle, which we sometimes meet with among the heathen.

FORM, &c.—Generally four vols. octavo, containing in all (preface included) 133 pages. It is divided into sixteen sections, and has three prefaces; one by Yoong-ching, one by Han-fung, who was Foo-yuen of Canton in the 13th year of the present emperor, and the third, by Seen-foh, also a member of the Canton Government about the same time. But these two prefaces

were written to subsequent editions of the work, and, are out of reverence to Yoong-ching's preface, placed at the end of the last vol. The body of the work is arranged in the following order: First, the Theme; secondly, the Amplification; and thirdly, the Paraphrase. The Themes are all written in a sort of measured Prose; they contain each SEVEN characters, and are composed with such studied accuracy, that the character 以—"in order to, or that," is placed in the middle as the fourth word of each line: thus the themes are comprised in 112 characters. The characters of each amplification, are numbered, and the number set down at the close: the sixteen amplifications, contain in all TEN THOUSAND AND TEN CHARACTERS. They say ten thousand, but that expresses the round number, for, on reckoning there are ten more. Like the Hebrews, the Chinese number the words of greatly valued books.

The following are examples of this, in their classical books:

The Heaou-king 1,903 characters, Lun-yü 11,705, with the paraphrase 76,736 characters, Mung-tsze 34,685, with commentary 209,749, Yih-king 24,107, Shou-king 25,700, She-king 39,234, Lo-kea, 99,010, Chou-lee 45,806, Chun-Taeu, and Tso-Chuen 196,845.

To which calculation it is added: "to read 300 characters daily, one will complete the whole (commentaries not included) in four years and a half." They number the characters for the sake of dividing the aggregate into small daily or monthly portions for the learner. They also sometimes reckon the characters of the commentaries on the KING, e. g. of the Four books for the same purpose.

The paraphrase on each section of the Shing-yü, uniformly commences thus: 萬歲爺意思說 Wan-suy-yay-e-sze-shwoh—i. e. "The meaning of his Imperial Majesty is to this effect." All the four volumes are often bound in one. The work on good paper costs, in Canton, about 2s. 6d. English. There is a small pocket edition of the SHING-YÜ, without the paraphrase.

This work was translated into English in 1815, and printed in London, in 1717, under the title of "The Sacred Edict."

- 1.—Duties of children and brothers.
- 1.—Respect to kindred.
- 3.—Concord among neighbours.
- 4.—Importance of husbandry.
- 5.—The value of economy.
- 6.—Academical learning.
- 7.—False religions exposed.
- 8.—On the knowledge of the laws.
- 9.—Illustration of the principles of good breeding.
- 10.—Importance of attending to the essential occupations.
- 11.—The instruction of youth.
- 12.—The evil of false accusing.

- 13.—The consequences of hiding deserters.  
 14.—The payment of the taxes.  
 15.—The necessity of extirpating robbery and theft.  
 16.—The importance of settling animosities.

COMPOSITION AND STYLE.—The themes are written with remarkable conciseness. The amplification is expressed in fine, classical language; but the structure of the composition is artificial, and the sentences often long and involved. The style of the paraphrase is perfectly colloquial, but abounds with the provincialisms of Chih-lee, having been written in the northern dialect. The paraphrast wrote in a style vastly better suited for general utility. By numerous proverbs, quaint sayings, and a familiar phraseology, he has rendered the book easy, instructive, and entertaining to the common people. The provincialisms excepted, the style of the paraphrase, may be considered a good model for Christian Missionaries, in their oral addresses to the Chinese, and in writing religious tracts. The verbosity of the paraphrase, and the employing of some particles in a peculiar, and unusual sense, render some parts of it difficult to the foreign student of Chinese. It is however much easier than the amplification, and should be read by him first: he will proceed to the more classical part with great advantages, after having read the same subject in the colloquial style.

EXTRACTS. As the translation of the Shing-yü, is already before the public, I shall not enlarge under this head, but shall barely transcribe an extract from Yoong-chings's preface, showing his motives for enlarging on the themes of his father.

"Our sacred father, the benevolent Emperor, for a long period of time employed the doctrine of perfect renovation. His virtue was extensive as the ocean; and his grace, widely diffused to the boundaries of heaven. His benevolence nourished the myriads of things; and his righteousness rectified the myriads of the people. For sixty years, morning and evening, eating and dressing, his only care was to excite all both within and beyond, the boundaries of the Empire, to exalt virtue; put away illiberality; and accord with fidelity. The design of this was, that all, cherishing the spirit of kindness and humility, might enjoy an eternal reign of peace! Hence of set purpose, he graciously conferred an edict, containing sixteen maxims, to inform the soldiers of the Tartar race, together with the soldiers and people of the various provinces, of their whole duty, from the practice of the radical virtues to the duties of husbandry and the culture of cotton and silk. To their laboring and resting; to the commencement and the close; to the course and the fine; and to the public and the private; to the large and the minute; and to whatever was proper for a people to practise,—to all these his most enlightened thoughts extended. He viewed you, people, as the children of his own flesh. His sacred instructions, [like those of the ancient sages], clearly point out the means of certain protection. Ten thousand ages should observe them! To improve on them is impossible!

"Since we succeeded to the charge of the great monarchy, and have ruled over the millions of the people, we have conformed our mind to the mind of our



sacred father; and our government to his. Morning and evening, with toad-like exertion, have we endeavored to conform to the ancient laws and usages.

"Fearing that the common people, after practising and obeying for a length of time, may become negligent, we again issue our instructions in order to keep them awake.

"Most reverently taking the sixteen maxims of the sacred edict, we have deeply meditated on their principles; and amplified the style, by an addition of about ten thousand characters. Drawing similitudes from things near and remote, quoting ancient books, going and returning, about and about, in order fully to explain the sense, we have written in a verbose and homely style; and called the work, *AN AMPLIFICATION OF THE SACRED EDICT*. Our design in this was none else than to unfold the minds of posterity, by revealing to them the will of their progenitors, that each family and individual of the people may clearly understand it.

"We wish you soldiers and people, to realize, and act conformably to, our father's sublime intention of rectifying your virtue, and of nourishing your lives.

"Do not consider this as a mere customary harangue, or vain display of authority; but let all carefully watch over the body, and act the part of a cautious and economical people. Completely cast aside all degrading, illiberal, and contentious practices. Then manners will improve; families will live in harmony; the Government will rejoice in seeing renovation perfected by virtue; and your own posterity will share of this happiness. The family that stores up virtue, will have superabounding felicity! How equitable is this doctrine!"\*

*MISCELLANEOUS REMARKS.*—The Shing-yü was appointed to be read publicly, on the first and fifteenth of each moon, to the people and soldiery of every province; but in spring and harvest it is frequently omitted. This is the only kind of public instruction professedly for the people, known to exist in the Chinese Empire. It is said, to be generally read both in Tartar and in Chinese; in the former, to the Manchow Tartar soldiers, in the latter to the Chinese soldiers and people. It is also said, to be read in the Mandarin dialect to the inferior Officers of Government, and in the various provincial dialects to the people. It is however, the paraphrase that is read, the other parts being difficult for the people to understand. But as the style of the paraphrase could not be accommodated to the dialect of each province, I have heard, that in reading, the orator deviates considerably from the printed copy; supplying what he thinks needful to render the sense perspicuous to the hearers, and altering the phraseology to suit it to the idiom of the spoken language of that particular province, or district.

It is remarkable that the Chinese, Hebrews, Greeks, Romans and most of the ancient nations however distant from each other, should have all agreed in manifesting a sort of religious reverence at the beginning and middle of each lunar month. As if sensible of their obligations for "the precious things brought forth by the moon," they used to assemble at the time of new

\* I beg leave to inform the reader, that I have not verified these calculations, but give a translation only.

and full moon, to discharge what they considered the duties of piety and gratitude. There is not however, in as far as my information goes, any devotional service performed by the Chinese, at those seasons.

The MANNER of reading the SHING-YU, at the stated times, is thus described by the translator of that work, in his preface:—"Early on the first and fifteenth of every moon, the civil and military officers, dressed in their uniform, meet in a clean, spacious, public Hall. The superintendent, who is called "Lee-sang," calls aloud, "stand forth in files." They do so, according to their rank,—He then says, "Kneel thrice, and bow the head nine times." They kneel, and bow to the ground, with their faces towards a platform, on which is placed a board with the Emperor's name. He next calls aloud, "rise and retire." They rise, and all go to a Hall, or kind of Chapel, where the law is usually read and where the military or people are assembled, standing round in silence. The Lee-sang then says, "Respectfully commence." The Sze-kiang-sang, or orator, advancing towards an incense altar, kneels; reverently takes up the board on which the maxim appointed for the day, is written, and ascends a stage with it. An old man receives the board, and sets it down on the stage, fronting the people. Then, commanding silence with a wooden rattle which he carries in his hand, he kneels, and reads it. When he has finished, the Lee-sang calls out; "Explain such a section, or maxim, of the sacred edict." The orator stands up, and gives the sense. In reading and expounding other parts of the law, the same forms are observed."

The writers of the Shing-yu, discover a considerable portion of what we vaguely call "Common sense," and penetration into the human character. In regard to political economy, the Shing-yu shows that considerable attention has always been paid to the subject in China. The attention of all its best Emperors, has ever been much turned to this radical maxim of government, viz. "That, to render a people happy, wars few, and the throne permanent, one of the most important means is, to endeavor to make the produce of the soil equal to the supply of the people; so that there be no absolute necessity to have recourse to other nations for the essential articles of food and clothing." How far they have, as a nation, been successful in attending to this fundamental maxim, their history will shew.

But, whatever good sense, these authors discover when treating of common topics, they fail exceedingly when religion becomes their theme. A spirit of atheistical indifference to every form of religion, and to duties of piety, runs through the whole of the Shing-yu, and is especially manifest in the seventh section. When a man has read the book through, he can scarcely carry with him, a single just idea of the Supreme Being, or of the final destiny of man. Indeed, he can scarcely fail to be impressed as if he had been reading instructions addressed to beings, who have no higher source than their parents; to beings who live in "a fatherless world;" to beings who are amenable to no authorities higher than that of the Emperor, and who have no higher end to answer on earth than to eat, to drink and to die!

I am not quite sure, Mr. Editor, whether the attempts of the paraphrast of the Shing-yu, in accommodating his style to the capacities and taste of the ignorant, may not even furnish matter of reproof to those Christian teachers, who, instead of aiming at the real good of their people, by teaching them in plain and easy language, seem as if the display of their own classical learning, their knowledge of nature, astronomy, law, and physic; and their acquaintance with antiquity,—were the highest ends of their ascending the pulpit.

The attention of the literary world has been excited by several works which have lately appeared on the subject of CHINESE GRAMMAR; and, in order to strike in with the train of public feeling, I intend, should health and other avocations permit, to send for a subsequent number of your Miscellany, an analysis (I am obliged often to use this word for want of a better at hand) of a book written by a learned Chinese on this subject. After having heard what French, Italian, and English authors have to say on the Chinese language, I hope it will not be unacceptable to your readers, to know what the Chinese themselves say about it; what rules they give for reading, writing, and good composition; and by what steps a man may arrive at eminence as a scholar. But lest I should excite expectations which cannot be realized, I beg to inform you, that Chinese philologists say extremely little on the THEORY of their language: they confine themselves mostly to remarks of a PRACTICAL kind, because they consider these best adapted for utility.

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ART. IV. *An all-important proclamation, issued by Ladovic, the lord Bishop of Shinghai, for the information of all the friends of the religion [of the Lord of heaven].*

UNDER this title appeared, in our number for May last, page 246, a translation of the document we now subjoin in Chinese. We have been informed that the lord bishop was displeased with the appearance of the translation, and has pronounced some parts of it to be incorrect. We regretted very much that both the translation and its original could not be submitted to our readers in one and the same number; but they will now have them both; and if we have been guilty of any partiality, or the translator of any mistakes, we beg that the author of the document will believe that no disrespect or unfairness was designed by ourselves or our correspondent. If he will give us a new translation, or any comments or strictures on that in our May number, the same shall be duly published in our pages.

本處主教 羅爲剴切曉示衆教友知悉。近來上海等處。有人廣發影射聖教書本。余甚哀痛。因書中雖有合聖教道理處。內蓄異端毒害人靈。關係非淺。當初 吾主耶穌。親定聖會。至公至正。獨一無二。傳於宗徒。聖伯多六。接授其位。又親口囑咐伯多六說。予求爲爾永保爾之信德。故嗣後接位者。相傳無異。凡各處聖教會。俱遵教宗之命。爲此同教宗無不合而爲一。乃有不聽教宗之命者。卽爲異端。豈有離棄教宗之理。而不荒謬其說乎。爾等是余之羊。余宜善牧。恐爾等接看此書。稍有疑竇。大害己靈。故特曉示。另繕幾條。開列於後。

凡教友不能收看上海等處。所發異教書本。

凡教友如得此書。該速燒去。或呈於本堂神父。

凡教友曉得別人有異教書。該勸他們不能收看。並不能給於別人。亦要勸伊燒去。或呈本堂神父。

凡教友本應顯揚

天主之正教。又該常發愛人如己。倘遇外教人。接授異教等書。該勉設法。告訴明白。此書實是異教書本。不全合真。

天主教道理。若人隨跟這個道理。一定錯悞。

又各處地方有邪淫的書本。害人靈魂。極大危險。前所說異教的書。亦與邪淫的書一樣。

凡教友萬不能收看存留。因邪淫書。多從魔鬼而來。倘收看或給於別人看。實為魔鬼之子。此等人。一定下地獄。

**ART. V. Journal of Occurrences: search for murderers; pirates; cotton crop; weather at Shánghái; official proclamation; mortality in Hongkong; gov. Davis' visit to Cochinchina; appointments to office; chaplain at Canton; new periodical; French version of the affair at Fuhshán.**

THE series of documents relating to the riot in 1846 is completed in our present number. It is due to the editor from whose paper they were borrowed, to remark, that some of the documents which had been before published, as also the references to them in that paper, have been omitted in this republication.

*Search for the murderers of Mr. Lowrie.* Under the date of Oct. 2d, Shánghái, we have the following information regarding the measures which the Chinese authorities have set on foot, with a view to apprehend the murderers of the late Rev. W. M. Lowrie, recently thrown overboard by Chinese pirates, in the bay of Hángchau, off the city of Chápú. "On Thursday morning last, two days ago, I met Mr. Parke, interpreter attached to the British consulate here. He had just returned from a three days' trip eastward to the coast, where he had been to observe the condition of a beacon, which he had some time before assisted the Chinese to erect off at sea between the mouth of the Yángtsz' kiáng and Gutzlaff's island. During this trip, which carried him through the districts and cities of Nínkuái and Chuenshá, Mr. Parke met three or four Chinese officers, part of a commission that had been appointed by the superior authorities to search for and seize the perpetrators of the late murder. Though their efforts had, up to that time, been unsuccessful, it seemed that they and their superiors were resolved that the murderers should be forth-coming. It was, they said, a matter of great importance, and the murderers must be seized, punished, &c. I doubt not but that, by some means they will effect their end, and ere long report the seizure of the criminals."

*Pirates of Tsungming.* A part of the naval expedition, recently fitted out by the authorities of Shánghái, to proceed against the pirates congregated off the mouth of the great river, on Tsungming, had returned to the city, having effected nothing. Those that returned consisted of about one thousand Fuhkien men, and a hundred from the province of Canton. The leader of the latter, is said to be from Macao or its vicinity.

*The cotton crop,* early in the month, was coming in rapidly, and was very abundant. Cotton is one of the staple articles among the farmers and merchants on the plains of Kiangnán. History says that this plant, the cotton, was introduced into these regions by a lady, on her return, by sea, from the provinces of Canton and Fuhkien. When she died, multitudes mourned on her account, and erected a temple and monuments to perpetuate her memory. She has since been deified, and is now honored as a goddess. Her name was Hwáng, or Yellow.

*The weather,* at Shánghái, had become cool, northerly winds having set in. During the month of September there were many rainy days, and at one time considerable solicitude felt for the safety of the cotton crop, fears being entertained lest it should be damaged by the heavy and frequent rains. The health of the foreign community was generally good, and the prospects of business for the season said to be fair.

Li, the criminal judge of this province, has recently issued a proclamation relating to the moral improvement of the people, of which the following is a translation.

Li, by imperial appointment, commissioner of justice for the province of Kwangtung, makes a proclamation to the people touching the study and recitation of the work called the Primary Lessons, in order to a proper management in the training and education of the young and ignorant. Whereas in the ancient province of Yuehtung, the people are vain and boisterous in their dispositions, and are accustomed to excessive profuseness and extravagance, the fathers and elder brothers among them ought properly to inculcate upon their inferiors all pure and wholesome regulations. But on the contrary, as far as is seen or heard of, their only contrivance is to look out for their own selfish gain. When the stream flows orth and forgets to return, wide-spreading indeed will be the overflow of waters. The disposition of the people is perverse and vile. In comparison with the practice of the intelligent and virtuous they are frivolous and debased; and those who are thus frivolous and debased, in matters pertaining to the instruction of the young and ignorant, will not be able to manage them as is fit and proper.

If it be desired to establish the education of the youthful and inexperienced part of the community upon a proper basis, the best method of accomplishing it, is to make use of the Primary Lessons of Ch'afótaz' in one volume. When once its principles are instilled into the mind they become in a manner the master of the man and govern his whole character and conduct. Thus, it may be, they would have a tendency to reform the eager pursuit of gain and the unreasonable neglect of justice which so extensively prevail. This would constitute the just developement of right principles, and lead to the pure sources of moral conduct.

The Primary Lessons are designed to furnish a proper basis of instruction. They must be studied in all their parts in order to a full explanation of the human relations, and it is fit that they should be thoroughly understood in order to personal cultivation and improvement. They are to be verified and approved in individual instances, in order to illustrate the power of example and increase the general good conduct. Sentence by sentence, and character by character, the whole work in order, at such time as it is proper for youth to learn them, is to be applied, as it were an antidote to disorder, to restore the sick and raise up those who have been laid prostrate by disease.

The scholars of the present time, barely availing themselves of the writings of the good, strive to ascend the cloudy ladder (of wisdom). But they are never able fully to realize their instructions in their own experience, nor do they seem sufficiently to comprehend in their own minds their meaning. Instead of this, they habitually alledge that the Primary Lessons are of no use in the practical operations of business. And thus their doctrine is to lay them away in the attic as being of no available utility. Yet we do not doubt, that beyond the consideration of the human relations, there is no true learning or philosophy. The Lun Yü, in the first chapter, treats of learning. The next chapter discourses of filial and paternal duties. The correctness of its principles is evident. Then, as it respects the Four Books and the Five Classics, how can they ever avail to promote the accomplishment of business? If we admit the advantage and necessity of these works, how much more then should the composition of writings designed as a trial of intellectual attainments, and the foundation of promotion, be regarded as a primary source and radical principle, which are to be diligently explored and sought out!

The root and foundation (of the work) are very deep. The branches and the foliage are naturally luxuriant. To an individual in retirement, it gives the reputation of being a liberal scholar, and when he engages in public affairs, it makes him the moderate and prudent officer. Formerly Luh Kíshü in the midst of the assembly of his scholars frequently made use of this book to instruct the literati. Chin Wankung, a nobleman of Kweilin, laid open the barriers and instructed the minds of the people of the North. He caused this

work to be cut and printed, and had it circulated throughout the province. Liú Lunglân of Mingchau, a teacher of respectability and learning, in delivering his statements and explanations to his disciples in Ts'auhien, remarked with emphasis, "*you must read this book.*" These three noblemen were naturally disposed to study and to cultivate the qualifications of truly distinguished and worthy servants of the emperor. From first to last they exhibited a striking resemblance to each other.

All the ancient wise men investigated and discoursed. Still they did not consider a mere vain longing, and an idle wish to ascend the steps of elevation to the character of sages, or a vain aspiration to enter upon the beaten path of virtue, as constituting the rule and model for mankind to follow. Those who neglect the practice and faithful fulfillment of what the sages teach, these are the men who are not to be approved.

With the leading doctrines and discourses of the learned, who have reasoned and discussed with the utmost particularity of investigation, as it respects myself, the officer, aforementioned, and the author of this proclamation, I cannot pretend to any peculiar acquaintance or intimacy. However, after the manner of the individuals already named, when formerly I held office in the district of Châuchau, availing myself of the explanations of the original volume by Cháng Tsingloh, a nobleman of Yfung, I ordered the whole work to be engraved, printed and published. I also instituted a public gymnasium. Having had the superintendence of the institution for the space of three months, during which time I sought to convey instructions of the most practical character, I found in the spirit and dispositions of the men a manifest and decided change. Such are the obvious results of a faithful experiment and operation of this work. The object and purport of this proclamation, is to communicate information to the elders and gentry of the city and country, that they may be thoroughly assured, that it behooves them every one to examine critically this subject, and distinguish clearly each one for himself, and that all may unite in disseminating among the community generally a knowledge of these doctrines, tracing them out in all their length and breadth, acknowledging their truth, admonishing others and leading the way in their practical application and fulfillment. And let them endeavor to stir up the younger persons in the various families with which they are respectively connected, to emulate and encourage one another. It will depend upon their diligent practice and repetition of these lessons, and pursuing them in order through the entire series, that they may be able to give them a connected and systematic explanation. It will depend upon a connected and systematic explanation, and their faithful inculcation, to secure their strenuous and diligent fulfillment in practice. If it be acknowledged that education ought to be sedulously supported, then the masters of the art ought to be rigid and exact in the performance of their duty. If it be considered that the human relations ought to be accurately understood and appreciated, then a polite and courteous behavior requires especially to be cultivated. If we believe it to be our duty to attend carefully to our own personal interests and reputation, then we ought to discriminate between rectitude and profit. If we allow that the history of the ancients is deserving of investigation and study, then we ought to feel ourselves moved with generous impulses, and excited to virtuous conduct by the contemplation of the records of past ages. If we admit that to increase the aggregate of sober and reasonable behavior, is a duty which ought to be maintained, then the wicked and lawless ought at once to be corrected and reformed. The evil and perverse ought of themselves to vanish and disappear, and the disposition originally good should be gradually restored to its former excellence. That men of letters should be liberally and truly educated, and that none should be like wandering barbarians of the wilderness, this is what is desired and expected from the scholars and people of this realm. This is the proclamation.

From an extract in the China Mail we borrow the following table, showing the number of deaths occurring among the troops in Hongkong during the five summers preceeding the year 1847.



<i>Years.</i>	<i>From April 1st to October.</i>	<i>Proportion of deaths to strength.</i>
1842,	129	19 per cent.
1843,	227	22 "
1844,	129	13½ "
1845,	77	8½ "
1846,	19	2½ "

It thus appears that since the year 1843 there has been a constant and rapid decrease in the mortality of the place. The new barracks which are said to be "not only unrivalled, but unequalled in the British dominions," by their construction and location so favorable to the health and comfort of the occupants, illustrate the economy as well as humanity of the government by which they have been provided.

The governor of Hongkong we are informed has returned from his visit to Cochinchina. Of the object or success of the visit no particular account has yet been received. Major-general D'Aguilar it is understood is to be relieved by general Stuart, as commander of the forces in China. W. T. Mercer Esq. has been appointed Treasurer, and C. B. Hillier Esq. Chief Magistrate of the colony of Hongkong.

It is with much pleasure that we notice the arrival of the Rev. Mr. Banks, as chaplain to the English community in Canton. He has our best wishes for his usefulness and success, in his new field of labor. The increased number of foreign residents has long made the services of such a chaplain exceedingly desirable. Preparations we understand are being made for the erection of a church, and house for the residence of the pastor. The religious services are held for the present at the office of the British consulate.

We have been favored with several numbers of a periodical publication lately commenced at Singapore. It is entitled, "The Journal of the Indian Archipelago and Eastern Asia." A more extended notice of the work is deferred to our next number.

The following account of the affair at Fuhshán is said to have appeared in a French paper, under the title of "Les Suites d'une Chasse in Chine."

Dans les premiers jours de mars, époque de l'année où la rivière de Canton et les rivages abondent en sarcelles, en canards sauvages, et autres gibiers aquatiques, une société de chasseurs européens s'avança en bateau jusque devant Fou-Cham, immense ville manufacturière à trois lieues de Canton. Le désir de voir cette ville, stimulé par la contenance paisible des habitants, porta les chasseurs à débarquer et à parcourir les rues. Bientôt la foule se pressa autour d'eux et prit un tel caractère que nos voyageurs crurent devoir chercher refuge à la mairie. Il ne s'y trouvait malheureusement que le mandarin inférieur. Celui-ci fit tout ce qu'il put pour apaiser la foule et la faire retirer tranquillement; mais l'exaspération était déjà trop grande. Il prit alors la résolution de conduire lui-même les Européens au bateau. Des que ceux-ci reparurent à la porte de la mairie, un hurrah furibond se fit entendre; accompagné d'une grêle de pierres. "Suivez-moi toujours," leur cria le mandarin; "ma poitrine vous servira de bouclier!" En effet, plus d'un caillou atteignit ce fonctionnaire pendant ce trajet, qui fut long et difficile. Le danger qu'ils venaient de courir ne fut rien au prix de celui qui les attendait à la rivière. Des éclats de rochers se mirent à pleuvoir de tous côtés sur les imprudents chasseurs, qui auraient infailliblement péri, si une espèce de tente en nattes et en bambous, destinée à les garantir du soleil, n'avait pour un moment amorti la plupart des projectiles. Cette rude poursuite dura environ une heure et demie, et ne cessa que lorsque l'étendue de la rivière permit au bateau de se tenir hors de portée.

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ART. I. *Notices of Fuhchan fú, by S. Johnson, missionary of the A. B. C. F. M. Communicated for the Chinese Repository. (Continued from page 500).*

Of the moral condition of this people little further can be said, that is peculiar to it in distinction from the rest of the heathen world. Every section of the unevangelized world lieth in wickedness, enslaved to the prince of darkness. Although among the nations of the eastern world, China is distinguished for her literary men, and although her classics inculcate a purer morality, than that of the Greeks, and Romans, yet as the true God in his real character is not taught in them, and obedience to the moral law as written on the conscience is not inculcated by proper motives and sanctions, this great empire is as far from true holiness, and probably in the sight of infinite purity, as deeply sunk in sin as any other portion of the heathen world.

But it manifests itself in different forms, both in the case of nations and of individuals, according to their respective circumstances. This community is much more quiet and peaceable than that of Canton. Crime punishable by the civil law is here less common than there. But much innocent blood is here shed. I am informed by my teacher, an intelligent, and apparently credible individual, that within this city and its suburbs, according to the latitude given them in this article, one third of the females are destroyed at their birth by drowning. Some parents spare only one out of four or

of their daughters. This inhuman practice prevails more generally among the poor, but is not confined to them, the rich not unfrequently committing the same crime. The law seems to take no notice of it. One reason, that my informant assigned for this practice, is the expense here attending the marriage outfit of the daughter. In consequence of the prevalence of infanticide, there being a deficiency of females, for a small consideration individually, great numbers of little girls are purchased, as slaves, from neighboring counties, especially those to the south and southeast of this place; many of these children are subsequently adopted as wives and concubines. The cruel practice of cramping the feet of females to prevent their growth, prevails here as elsewhere in China but not among the agricultural class or among those living on the water. Many also in the city among the laboring class of females are exempted. Also, like lacing the waist in the western world, it is practiced in different degrees. The latter must be more injurious to health, because it affects a vital part; but the former by the confinement it occasions must not a little detract from physical health and vigor. And it may be injurious to health in other respects, as there is the most intimate sympathy between the several parts of the human frame. Certainly the contrast between these two classes of females in respect to apparent health and strength is very striking. Pirates infest the sea-coast below the mouth of the Min, and are reported as numerous and daring. Upwards of two months since, the viceroy left here on a visit to Formosa. In the expectation of his speedy return with a large amount of rice and considerable amount of treasure, the pirates as I am informed, combined to intercept him, and obtain the rich booty. The combination reached the ears of the government in time to defeat their object. An expedition was sent against them, sixty of the pirates were made prisoners, and their fleet dispersed. They were brought hither for trial and execution. Shortly after their arrival upwards of forty of them were beheaded. Among them was a lad of 16, who is said to have been very active in the battle ending in their capture. Pirates are said to infest the river below this to a considerable extent.

Suicide here is said to be very common, often by means of opium. It is now the 28th of July. On Sabbath morning the 18th inst. an instance of suicide occurred, deeply and painfully affecting my own feelings. It was the case of a young man of 22, whom I had for upwards of five months employed, as a cook. His conduct was such that on the 16th inst. I felt it to be my duty to dismiss

him. With it seems a part of the money paid him at his dismissal, he purchased the opium, with which he ended his life. He took the potion on the evening of the 17th inst. and early on the following morning he died, at his father's house. Such was the awful end of an unruly and dissolute young man. On the following day I invited the afflicted father to my house, and endeavored to make known to him the gospel, and to point him to the only source of consolation. If I am correctly informed he by his own example taught his son familiarity with her, whose house is the way to hell going down to the chambers of death. He had moreover the example of individuals of his acquaintance, from whom better things might have been expected, to encourage him in licentiousness, even that of those who were born and educated in *Christian lands*. The mother of the said young man also destroyed herself by swallowing opium, when he was about 4 years old. With anguish I contemplate his end, for he died under the additional guilt of the rejection of the glorious gospel, with which he had enjoyed the opportunity of becoming in some measure acquainted. Before hearing of his awful death I had concluded, on the following Monday to call for him, converse with him seriously as to his past conduct, and if he manifested penitence and a disposition to amendment, to restore him to his former station. As a season of service to our fellow men, the present moment is the only time upon which we can calculate with certainty. Opium being at hand every where, and as is supposed a means of destroying life with but little pain, it is not strange that infatuated individuals, weary of life, should make it the instrument of their self-destruction. I am told that many wretched opium-smokers drown themselves by jumping from the bridge across the Min into the river. Females frequently on account of domestic misery, destroy themselves by opium and, in other ways.

Judging of the moral condition of this people from the limited and imperfect inquiries, I have yet been able to make, I see no reason, to regard it in an unfavorable light, in comparison with other heathen communities, but yet I see no reason to doubt the strict applicability to them, of the apostolic description of the heathen in his day under the guidance of the Holy Spirit, as recorded in the 1st of Romans. My own inquiries and observations during a long sojourn in different parts of the heathen world, together with the testimony of others, has led me to feel, that there is not one vice there mentioned, that is not more or less prevalent in our own day in different heathen lands. Alas, how many of the dark catalogue are common in

what is called the Christain world!—And how much is the gospel blasphemed among the heathen in consequence of the ungodly conduct of multitudes visiting them from abroad, who call themselves Christians? The heathen world are unlikely to improve in their moral conduct, while in ignorance of the gospel; for the darkness of their minds in respect to the true God, we have reason to think is in the meantime increasing; and correct notions of God are indispensable to the existence of sound morality and pure religion. With such a character, as the word of God ascribes to the heathen, and as accords with our own observation, it is evident, they are morally unprepared for heaven; for without holiness no man shall see the Lord. But in the coming world there are only two states of existence, the one a state of happiness in the presence of God, the other a state of endless misery in hell. In the one, or the other of these two states, each one of us must enter according to our moral characters, in the sight of God. To be assured of this awful truth that the heathen are morally unprepared for heaven, and consequently, hastening to never-ending woe, should, in view of the fact that Christ has died for them, be enough to awaken our deepest sympathies in their behalf, and arouse the Christian world to the most vigorous and self denying efforts, to impart to them the light of life, how ever happy their temporal condition may be supposed to be. What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? Therefore does it behoove the missionary imploringly, to the Christain world to cry, come over and help us. Thus would I plead for this people. Death with a step greatly accelerated by their own vices, is hurrying them off the stage of life and few of this generation will after the lapse of twenty years, be in the land of the living. Whatever therefore we would do for their salvation, we must do quickly. Some too with us will soon be no more. Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, work, or device in the grave whither thou hastenest.

6. Demeanor of this people towards strangers. Fuhchau has unhappily, and it is thought also unjustly, been represented abroad, as being quarrelsome, uncivil and unkind to strangers. I have now been here nearly seven months during which time, more generally alone, I have on foot traveled extensively in the suburbs, and to some extent within the walls, but seldom have I met with other than kind and respectful treatment, my ears have seldom been assailed with those coarse epithets, by which foreigners in Canton are

abused. That at times I should have found, as I have done, the curiosity of the multitude, troublesome was no more than I had good reason to expect. What Chinaman would not do so in London or New York, if dressed in his full national costume? Though a stranger and a foreigner, yet have I everywhere met with a friendly reception, and though the only American in Fuhchau, and without any with whom I may speak in my mother tongue, under three miles, yet do I feel as safe, both by day and night, as I should do in any of the large cities of my native land. The people of this city and vicinity, seem rather timid than otherwise, and careful not to give umbrage to the foreign resident. If any one is peaceable, kind and unassuming in his demeanor towards them, he can have little ground to fear insult or injury. Undoubtedly they may be provoked to acts of hostility, and when aroused, it would be difficult to fix limits to the violence and cupidity of the angry and nefarious multitude. Of this there is not wanting the evidence of facts. My impression is, that there is no one of the five ports where the persons and property of foreign residents, at all times properly treating the people, would be more safe than in Fuhchau.

7. Language of Fuhchau. The local dialect of this city being imperfectly known abroad, no Englishman, or American having acquired it, and no Catholic missionary to my knowledge, ever having given the public any information regarding it, I may be allowed a few remarks on this subject. As yet I myself can pretend to only a very imperfect acquaintance with it, having studied it but a few months, and with considerable interruption. In former years however, having given considerable attention to the Chinese in connection with the Amoy and one or two other dialects, I think myself better prepared than otherwise, I should be to form a tolerably correct judgment of the one here spoken, after but a brief period of study. An impression to some extent has existed abroad, among Chinese students, that the dialect of this city is preeminently difficult of acquisition, and its sounds remarkably uncouth. But allowing my own experience to be my guide on this subject, I cannot consider this dialect as peculiarly difficult of acquisition. To the stranger many of its sounds must indeed seem very uncouth, as at first they did to myself, but familiarity with them will soon make them even agreeable, and adapt the organs of speech to their enunciation. From their peculiarity perhaps, they are the more easily caught and remembered. This dialect though undoubtedly a cult one, yet in my judgment, possesses no peculiar and in

difficulties, that persevering industry with health and ordinary talent for the study of languages may not in four or five years, in a good degree surmount. I am however far from supposing, that an entire stranger to Chinese studies, unless possessing a remarkable aptitude for the acquisition of languages, could even within that time become ripe in the use of this dialect. The same is true in respect to every other dialect spoken in China. This must be the work of many years. This dialect is one by itself, differing so widely from all the other principal dialects of this and the neighboring provinces, as to be next to utterly unintelligible to those who speak them. But yet as my acquaintance with it extends, I discover new resemblances to the Chiángchau, and Amoy dialects, both as it is read and spoken. Many of the common forms of speech, are similar except as varied by intonation and other slight changes. The main differences being according to some general rules, he who is acquainted with those dialects, and with the laws of difference, may in general form a tolerable conjecture, in respect to the sounds and intonations, with which any specified characters, are read in the local dialect of this city. Those general laws of difference are a vast aid to the memory, though they could enable no one to dispense with a teacher, who would speak this dialect, correctly and intelligibly. In view of my past to myself apparent progress in this dialect, with health, strength of voice, and the blessing of God on my endeavors, I hope within a year from the commencement of the study of it to be able in a good degree both to understand and to be understood by this people. I am now able to converse in this dialect with visitors on various subjects both understanding their remarks, and from their questions and replies, having the assurance of being understood. My hopes in respect to the acquisition of this dialect, through the blessing of our heavenly Father, have been more than realised. For my advancement in this dialect I am chiefly indebted to previous Chinese studies. The Fuhchau is a softer and less sonorous dialect than either the Chángchau or the Amoy, but many of its sounds are so peculiar that I am unable to designate them by the Roman letters, without additional marks. The orthography employed by Rev. Messrs. Morrison and Medhurst, in their dictionaries, could only to a limited extent be used to represent the sounds of this dialect. Like the Chángchau and Amoy dialects, the sounds employed in the reading of the Chinese character are to a great extent unlike those used in the colloquial, and to some extent the tones conjoined with the same ideas as expressed in reading and in speaking are different.

The differences in the reading and speaking of this dialect must necessarily add not a little, to the difficulty of its acquisition. In theory it has eight tones marked by the same Chinese characters as that of the Chiángchau and Amoy, but only seven of them are radically different, the one from the other, the 上上 *shang shang* and the 下上 *hea shang* being the same. In the 十五音 *shih woo yin* of this dialect, the characters are most of them ranged under the same tones in name, as in the Chiángchau, but in reality in the tones, and in reading the same characters in the two dialects, there is a wide difference: for though they generally agree in name, yet they differ greatly in fact. The 上平 *shang ping* of the two is the same, but the 下平 *hea ping* of this dialect is the same with the 上上 *shang shang* of the Chiángchau. The 上上 *shang shang* of the Fuhchau, is a short forcible sound, with an abrupt termination, being neither higher nor lower, according to my ear than the 上平 *shang ping* but being related to it somewhat like a strongly accented syllable. The 上去 *shang keu* is a long, broad, descending tone, at its extreme point having a slightly upward circumflex sound, the character 信, being pronounced *sayng*. The 上入 *shang jüh* is a broad sound, the consonant termination being scarcely perceptible, the character 福 being pronounced *hook*, the vowels being prolonged, and the sound of the *k* being very faint.

The 下平 *hea ping* is an ascending tone uttered with rather a strong impulse of the voice. The 下去 *shang keu* is a low guttural sound, broad and circumflex, like a half moon with the points upwards. The character 順 is pronounced *saung*. The 下入 *hea jüh* is a very short sound being slightly elevated above the *shang juh*. The above is the best description of the tones of this dialect that I am able to give, but whether on this subject, I have so expressed myself, as to be in a good degree intelligible, the reader must judge. The tones of this dialect must be heard, and long and carefully imitated in order to their being well understood. My own impression regarding them is that a good practical knowledge of them in the case of the Chinese student is necessary to his being well understood by this people. If such a knowledge of them for any reason is not, or cannot be obtained, he never can preach to this people with the probability of being more than very imperfectly understood. Though but few of the people understand them theoretically, yet actually they are a very important part of the language, the most illiterate being perhaps the most particular and



exact in their use. I have been surprised at the readiness, with which the children of the Chinese imitate tones, much more so apparently, than they do the other component parts of language. Undoubtedly in different dialects, there is a difference in respect to the relative importance of the tones, but perhaps Chinese scholars have not in all cases given theoretically and especially practically that importance which they really possess. I myself have been in, and at too late an hour have become in some degree sensible of my error. The tones may be acquired, but not without much labor and care. Happy is he who masters them at the outset of his Chinese studies.

The following extract from the 3d of John, commencing with the 16th verse may serve as an imperfect specimen of this dialect as read and as spoken.

Read.	Spoken.	Read.	Spoken.
蓋 <i>kai,</i>	<i>kai,</i>	淪 <i>loong,</i>	<i>loong,</i>
上 <i>seoang,</i>	<i>seoang,</i>	乃 <i>nai,</i>	<i>nai,</i>
帝 <i>taye,</i>	<i>taye,</i>	得 <i>taik,</i>	<i>taik,</i>
深 <i>ching,</i>	<i>ching,</i>	常 <i>seong,</i>	<i>seong,</i>
切 <i>chayk,</i>	<i>chayk,</i>	生 <i>sing,</i>	<i>mak,</i>
愛 <i>ae</i>	<i>teang,</i>	也 <i>yea,</i>	—
世 <i>seay,</i>	<i>seay kang,</i>	且 <i>chea,</i>	<i>chea,</i>
賜 <i>sai,</i>	<i>sai,</i>	上 <i>seoang,</i>	<i>seoang,</i>
其 <i>ke,</i>	<i>e,</i>	帝 <i>taye,</i>	<i>taye,</i>
獨 <i>tuh,</i>	<i>tuh,</i>	遣 <i>keeng,</i>	<i>si keeng,</i>
生 <i>sing,</i>	<i>yoang,</i>	子 <i>churh,</i>	<i>keang,</i>
之 <i>chr,</i>	<i>ke,</i>	降 <i>kaung,</i>	<i>kaung le,</i>
子 <i>churh,</i>	<i>keang,</i>	世 <i>seay,</i>	<i>seay kang,</i>
令 <i>layng,</i>	<i>si,</i>	不 <i>pook,</i>	<i>ung,</i>
凡 <i>hwang,</i>	<i>hwang,</i>	罪 <i>chaoue,</i>	<i>teang chaoue,</i>
信 <i>sayng,</i>	<i>sayng,</i>	世 <i>seay,</i>	<i>seay kang,</i>
之 <i>che,</i>	<i>e,</i>	人 <i>ing,</i>	<i>nurng,</i>
者 <i>chea,</i>	<i>ke nurng</i>	乃 <i>nai,</i>	<i>nai,</i>
免 <i>meeng,</i>	<i>meeng,</i>	救 <i>kayo,</i>	<i>kayo,</i>
陷 <i>hang,</i>	<i>toe leok,</i>	世 <i>seay,</i>	<i>seay kang,</i>
沉 <i>ting,</i>	<i>ting,</i>	人 <i>ing,</i>	<i>nurng,</i>

也	yea,	—	見	keeng,	keeng,
凡	hwang,	hwang,	定	tayng,	teang,
信	sayng,	sayng,	罪	chaoue,	chaoue,
之	che,	e,	因	ing,	ing, woa,
者	chea,	ke nurng,	不	pook,	ung,
無	oo,	moe,	肯	keng,	king,
定	tayng,	teang,	信	sayng,	sayng,
罪	chaoue,	chaoue,	上	seoang,	seoang,
但	taung,	nak,	帝	taye,	taye,
凡	hwang,	hwang,	衛	tuk,	tuk,
不	pcok,	ung,	生	sing,	yong,
信	sayng,	sayng,	之	che,	ke,
者	chea,	ke nurng,	子	churh,	keang,
已	e,	e king,	也	yea,	—

In the above extract I have employed in expressing the names of characters, that orthography, which seems most fully to represent them as here read and spoken, without binding myself to any existing system, but I have not differed from that of Rev. Dr. Medhurst in his dictionary of the Chángchau dialect, except when it seemed a matter of necessity. The signs to mark the tones are the same which he uses. In a few instances in conformity to this dialect, characters are marked with different tones from those under which they are ranged in his dictionary.

In this country are said to be spoken ten varieties of the here called 福州話 *Hook chew wá*, each of the ten department merits having its peculiarities of language, but the differences are not such as to preclude mutual understanding to a good degree. But the dialect of this city and its suburbs is not strictly speaking spoken far beyond their territorial limits. This dialect as spoken in the suburbs is probably slightly modified by the presence of multitudes from other counties and provinces. Within the walls it is spoken in greater purity.

8. Climate of Fuhchau fú. Regarding the climate of this city, there is, it is thought but one opinion, among those who have longest resided here, and consequently enjoyed the fairest opportunity of testing it, and that is, that it is a very healthy one, probably not

second to that of any other of the five ports. The winters are sufficiently long and cold, to afford an invigorating and very agreeable change, after the close of the hot season, the thermometer sometimes falling to 33°, and frost and ice not being uncommon. The spring months are agreeably cool, woolen clothing most of the time, with a fire in addition being comfortable. Up to the 22d of June of the present year, the thermometer was seldom or never above 84° and generally far below that point. It is now the 29th of July. For a short time in the afternoon, in two instances it has risen in my house to 94°. But at the British consulate, it is considerably cooler. During the night the mercury sometimes falls to 84°. The months of April, May, and June are all wet months, though showers are common at other seasons. August and September are said to be here hot months. It would seem that the hot season here could not by its length greatly reduce the general health and strength. During the hottest weather, in the afternoon especially, we have a delightful refreshing breeze. The cool breezes from the mountains must contribute much to the salubrity of this clime. On the whole, I can see nothing in the nature of this climate, or in the circumstances, likely to be attendant on foreigners here, that forbids the hope of their enjoying here as good health as in any other place to which they are by treaty allowed access, in China. I myself in the change from Siam to this place, have derived a benefit to health, nearly or quite equivalent to that afforded by a return to the green hills and refreshing scenery of New England, my native clime.

9. Productions of Fuhchau fû. The rich plains in the neighborhood of this city and the adjoining country, produce large crops of rice, and wheat is grown on the high lands. Indian corn is produced here to some extent, but is not an important article of food, rice being the main subsistence of the multitude. Sugar cane of good quality is here grown. The markets are abundantly supplied with a large and good variety of vegetables, and oranges, peaches, plums, pears, lichis, melons and other fruits are common in their seasons. Good pork is abundant, fowls, both wild and tame, and also beef and venison, can be purchased at a reasonable price. Good hams are here plenty, and flour of very good quality. Nothing, or next to nothing in the article of healthy food, is here wanting to satisfy a reasonable appetite, provided one has the means of purchasing.

10. Commercial importance of Fuhchau. Regarding the commerce of this place I can give little definite and satisfactory information. In my circumstances, not much would naturally be expected

of me on the subject of trade. A few remarks however may be allowable. At present its legal commerce is mainly with the neighboring ports, such as Amoy, Ningpo, Shánghái, and the intermediate places, together with the neighboring countries. It has also a small trade with the 琉球 *Lew-khew* isles, and a much larger with Formosa, on which to some extent it depends for rice. Wood and paper brought hither from the interior are abundant, and are articles of export. The manufactures of this port must be extensive, judging from the multitudes here employed, as mechanics and artisans. Among them are household furniture, including chairs, tables, bedsteads, cupboards, trunks of various descriptions, ornamented lamp-shades made of glass, and others of silk on wooden frames, paper, and also lamps of various descriptions. Tin, iron, copper, and coarse earthen ware are also made here to a considerable amount. Clocks and watches are also made within the city, probably of inferior quality. Indeed most articles of convenience and luxury in common use among the Chinese appear here to be manufactured, probably to a considerable extent for exportation. Chinese artists are here numerous and some of their productions, compared with those of other Chinese artists exhibit considerable skill in their profession. The low price of wages here, does not conduce to eminence in the ornamental arts. Were it not for the immense variety of the pursuits of this great multitude, it would seem impossible for them to obtain a subsistence. The general impression here is that the commerce of this city is much inferior now to that of former years. Trade is naturally supposed to be much injured by the opium trade, about 2,000,000 of dollars being, as is by some thought annually here expended in the purchase of this drug. The prevalence of piracy on the sea coast is a hinderance to its commercial prosperity. The vicinity of this city to the tea-hills, gives it great natural advantages for the tea trade, especially in view of its conuection with them by water communication. It is brought hither for a trifling consideration. But so vast an interest, foreign and native is now, and long has been concentrated in this trade to that city, that it might be difficult, if desirable, to divert the trade to this city to a great extent, unless a large foreign mercantile interest were here to be established. In that case, there is no reasonable ground to doubt that tea would come hither in great abundance. Apparently all that is wanting to bring it here is the presence of the purchasers. The cost of transportation being small, and the inland duties light, it is reasonable to suppose it might be purchased much cheaper here than at

Canton. Where the navigation is favorable, tea boats reach here in four days from 星村 *Sing tsun*, the place in which the teas are stored prior to their being sent to Canton, and when navigation is most unfavorable not above 8 or 10 days are required. The cost of transportation is from 600, to 1000 cash per picul according to the state of the navigation. A tea merchant informs me that black tea of superior quality, when cheapest can be bought here for 20,000 cash per 100 catties, and when at its maximum price is worth four times that amount. Good black tea can be purchased at retail for 400 cash per catty. A large foreign demand would probably, by bringing the tea, to a large amount to this place, much reduce the price. With what feelings the arrival of foreign merchants would here be greeted I am unable to say. Probably however with different feelings according as their individual interests might thereby be affected. Considering the large population of this city, and the densely populated and fertile country by which it is surrounded, in addition to its being the capitol of this province, it would seem that here must be a wide field for the disposal of foreign fabrics. Foreign piece goods to a large amount are here said to be sold by the native merchants. Many of their establishments are large and supplied with a large amount of goods, especially those within the city. Russian cloths are also sold to a considerable amount. Difficulties are said to have been met with by foreigners in the profitable disposal of piece goods, from the jealousy of the native merchants or from some other cause, but there is no reason to suppose that they should be otherwise than temporary, in case trade were prosecuted with wisdom and energy, combined with a kind and conciliating demeanor.

11. Importance of Fuhchau fú, as a missionary field. To those whose hearts are interested in the great work of Christian missions, it is in a moral respect that this field must be mainly interesting. Wherever there are known to be immortal souls, living in ignorance of the gospel, however obscure may be their situation, and however unimportant they may be in a political and commercial point of view, thither turns the heart of the enlightened and devoted Christian, with compassionate emotions, and fervent desires that the glad tidings of peace and pardon through Jesus may soon reach their ears, and penetrate their hearts. Considering this city and vicinity, as a field for philanthropic and Christian effort, it seems to myself hardly possible to form too high an opinion of its importance and promise, relying on the cooperating power of the Holy Spirit. It is important in view of its extent.

Probably there is no section of China, yet fully thrown open to the gospel, where more, if as many souls, are so fully accessible to its purifying and saving influence. Canton contains a much larger population; than this city, but excepting its suburbs, it is yet closed against missionaries, as well as other foreigners, and when its gates, will be opened, seems doubtful, notwithstanding the late engagement to open them in two years. It is otherwise with this place, the entire city, and its extensive suburbs being thrown open to the heralds of the glorious gospel of the Son of God. Much greater religious liberty is here enjoyed, than in a large portion of what is called the Christian world.

A field is large according to the numbers in it that are actually accessible, not always according to its territorial extent, and numerical population. On this principle, this in comparison with the other protestant missionary fields in China, is certainly among the most important.

It is also important viewed in its relation to the tens of millions, whom through the viceroy of this and the Chehkiang provinces, it may in a minor sense, be said to govern, this being his residence and that of the general of the Tartar troops, who in official rank is considered his equal. It is also the residence of other distinguished officers. Should the gospel here triumph, over idolatry and false religion, and the mass of this people become real Christians, together with their rulers, it is impossible to calculate, how happy and powerful a moral influence, might from this point go forth to enlighten and to bless the many millions, who now look up to it next to the throne of the emperor himself, as the residence of their civil and military head and example. The influence of great cities is always powerful, either for good or for evil, generally in Christian lands in both respects, but in heathen lands mainly for corruption. Our Saviour when on earth labored mainly in the cities and villages of the Holy Land, and after his resurrection, he commanded his apostles to remain at Jerusalem until they should be endowed with power from on high. It was in that, then great and splendid city, that the gospel enjoyed its first triumphs, and from thence its light, was rapidly diffused over a large part of the then known world, extending from cities to villages, and from the villages into the surrounding country, until, through the mighty power of the Holy Spirit accompanying it, near the beginning of the 4th century, this despised and persecuted religion, in the person of Constantine, occupied the imperial throne, and compelled idolatry with shame to hide its head.

Another consideration that imparts an interest to this field is the literary character of its inhabitants. Six tenths or more of the adult male population, it is said, can both read and write, and three tenths of the females. This fact must give the Christian missionary a great advantage, in the way of making known the gospel through the medium of books. Were I to select a stand as a tract distributor on any one of the great thoroughfares of this city, I should from morning to night be constantly pressed by eager applicants for books, and unless I occupied a safe and favorable position, I should be in danger of being overwhelmed by the multitude. As knowledge is power, the acquaintance of this people with books, must also add to their influence abroad. Perhaps in no portion of the world is education more respected than in China, imperfect as is their literary training compared with that of scholars in the western world. Eminence as a scholar, according to their notions of scholarship, is the chief passport to promotion in the state. This city has the reputation of furnishing a large proportion of literary graduates. Should these scholars become real Christians, and fervent preachers of the gospel here and in other provinces, what a blaze of light might burst forth on this benighted empire! May we not expect that the proud and skeptical disciples of Confucius, will yet humbly learn of Jesus, and become the zealous and devoted heralds of the gospel to their dying countrymen? Nothing is impossible with God. China must be evangelized mainly through the divine blessing on the labors of a native ministry. Should not the literary class in China be the subjects of special prayer?

The very extensive use of opium here, while next to man's total moral corruption by nature, it constitutes in all probability, the greatest obstacle to the saving influence of the gospel, yet is a powerful argument in favor of a mighty effort to impart to this people its saving truths; for nothing but the gospel, attended by the resistless energies of the Holy Spirit, can redeem them from the dominion of this giant vice, purify their hearts from the love of sin; and thus save them both from temporal and from eternal ruin. Should the use of opium in China increase in the same ratio for 20 years to come as it has done for the last twenty years, it does seem that this great nation must be brought to the very verge of ruin. And what else than the gospel reforming public sentiment, and in the renewed creating a holy abhorrence of sensuality, and sin in all its forms, can be depended on to arrest this tide of physical and moral ruin, that opium is pouring in upon this people? Unless constrained by public

sentiment and moral feeling, are those who furnish opium likely to abandon the trade? In the foreign mercantile community in China, the moral sentiment against this trade, if such exist, is apparently very feeble, and it seems hardly to be regarded as a moral wrong, for the most respectable and influential of the mercantile community are in some form concerned in it, men who are forward in aiding many benevolent objects, and friendly to religious institutions. And even should opium cease to be furnished to the Chinese from abroad, they probably would produce it at home, to supply an enlarged demand, the existence of which nothing is adequate to prevent, but the mighty power of the gospel renewing the heart, and drying up the fountains of moral evil. The Chinese government, until it becomes Christian in its spirit, is unlikely to oppose any powerful barrier to the sale and use of opium. It has already signally shown inability to stem this evil. The very shops in which opium is retail- ed, and smoked are said to abound in the neighborhood of the offices of the mandarins, and their retainers are peculiarly enslaved to its use. The Chinese soldiery are said to be preeminently addicted to opium smoking. Shall we then withhold from the Chinese the means of their salvation from temporal and eternal ruin, and suffer the present generation to pass off the stage of life leaving behind them a people more enslaved to the intoxicating drug than them- selves, the very dregs, as it were of the world, perhaps as a just punishment for their pride, avarice, sensuality, and foolish debasing idolatry? Providence may suffer this evil to increase and rage until but a miserable, feeble remnant of her present hundreds of millions shall remain, the wreck of her former greatness, and then glorify his gospel, by making it the means of saving the nation from temporal, and its people as individuals, from eternal ruin. But whatever may be his purposes in this respect, as they are to us unknown, they can- not affect our duty. The fact that Providence has influenced the Chinese government to grant, by imperial decree, full toleration to the gospel throughout its immense domains, indicates favorably in respect to his designs, touching the speedy conversion of this great people, especially in connection with other providential movements. Our duty is, by extending to them at the earliest possible period the gospel, to do what we can to arrest this mighty and increasing evil, and save their precious souls. Like the charmed bird under the serpent's fascinating influence, the more the Chinese yield to its powerful seduction, the more firmly must they be held, and the more cruelly must they be hugged by this hydra, whose touch is



tagion, and whose embrace is death. If the speedy, general introduction of the gospel, should not be the means of the salvation of many of those who are now enslaved to opium, it might be the means of preventing multitudes of adults, and of the rising generation, from being drawn into the mighty vortex, which is now hurrying so many of the Chinese to destruction.

But supposing this people free from the use of opium, and from other habits destructive to health and to life, still the gospel being God's appointed means for the salvation of sinners, its impartation is as important as is the eternal well-being of their precious souls. For thousands of years they have already in successive generations, lived and died in ignorance of its saving truths. Should the church longer delay to give the Chinese the gospel? May we not hope that the day of China's redemption is near at hand? Do not prophecy and God's concurrent dispensations encourage this hope? What changes, preparatory to the gospel's triumph, have within a few years transpired in this empire? How has God made the wrath and cupidity of man to praise him! China is no longer isolated from the Christian world as once she was. God is in his providence saying to his people, enter and take possession of China for Christ your Lord. By his aid his church shall here triumph, for his promises are sure, and with him nothing is impossible. Let then our motto be "*In God we hope.*" The conflict may be long and severe, and multitudes of the soldiers of the cross may fall in the battle between Christ and the god of this world, but through his aid victory is certain. Its purchase will be cheap, even should it cost millions of the choicest lives. All who are true martyrs to Christ and his cause shall wear an unfading, immortal crown. Who will come over and help us. Are there not many of the soldiers of the consecrated host of God's elect who will joyfully respond to our divine master, each one for himself, Lord, here am I, send me. If such be thy will, permit me, to make known thy name among the benighted millions of China.

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ART. II. *Description of Shánghái: its position; early history: walls: gates; canals and ditches; pools and wells; streets; houses; government, offices and incumbents; custom-houses; military forces; literary institutions; common schools; religious institutions; Chingwáng miáu; Budhists, &c.; benevolent institutions; burying grounds; the trades and handicrafts; commerce, foreign and domestic; cotton; tea; silk; woollen stuffs; manufactures; ship-building; commercial houses; suburbs; the Foreign Factories and residents; real estate; climate; population; and Christian missions.*

SHANGHAI is situated near the south-eastern extreme of the great central plains of China, which are commonly spoken of as the plains of Kiángnán. The city is in latitude  $31^{\circ} 24' 29''$  N., longitude  $121^{\circ} 32' 02''$  E. and derives its name from *Shánghái hien*, the name of the district of which it is the capital or chief town. It stands on the western bank of the *Hwáng p'í*, a broad deep river, and is distant from its embouchure, Wúsung, seven or eight miles in a right line nearly due south, but by the river, which, between the city and Wúsung makes a wide bend eas'ward, the distance may be twelve or fourteen miles.

Before proceeding to give a description of the city itself we will first glance at its relative bearing and history, as this will enable us better to understand its present importance, and to appreciate its future growing influence—especially as regards foreign intercourse.

By looking upon any correct map of the Chinese empire, it will be seen that into the "Yellow Sea,"—between the Chusan group and the promontory of Shántung—three great rivers empty their waters, drawn from an immense and very populous region—on the south, and north, comprising in its outlines full one half of the whole eighteen provinces of China. These rivers are the *Tsien táng*, the *Yungtsz' kiáng* and *Hwáng ho*, emptying their waters into the sea between the thirtieth and thirty-fourth degrees of north latitude: the greatest of these three, and the one that affords access to this city, is about midway between the two others. These rivers open easy communication for an inland commerce, the greatest perhaps in the whole world, giving access to at least one hundred and fifty millions of people.

For the inhabitants of this extensive region, most of it wholly unexplored by foreigners, the city of Shánghái is the great central entrepôt.

Once, no doubt, the eastern plains of Kiángnán were partially if not wholly beneath the surface of the sea, but the earth accumulating has by slow degrees driven back the waves. The water-courses, however, are still very numerous and some of them deep; and the currents, moving with the rising and falling of the tides, very powerful. Consequently, many of the channels have changed their beds. The river Wúsung is an example of this. Twelve centuries ago, in the time of the Táng dynasty, "says the Chinese historian," the river of Wúsung was twenty *li*; in the time of the Sung it was nine *li*; afterwards it gradually lessened down to five, to three, to one *li*." The beds of other rivers have been gradually filled, and "are no longer to be seen." Cities, towns and markets have risen, flourished, and disappeared. To the Chinese antiquarian it can hardly be otherwise than interesting to trace these changes; but foreign readers will not care to follow them in their doubtful researches. However, should any wish to know what the Chinese themselves have written concerning the early history of Shánghái they may satisfy their curiosity by referring to *Kiáking Shánghái hien chi* 嘉慶上海縣志, "A statistical account of the district of Shánghái, in the reign of the Emperor Kiáking."

Centuries before the Christian era, when Confucius lived and wrote, this region of country belonged to Wú, and afterwards became one of the *Three States*, so celebrated in Chinese "Historical Romance." In the time of the *Tsin* dynasty, about two centuries before our era, it was first raised to the rank of a *hien*, and was called *Lau*; 婁; it then belonged to the principedom of *Hwui ki*, 會稽, where the great Yü is said to have died.

The first mention of its present name is found in the time of the Sung dynasty, which rose A. D. 960. The city was then called Shánghái *chin*, or the market of Shánghái, which literally means "upper sea," or the "high sea." The account which seems most probable, as it is the most natural, is that there were two regions or rivers, one designated the *Lower* and the other the *Upper sea*; and hence it is said, was derived the name. Others say there were eighteen great rivers, among which one was called the *Lower sea* and another the *upper sea*, and hence the modern name. We also find the characters reversed *Hii Sháng*, "Upon the sea," indicating that the city or district was situated contiguous to, or upon the sea.

The modern Shánghái hien is one of the eight districts which form the department "*Pine River*," or Sungkiáng fú, which again is one of the twelve departments that make up the province of the modern Kiángáú, the capital of which is Súchau. The district is bounded on the north by Páushán, on the north-east by *Chuenshá*, on the east and south by Nánhwái, on the west by Hwáting, Lau and Kiáting. In this whole region of country, as far as the eye can see, there is not a hillock to obstruct the range of vision and it is exceedingly rich and productive. Excepting some slight undulations, it is all one wide level plain. Mr. Fortune, in his "*Wanderings*," has given a charming, and as far as we have had opportunity to judge, a faithful description of this region. "As an agricultural country," he says, "the plain of Shánghái is by far the richest I have seen in China, and is perhaps unequalled by any district of like extent in the world. It is one vast beautiful garden. The soil is a rich deep loam, producing cotton, wheat, barley, rice, peaches, with great varieties of vegetables."

The district is not one of great extent, being from north to south only 90 *li*, and from east to west 86 *li*.\* In the imperial statistical account of the Empire, it is 84 from north to south and 54 from east to west. In a work before us we have the following statement of distances: from the city of Shánghái.

\* We are indebted to a gentleman connected with the British consulate at Shánghái for the Chinese measures:

The Chinese Land measure is 16 inches, or 5½ English feet to the *pú*, and two *pú* to a *cháng*. The custom-house *cháng* is 141 inches; the Land measure *cháng* is 132 inches:

As also, 7260 square English feet to one square *máu*;

As also, 4,3560 English square feet to one English square acre;

Say, six square *máu* to one English square acre;

Or, 240 square *pú* to a square *máu*=15 into 16 *pú*;

At, 30½ English square feet to one square *pú*,

one square *pú* being 5½ feet in length by 5½ feet in breadth.

The *pú* 步 is six *chih* 尺 long: i. e. the *Lú pán chih*, 魯班尺, also called the *pák tsun chih*, 八寸尺, or eight inch *chih*, being equal to eight inches of the *Tsái t*, 裁衣, *chih*, or Tailor's *chih*. The *Hái kwán* [chih, 海關尺, (or) custom-house *chih*] is call the *kiú tsun*, 九寸, or nine inch *chih*, being equal to nine inches of the *Tsái t* or Tailors *chih*. Of the *Tsái t chih* there are two kinds, one three tenths longer, than the other. The *Lú pán chih* originated in the Sung dynasty. [N. B. Five *kwán* 官尺, or official *chih* make a *pú*.

To Chuenshá the distance is 30 *li*,  
 To the sea coast the distance is 50 *li*,  
 To Nán hwái the distance is 72 *li*,  
 To Taing pá the distance is 38 *li*,  
 To Páushán the distance is 12 *li*,  
 To Suñgkiang the distance is 60 *li*,  
 To Súchau the distance is 244 *li*,  
 To Nanking the distance is 680 *li*,  
 To Peking the distance is 2869 *li*,

Like the rest of the Empire this district is cut up into numerous subdivisions; thus there are

*Hsiang* 鄉, or townships;

*Páu* 保, or tythings;

*Tú* 圖, or wards.

These divisions, and subdivisions are all named and numbered. The townships are called *Cháng jin*, 長人, and *Káu cháng*, 高昌, the first contain three, and the second nine *Páu*, or Tythings. The twelve are numbered, thus, Nos. 16, 18, 21, and so on up to 30. The names of the tythings and wards often indicate the nature of the places they designate. Thus ward No. 15, of the tything No. 25, is called *Ching huáng miao*, which is the name of the temple dedicated to the god who presides over the city, standing upon that site. So in another case we find *Tien chú táng tsien hau*, "Front and rear of the Lord of Heaven's temple," which is the name of ward No. 22, in tything No. 26, situated some miles westward from this city.

There are also market towns, or villages at which there are regular markets, which are called *chin* 鎮, and *shi* 市. Among these, some thirty or forty in number, is the *Lung kwa*, the site of a pagoda, three or four miles up the river above Shanghai.

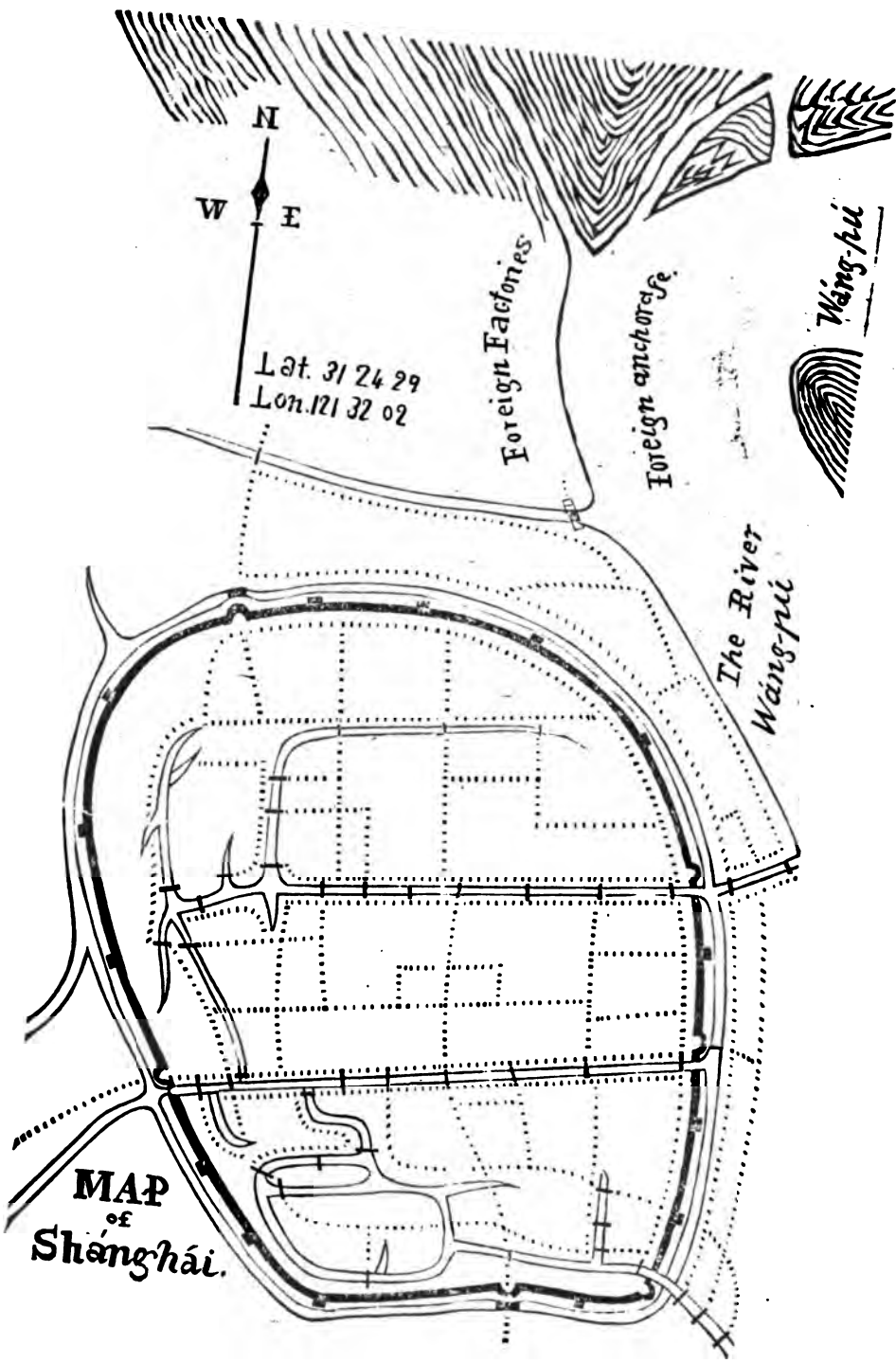
In the Statistical Work, published in the reign of Kiáking, alluded to above, there is a chart of the rivers, canals, creeks, etc. of this district, showing how completely the whole country is intersected in all directions by water-courses. So extensive are the ramifications of these, that apparently there is no parcel of ground, of any considerable extent, that cannot be reached by water in boats. With the exception of the *Hwáng pú* and the *Wúsung*, however, they are all too small and unimportant to require any particular notice in this general description of the district.

The *Hwáng pú*, 黃浦, in breadth and depth is not very unlike the *Chúkiáng*, or Pearl River, at its entrance near the Bogue. But as you ascend the two, they are found to be very different, that being

shallow at Canton, and this deep enough for large vessels many miles above the city of Shánghái. Historians say the river derived its name from one *Hwáng hieh*, who first opened out this channel. It affords an easy communication with the northern districts of Cheh-kiáng, so as to secure intercourse between this and the city of Hángchau, &c. "At Shánghái the river is as wide as the Thames at London Bridge."

The *Wusung*, 吳淞, though very far inferior to what it once was, is still navigable for the imperial grain junks destined from hence, to the Grand Canal at Súchau. How the outer anchorage of this river leading up to Shánghái hien, and the little village near it above Páushán, have come to be called *Wusung* we do not know. Neither of them is within the jurisdiction of Shánghái hien. On the map, this river from the point where it unites with the Yángtsz', kiáng and all the way up to this city is called Hwang pú. The river of Wúsung is marked with equal plainness, coming in from the westward, as a small tributary, and uniting its waters with those of the Hwáng pú so near this city that it forms the northern boundary of the British consul's grounds now occupied by the foreign factories. In common parlance, however, the Wúsung is the main river, and the Hwáng pú the tributary.

Keeping in mind these brief preliminary notices, regarding its geographical situation, the reader will now be prepared to take up the description of the city more in detail.



The walls of Shánghái were first built about three centuries ago. There is extant a memorial addressed to the emperor Kiátsing, requesting permission *ching chí*, "to city it," that is, to surround the place with walls. The principal reason assigned for this measure, was the exposed position of its inhabitants, they being constantly liable to suffer depredations from robbers and pirates, who then infested the country. Shánghái had long been a market place of some importance; its population and commerce were increasing, and it had been repeatedly mentioned in the histories of preceding dynasties. But in those early days it was not the principal mart for the inhabitants of these regions. In the lapse of time, however, the course of the rivers had changed, and the tide of population and of business had set in this direction. Being still unprotected by any walls, the inhabitants were continually in jeopardy from free-booters. So late as in the time of the Yuen dynasty the town was repeatedly over-run by Japanese pirates. The memorial, setting forth these circumstances had the desired effect. The emperor gave his consent and the necessary directions through the proper channel, the Board of Public Works. The walls soon went up, the good people freely making large contributions to the public chest for that purpose.

Their *circumference*, in the Chinese account of the city, is estimated to be nine *li*. By engineers connected with the British expedition under Sir Hugh Gough, in 1842, their entire circuit is put down at three miles and three quarters ( $3\frac{3}{4}$  miles). The form of the site enclosed is neither square nor round; nor does it exhibit any perfect figure. The longest line drawn from side to side through the centre, would run from the north-west to the south-east; and said line would exceed by one third a second drawn due east and west and by one quarter a third running from south-west to north-east, both the latter passing through the same central point. Indeed, no considerable portion of the wall on either side, presents a right line, or an exact curve, and the whole structure is but a poor specimen of engineering.

Their original *height* was eighteen or twenty feet, and in some parts at present it does not exceed that limit, though five feet were added about the close of the Ming dynasty, a little more than two centuries ago.

Their *breadth* varies more than their height. At first there was but a single outer wall raised, and the earth thrown up against it on the inner side. Subsequently, however, an inner wall was raised or



the east and south-east sides, nearest to the river, giving the whole a much more substantial form, its breadth being, say fifteen feet. The entire wall, as it now stands, is surrounded, on the outer face, by a bulwark, about two feet broad and six high, with embrasures or loop-holes at the distance from each other of nine feet. Behind this bulwark on that part of the wall nearest to the river, having both an inner and outer face, there is a terre-plein, fifteen or more feet broad.

These *loop-holes* the Chinese call *tieh*, 堞. They are three thousand six hundred and odd in number. They are two feet broad and about the same deep, but so far above the terre-plein that they would be unserviceable except in the use of the musket and the bow and arrows. At the interval of every few rods, there are what the Chinese call *tsien tái*, 箭臺, "arrow towers." These are square projections of the main wall, so as to allow on each side of the projecting part two loop-holes and one in front, being five in all, on each tower. The whole number of these *arrow towers*, in the entire circuit of the walls is twenty.

On the north-east side of the city wall are two *tieh lau*, 敵樓, "battle halls," and three *tsang tái*, 層臺, "elevated terraces." What these may once have been does not now appear. Others of a similar kind have fallen to ruins, and these are fast going to decay, and at present serve merely or mainly as retreats for beggarly priests and reptiles.

The *structure and material* of the entire walls are such as to render them but a poor defense against a modern foe. In some places the foundation and lower parts of the walls are of stone, but the main body and upper part, including the bulwark or parapet is built of brick and mud, and might be very easily demolished. Indeed the walls have been repeatedly breached by the action of the elements, the wind and rain. In the 17th year of Kánghí, several rods of the walls and one of the gates fell. The parapet at the same place, fell again in the 26th year of Kienlung, and they must, if we may judge from the present appearance, very often need repairs in time to come.

The *gates* of the city are six—one at each of the four cardinal points, east, west, north, and south, with one at the south-east and another at the north-east. The gates all have double entrances—an outer wall, in every respect like the main wall of the city, being thrown out and around the inner gate in shape of a crescent or

semicircle—with one exception, where the projecting part is square or nearly so. The arches of both the inner and outer gates are low and narrow perhaps twelve feet broad and ten or twelve high. The gates themselves are in good keeping with the walls of which they form part and parcel. Their names are the following.

1. *Cháutsung mun*, 朝宗門, generally called the great eastern gate: *tsung* is the point to which men and things turn; *cháu* is the morning; it also means to visit, to wait upon. This gate opens to the east, and is the principal thoroughfare to the eastern suburbs and the river, and this perhaps the name was designed to indicate.

2. *Kwá lung mun*, 跨龍門, *lung* is the dragon; and *kwá* means to pass over, to sit astride, or to ride in that attitude. This is the great south gate, and leads to a military parade and on into the country.

3. *F' fung mun*, 儀鳳門, the gate of *f' fung*: *fung* is a creature of the Chinese imagination, described as a divine bird, and is regarded as a felicitous omen, appearing when virtue is in the ascendant and prosperous times are about to be enjoyed: *f* means what is right and proper, also a rule and pattern: what the two, *f' fung*, when combined, are intended to indicate, it is not easy for the stranger to conjecture. We only know that this gate opens westward and leads forth to the wide and fertile plains of Kiángnán, where at no great distance you find Súcáu, Nánking, and many other celebrated cities.

4. *Ngánhái mun*, 晏海門, literally the "tranquil sea gate." possibly has reference to the smooth and tranquil waters of the Wú-sung kíng, which ebb and flow at no great distance, forming, when this city was built, the great high way to the delightful regions on the west.

5. *Cháu yáng mun*, 朝陽門, stands near the south-east extreme of the city, and is commonly called the "little south gate." *yáng* means the sun, and *cháu* the morning; intending perhaps to designate it as the gate of the morning sun.

6. *Páu tái mun*, 寶帶門 "Precious girdle gate" or the gate of the precious girdle, stands distant from the great eastern gate northwards perhaps sixty rods, and is some twenty or thirty rods distant from the river.

Watchmen or guards are stationed at each of these six gates. They stand open by day, but are closed at an early hour at night, and it is there sometimes difficult for the native to find either in-

gress or egress, and he must usually pay two or three cash to the keeper for permission to pass. To the foreigner however, no such key is needed to secure that freedom which is denied to the Chinese.

The water gates,—*Shui mun*, as they are called are four in number, opening a water communication, with the moat surrounding the city, by ditches passing under the walls. Three of these water gates are on the east side of the city, one near each of the three gates already described; and the fourth is on the west close by the gate on that side. Originally they were evidently so constructed that they could be opened and closed with facility. Such is not their present condition, being now made fast in the mud that has accumulated around them and half filled the several ditches.

The canals, ditches, moats, etc, which surround the walls, pass under them through the four water gates and thence to the principal quarters of the city, could hardly exist at all, and be in a worse condition than that in which we now see them. Indeed some of them are filled with mud and refuse matter, so that you may pass over high stone bridges, under which were once deep channels filled with water, sufficient for large boats, but where now there is nothing but earth and filth piled up to the very key-stones. One might naturally expect that these water-courses would all be kept in the best possible condition, as in that case they would contribute so much to the health and comfort of the inhabitants, instead of being left to become, as many of them are, intolerable nuisances,—at least so they would be considered in any other than Chinese cities. Once doubtless they were, or at least some of them, in a much better condition than at present; and historians speak of them as being sixty feet broad; but at present they are not more than fifteen or twenty feet, and in some places not more than twelve.

The moat which surrounds the city, outside of the walls, was probably opened out by human industry, at the time when the walls were erected, the excavated earth being used to form the rampart. The others, for the most part, appear to have been natural channels, and the shape of the city so formed as to take advantage of them for artificial purposes. That such has been the case is made very evident by a reference to some of the old maps of Shínghái as it existed when it was merely a *chin* or market town, prior to the building of the walls. These channels were then called *páng*, 浜, and among them were the following; first on the south *sieh kiá páng*, 薛家浜 second *chün kít páng* 肇嘉浜; and third, on the north *fáng páng* 方浜 all these communicating distinctly with the great

river, the Hwáng pú. Now, at the present time, the three channels which pass under the walls of the city near the three eastern gates, bear these same names, and are no doubt all that remain of those once broad water-courses,

These three *páng*, as they are laid down on the old maps, ran nearly parallel to each other, from east to west. The central one, the *cháu kiá páng*, is now between the river and the wall nearly filled with mud, but at the eastern gate, where it enters the city, it is supplied with water from the moat, that surrounds the wall, and runs thence due west, and passing out, by the western gate, intersects the moat outside of the wall, and there branches off into the country. The southern, the *ieh kiá páng*, at present comes in from the Hwáng pú in a south-easterly direction; and as already stated, passing under the wall near the little southern gate, runs from thence westward almost parallel with the wall and not many yards from it, until it comes near to the western gate; then it divides, and one part turns round and extends off due east half way through the city; the other part, by a circuitous course northward, unites with the central channel, the *cháu kiá páng*. On the north, the *fáng páng*, with full supplies of water from the Hwáng pú, first fills up the moat that goes round the city, and then passing under the wall, near the north-east gate runs like the two others due west, and when almost reaching the wall, it divides, one branch going off first to the north, and then to the east; while the other branch, after nearing the wall, turns southwards and unites with the central channel, near the western water-gate, through which the united water of the three ebb and flow, rising and falling with the water in the Hwáng pú, from which they are all supplied. At low tide all the channels are quite dry, excepting when they are dammed up so as to prevent a free current. From the moat round the wall, there are several branches running off into the country; likewise from the main channels in the city there are numerous smaller ones.

Judging from the action of the water in all these, the entire surface of the city must be a dead level, and the beds of the channel below the surface of the water in the river at low tides.

Over these canals are numerous bridges many of them built of granite blocks and slabs, often presenting a very handsome turned arch. Most of these stone bridges, however, are very old, and some of them are more or less dilapidated.

On the western and northern sides of the city, within the walls, are some stagnant pools. Wells abound in every part of both, the

city and suburbs. There are also here and there, tanks or reservoirs, sunk beneath the surface of the ground. Of pure spring water there is none here, nor in this vicinity, there not being a hill or mound visible in any direction from the city. The water of the river is generally preferred for culinary purposes, it being first rendered pure by the application of alum.

The streets of Shánghái are narrow and very irregular, only one, we believe, running quite through the city from side to side; this leaves from the great eastern to the western gate, carrying you close along on the north side of the *cháu kiá páng*. Generally, a street will be found near each side of the several canals. The water-courses have evidently given direction to most of the streets in the city; for besides those that run near to and parallel with them, all the others, with few exceptions, will be found either to fall in with these main streets, as secondary parallels, or they cross or branch off from them at nearly right angles. The exceptions must be extended, to a street which is just within the wall and nearly parallel with it, passing from the south around to the north-west; to some streets along the minor branches of the *sapala*; and to a few other short and winding ways in various parts of the city.

The main streets, or those which are chief places of business and concourse, are that which leads quite through the city, from the great eastern to the western gate; that from the little north-eastern gate, running near the north side of the *Fáng páng*; and the one next to it on the northern side of the northern branch of the same *Fáng páng*; these three run from east to west. Entering the city at the great southern gate you go along one of the main streets from south to north, till you are in front of the *Chí-hien's* office. The other main street, running in this direction, from north to south, will be found in the central and eastern part of the city.

The names of these streets, as in all other Chinese cities, are sufficiently expressive, the names being intended to characterize the several places, or something belonging to them. Sometimes the name is derived from a family; sometimes from a trade, or a temple, a ditch, &c. One has been named after the *Liú* family; another after the *Sun*, and so of many others. We have also the Great and Peaceful street. Though *kiá*, 街, is the common term corresponding to our word street, and is in fact but a mere alley; yet the Chinese, like Europeans, have their avenues, squares, places, alleys, lanes, and also their gardens and terraces.

The breadth of the streets may be on an average, six feet; some

are narrower, and a few may be twelve or fifteen. The principal ones are flagged or paved with stone, or laid with brick or broken tiles. The latter are placed with their edges upwards; and, though having a rough appearance, make a very good and substantial road and withal cheaply constructed.

Narrow as the streets are, they serve all manner of purposes, and at times are rendered nearly impassable on account of the messes of of goods and chattels, the various handicrafts, retailers, fortune-tellers, and other nameless ruffraff that crowd into them. Besides, like the ditches and canals, they are the receptacles of rubbish offal and, and serve other purposes, of which it were a shame to speak; and useful as they may be, are in all other countries thrown into the back ground, and concealed from public view.

The *houses* vary in size and quality from beggarly hovels, only a few feet square, covered with tiles and thatch, to large and commodious habitations, extending over several acres. The general character of the architecture is purely Chinese, in which the *tent form* is most clearly preserved, and much more conspicuously in Shánghái, than in some of the southern cities of the empire. The style is unique, and whether the building be great or small, the same model serves equally well for all and for each. An inferior dwelling of one story may be taken as a sample of the general character of the whole. A small site of ground is cleared and leveled, say eighteen feet deep from the street and twelve broad. For each of the long sides, or ends of the proposed house, seven poles are erected, one in the center projecting up to support the ridge; then, at the distance of three feet on either side, two more, and then at another equal interval, two more, and again two more, giving seven erect poles, three on each side of the central; at the other end of the house, seven more are placed, corresponding to the first seven. The ridge pole is then laid on, and parallel to six more beams three on each side, their ends resting on the tops of the erect poles, the beams on either side of the ridge being laid so as to support the roof. Upon these, cleats or slender rafters are nailed, and tile placed without lime, cement or fastenings, and thus the roof is completed. Between the poles, at each end, a double layer of bricks, cemented with mud and lime, goes up, no space for windows being left open. Some panels are then put up in front and rear, with partitions inside, and the house is completed. Such is a sketch of the architecture of Shánghái. From this single room of one story, you must go on to add and multiply, till you can count them by scores, and have them also a second story, and sometimes even a third story high.

A house lot of the better kind will cover a site two hundred feet square, or a hundred feet upon the the street, with a depth back of two or three hundred feet, more or less. Within these outlines, you will see a variety of courts, halls, corridors, tanks, &c., and perhaps a part, one third or one fourth of the space shut up by a high and massive wall, like those of a nunnery. Sometimes, as in the case of the pawn-broker's establishments, the massive wall encircles the whole plot of ground, and rises twenty five or thirty feet in high. This high wall is intended to serve as a protection not only, nor so much against robbers, as a safeguard against fire, (there being here no Insurance offices) and is so constructed that the enclosed buildings cannot easily be set on fire from without, all the entrances being made secure by having the doors plated with tile. These high walls stand independently of the main buildings within, or serve only in part for the same, as they are raised subsequently, and are constructed like all the others which have no surrounding walls.

Compared with what is modern European, or what is to be found in all modern Christendom, in every quarter of the globe where Christian civilization has reached, the streets and the buildings of a Chinese city present most striking contrasts. When *Victoria town*, or whatever they may please to call that quarter of Shánghái which has been assigned to Europeans shall have had a few years growth and become matured in its houses and streets, these contrasts will be very conspicuous, and cannot fail to make an impression on the most prejudiced minds. In one place you see what is *Christian*, in the other what is *pagan*. Instead of spacious, clean and airy streets, as seen in London, Liverpool, or Paris, you have the most miserable substitutes, narrow, filthy and close, to a degree that cannot adequately be conceived of, from any description. They must be seen in order to be fully known. The contrast in the houses is not less remarkable. A few there are, spacious, neat, and comfortable, and would be so esteemed by any people. But the great majority, say nine tenths of the whole, are such as few Europeans would like to inhabit. They are low, damp and dark, and so contracted and close, as to be both very hot and very unhealthy. In summer they are poorly ventilated; and in winter equally unfitted to render their inmates comfortable. One might suppose that many of the arrangements were designed to set at defiance all attempts to secure health or comfort. The order of things, in their construction, is the European reversed. Instead of having a dwelling two or three stories high, light, dry, and well ventilated in summer and

warm in winter, these houses are made on the opposite plan; consequently foreigners who come to reside in this city, must build their own houses, or must suffer severely by occupying such as the Chinese have erected for themselves. The very exterior of these dwellings, with dark walls, unglazed windows, and heavy roofs surmounted by a long line of tiles piled with their edges upwards, presents a forbidding aspect; their interior with tiled or mud floors below, and little or no ceilings above, is equally cheerless; and on trial, if any one from choice or necessity makes it, they will be found no less unsuitable for all the purposes of health and comfort, than their first appearance warranted us to expect.

The Chinese have been reproached as being "a nation without shirts, streets, or table linen." In their habitations, whether regard be had to health, convenience or taste, there is very little that is worthy of commendation. None but a pagan people, half-civilized, would or ought to be contented with such. Depend upon it, that a moral renovation, following in this country, will be succeeded by a corresponding change in their domestic habits.

The government of Shánghái though on a small scale, is an exact model of the supreme and provincial courts. The magistracy of China is a wheel, within a wheel, his imperial majesty, the son of heaven, being the mainspring, the center of the whole. In the capital, around him, are the six Boards, ect. The same machinery is found in each of the provinces, departments, and districts. Accordingly, in this city, we may see a miniature picture of the imperial court with all its essential features. The modern government aspires to be both theoretically and practically, what it was in the days of those great emperors who lived some fifteen hundred years before Confucius. Hence, by acquiring a knowledge of any local magistracy, we supply ourselves with data for ascertaining what now exists in the higher spheres, as we go upwards to the seat of the one man, who sits alone, as the vicegerent of the bright azure heavens.

The several offices and their incumbents, as they now exist in Shánghái, stand thus:

1. *Kin ming, Kiáng sí, Kien-tuh, hái kwán fan sùn Sí, Sung, Tái, ping pí tau:* 欽命江蘇監督海關分巡蘇松  
太兵備道, *Hien ling* 咸齡;
2. *Hái fáng tung chí* 海防同知, *Tsin Ping huán* 沈炳垣;
3. *Shàng hái hien chí hien*  
上海縣知縣, *Lau Wei wan* 藍蔚雯;



- |   |                           |
|---|---------------------------|
| 4. <i>Kiáu yü</i> 教諭,                       | <i>Cháu Páng yen</i> 趙邦彥; |
| 5. <i>Hien ching</i> 縣丞,                    | <i>Liu Kwoh tung</i> 劉國棟; |
| 6. <i>Chú pü</i> 主簿,                        | <i>Liu Ming í</i> 劉名義;    |
| 7. <i>Tien sz</i> 典史.                       | <i>Yuen Wan chí</i> 袁文治;  |
| 8. <i>Hwáng pü sz', siun kien</i><br>黃浦司巡檢, | <i>Chin Chung</i> 陳中;     |

Of the incumbents, in these several offices, we know nothing, excepting of *Hienling*, whose name has become familiar to foreigners. He has resided at Canton and has once or twice visited Hongkong. He was present at the signing of the treaty in Nanking; and from that time has been a steady supporter of the new and more liberal policy that has been adopted, by the Chinese, in their intercourse with foreigners.

The *offices*, eight in number, as they stand above shall be here briefly noticed.

1. This officer's long title, literally translated runs thus: "By imperial authority superintendent of the maritime customs in Kiángsú and joint director of the military in the departments of Súchau, Sungkiáng and T'áitsang. "The office of *táutái*, or Superintendent, though the highest in Shánghái and having the most to do with foreigners, does not properly form a part of the local magistracy, but belongs rather to the provincial government, the head quarters of which are at Súchau, and is designed to exercise a general surveillance over the local magistracy.

It is one of considerable importance, yielding large emoluments. It was first established in the ninth year of Yungching; is situated not far from the walls, half way between the great eastern and little south gates; and occupies a large suite of apartments, corresponding in number to the departments of business that come under the *táutái*'s superintendency. To this office appeals may be brought up from the subordinate courts. Before the principal gate, warrants written upon boards are daily placed; and any individual by taking in hand one of these, according to the nature of the case, is authorized thereby to enter personally and appear before the presiding functionary. So the law ordains. The practice is not so. That is all a sham.

Who has not heard of the drum placed at the outer gate of the imperial palace? The like is to be found at the entrance of each local office throughout the empire. There is such an one at the *táutái*'s gate. It is of generous dimensions, and was once furnished with a fine painted head. But time, alas, quite destroyed this beau-

tiful drum-head. Yet there it stands all tattered and torn, a silent but truthful index of the modern executive in all this land. The truth is, the better half of the provisions of Chinese law, has gone into disuse, and grievous usages and abuses have grown up in their stead. The local courts have become, in instances not a few, dens of robbers, fattening on the life-blood of the people. We have seen gangs of gamblers sitting in the courts of this establishment, there playing at cards, and for money.

2. *Háifúng tungchi*, "the marine protectorate and joint knower," is a sub-prefect, whose chief or principal is resident at Sungkiáng fú. *Shánghái* being an important post, and much exposed on account of its position to attacks from robbers and pirates, and withal at the long distance of thirty miles from the seat of the prefect at "Pine River," this assistant has been placed here for the better defense and control of the people. His authority is both civil and military, extending alike to the common people and the soldiery. In rank and jurisdiction, he is superior to the *Chí-bien* or proper magistrate, and matters of importance must be reported up through him to the high provincial officers.

3. *Shánghái hien chí hien*, "the knower of the business of the district of *Shánghái*," is the local magistrate of this city. The principal duties of his office are, to control the people, to punish offenders, to arrest disturbers of the peace, to admonish the lawless, to encourage the good and industrious, to collect the revenue, and forward it to the provincial treasury, to act as territorial arbiter and settle all disputes regarding the tenure and boundaries of land, to oversee all the agricultural pursuits of the district, to replenish the public granaries in times of plenty, and in seasons of drought and famine to obtain from his superiors permission to deal out from the same stores supplies as the exigencies of the people may demand. In short, his person is the true representative of majesty, and like his imperial master, he ought and assumes to be father and mother to the people. In the capacity of judge, he examines into all lawsuits, can if he please use all manner of torture; but can act as final arbiter only in minor concerns, it being incumbent on him to report all weighty matters to his superiors for their approval and sanction. To his superiors, moreover, he is accountable for the entire safe-keeping of his trust. If fire, sword, famine, or inundation, or ought else of evil, come upon the people, it must be through his negligence and he must answer for the same.

His usual term of holding office is three years. When it expires,

the people are generally anxious for a change; the reverse of this, however, sometimes happens and at their especial request his period of service may be extended, or by imperial permission renewed for another three years. The business of his office is divided after the manner of the imperial court, into six departments, and each of these six is subdivided into three or more branches, according to the amount and kind of business they have to manage. To each of the six there is a chief clerk and a great number of assistants, all supported by salaries from the public chest. The magistrate has also his private secretaries.

All these subordinates constitute his household, and are, or ought to be, men of letters. They are liable to degradation by the magistrates, who has power also to promote them if they are found meritorious. Persons thus employed, are permitted by law or usage, after a period of five years, to go to the governor's palace for examination, where they are required to write essays and forms of proclamation; and if found able and expert, the governor is authorised to give them rank and office, subject however to the approval of the emperor through the proper Board. If in this way they are successful, they are not required to attend the ordinary examination for degrees. If on the other hand, when they come before the governor, they are found deficient in ability, they must either take a new name or retire from the magistrate's employment, and give place to others.

The "knowet of the district of Shánghái" has his residence very near the centre of the city, at the head of the main street, leading up from the great southern gate. With all its departments it covers a large area, and around it are congregated a mass of leeches that live on the vitals of the people. Jails and houses of confinement, etc., are also there to be seen. The present incumbent, *Lán Wéiwán*, 藍蔚雯, has no good reputation; what may be his real merits, however, we have not the means to determine.

4. *Kízu yú* is commonly, but very improperly called by foreigners, the "literary mandarin." He is charged, by the constitution of the government, with the control of the public schools, and more will be said of this office under that head.

5. The *hién ching* is a sub-magistrate, second to the *chí-hièn*, appointed by high authority, and acts as an assistant in the chief magistracy. In case of need he becomes the deputy of his superior, to whose residence, his own is contiguous.

6. The *chú pú*, "lord-registrar," or registrar general, and originally

keeper of the public records, of the office where he was appointed to reside. At present, however, his duties are those of Chief thief-catcher, a sort of constable, appointed to look after those whose business it is to see that the streets and public ways are kept in order.

7. The *Tien-Sái*, "Ruler of history," was originally appointed as historiographer, to keep up the historical narrative of the district. Now his functions are chiefly concerned with malefactors, having to oversee the jails. Both this, and the one next above in office, are allowed, usually for their profit, to manage small cases, and may be appointed, by the magistrate, as his assistant or substitute, in any cases in which he may please to call them to act.

8. *Hwáng pú sz' suen kien*, is an officer whose jurisdiction would seem to be limited to the river, to manage and regulate the sea-going population. He is a sort of harbor-master, or marine magistrate, subordinate to the chief magistrate, but is expected to manage all minor cases without reference to his superior.

The *custom-houses* of China, like ancient nunneries, are not only difficult of access, but when reached, their interior is involved in inexplicable labyrinth; if the reports of those best capable of knowing the truth are to be credited. Every attempt we have made to gain knowledge of the custom-house duties &c., has been unavailing. These establishments are under the care of those who know how to turn them to good account for themselves, and prevent any facts regarding the true amount of receipts from being known to their masters or the public.

The *military forces*, though subject to the general control of the *táu tái*, have their own officers, appointed to train and discipline, to feed, oversee, and direct, &c., &c.

The *Yü ying yü kih*, 右營遊擊, "right battalion's patrolling assailant," as his title literally translated means, is the commander-in-chief of the military forces in the district, he being charged immediately with the military defences thereof. He has to see that all the subordinate officers, in the army, properly perform their duty, receive and distribute rations, pay, &c., and also take care that all the military stores are in safe and proper keeping.

The *Yü ying shau pi*, 右營守備, "right battalion's guardian protector," is a subordinate officer, whose especial duty it is to prevent outrage, and to keep the body politic safe, and securely provided against assaults from without and outbreaks from within.

The *Ching shau tsien tsung*, 城守千總, "city protector and leader of the thousand," is charged with the particular care of

the city, to prevent robberies, fires, &c., and has to join in more general operations, when occasion and the orders of his superiors require. The men under his command are only a few hundred and seldom a thousand, as his title seems to indicate. His post is near the south-west quarter of the city. In ordinary times, or such as we now see, little is heard or known of the imperial troops. They have barracks and parade grounds, with arsenals, and the ect. for martial service.

Besides the above, there are *sacrificial officers*, priests, usually of the Budhistic schools, who are appointed to aid in offering sacrifices, on certain occasions, to heaven, earth, sun, moon, stars, &c. When an emperor, or empress dies, or when there is an eclipse, and local officers are required to offer sacrifices, the services of the priesthood are then sometimes put in requisition. No pay, however, so far as we can learn, is ever given to them, beyond what the civil officers please to grant on their own account, and they must seek their livelihood, consequently, chiefly from other sources.

The *literary institutions* of Shínghái are respectable, but not of a high order. The city being the residence of commercial rather than literary men, and withal of comparatively recent origin, we should not expect to find here schools of a very high order, nor those that do exist very extensively patronized. A governmental college, some public and private institutions, with numerous day-schools complete the whole list.

The *Kián yñ*, 教諭, already mentioned in the list of officials, is the chief in the literary department of the district. His duty is to govern and instruct the young literati, who have obtained the rank of *siú tsái*, the first collegiate degree in China. Both those who hold this degree, and those who have purchased for themselves the *kien sang* degree, are privileged to attend the district college, if they please, and there to enjoy the tuition of this functionary. At his discretion he can issue themes, and the students bring in their essays for his inspection and correction. Having special charge of this class of the people he is able to call them to account for their conduct, and in all minor cases, can proceed to administer justice by way of correction. In case of high offences, when the magistrate wishes to arrest them, he must first have the consent of this officer. In special criminal cases this officer and the magistrate, before they can punish the literati, must first report them to the *hiók yuen*, 學院, or literary chancellor, at the capital of the province, and then after the offenders have been by him deprived of their rank and degraded,

these two acting jointly, can deal with them as with the common people. This officer, in point of rank, is equal with the *Chí-hien*.

The *hien hioh*, 縣學 is the highest school in the city, and is the governmental college of the district of Shánghái; and over it, the last named officer presides. It stands on the east of the magistrate's office, half way between it and the wall. It dates its origin as far back as the thirteenth century, when a private gentleman *Táng shí tsú* 唐詩措 purchased an estate of the Hán family, built a temple thereon, and dedicated it to *Wancháng*, the god of the literati, and requested the magistrate to make it a seat of learning for the benefit of the people. This was accordingly done. In the year 1230 A. D. the magistrate changed the temple and dedicated it to Confucius, and made it the place for the public examination of the students, where they might pursue their studies under the direction and patronage of the government.

The college buildings stand on the northern side of the street, are spacious and tastefully laid out. These and the temple of Confucius are built side by side, each having its own portals, and its own inscriptions, and both together present a broad front, having a pool before it. Over the college gate, in broad capitals are the characters *jü hioh mun*, 儒學門 "the gate of the school of those who are needful and necessary to the existence of the state". Within this outer gate, there is a long and spacious open court; then comes the *i mun*, 儀門 or "gate of ceremonies," where there is a large square hall filled with inscriptions. Advancing farther onwards, there are other halls and courts; such as the *ming lun táng*, 明倫堂, "hall for illustrating the social duties of life," &c. The *kwei sing koh*, three stories high, stands within these walls, and close to the street. The whole suite of buildings, when in good repair, must have presented an imposing appearance.

The college has been endowed, having received numerous gifts, and some of them from the emperors of the *Mánchú* family. There is a library containing forty-four sets of books, large imperial editions. There are also several hundred *máu* of land, say 459, in two lots, the annual products of which are appropriated to the repairs of the buildings and the benefit of the students.

At the annual examination the number eligible to the rank of *siútsái*, in this district and this place, is twenty-one, twelve on the civil and nine on the military list. Of those thus advanced, annually, there are long catalogues, and from these there are to be selected, first 12 of the best to receive a small bounty, and then 12 more

to receive a smaller sum; and then, once in four years, one is to be selected to go into the higher courts of the province.

The *King nich Shú yuen*, 敬業書院 is a richly endowed collegiate institution, and the principal is appointed by the magistrate. It is situated in the north-east quarter of the city, not far from the Chingwáng miáu.

The *Ki mung Shí yuen*, 啟蒙書院 has an extensive range of buildings, and is said to be well endowed. It stands in the rear of the governmental college.

The *Júi chú kung*, 藥珠宮, which stands near the great southern gate, is the seat of a public school or college. The buildings are somewhat dilapidated. Once however, when in good repair, they must have formed a delightful academical retreat. A lofty turret, surmounted by a stork, or some other bird points to the site.

Other schools, of various ranks, and variously endowed, are mentioned in the histories of this city; but many of them, now cease to exist. It is difficult to estimate the literary attainments of this people, so exclusive are they, and so incommunicative. To inquiries regarding the number of readers, one will tell you that among the males, above the age of ten, one half can read; a second says, one third; another says, one fourth; while some will not allow that one man in five, or one woman in fifty, can read and write their own language. With such diversities of opinion, among those who have been long on the spot, we shall not venture any opinion further than to say, that from what has come under our own observation, we should not suppose the readers could exceed one half among the men, and not one in fifty among the women.

*Common schools* exist in and about the city, where boys are taught to read and write. The number of pupils in these varies from ten to thirty. They are supported by individuals, the government having nothing to do with primary education.

*Religious institutions* here, as everywhere else, in the world, have a powerful and permanent effect upon the whole character of the people, influencing their social intercourse and all their habits, manners and customs. The demoralizing and destroying effects of paganism are dreadful, a hundred times more so, than can easily be conceived by those who have always lived in Christian lands. Paganism lowers the standard of truth, and excludes man from the most powerful and most salutary influences enjoyed by those who have in their hands the inspired records of Holy Writ. Paganism is a yoke of bondage, enslaving the best feelings of the human soul,

and turning to utter ruin, or converting to evil purposes, a vast amount of the rich bounties of the great Creator. Paganism, the worship of false gods, the maintenance of expensive and tedious rites and ceremonies, all based on false systems of opinion, is the greatest scourge that can afflict any nation—blighting the fairest prospects of the life that now is, and sowing thick the seeds of eternal sorrow for that which is to come. No description, no words, that we can use, will give the reader a perfect picture of all the religious institutions of a pagan people. A sketch of some of the principal in Shánghái, with brief notices of their most prominent features and leading characteristics, must suffice for this article. What we give will be derived partly from books and partly from personal observation.

1. *Shí tsíh tán*, 社稷壇; this is an altar dedicated to "local divinities," that preside over the land and over the grain, supposed to control the destiny of the existing government. So long as their favor is secured, it stands; but when that is lost, it must fall! According to the ancient ritual, it was the prerogative of the emperor, impiously styled the son of heaven, to worship the celestial and terrestrial gods, the gods of the hills and rivers, of the land and grain, with the manes of his ancestor. So his princes and ministers, governors and magistrates, were severally required to pay religious homage to all the local gods, supposed to exist within the territory over which their jurisdiction extended. And thus it is at present. "The great august ruler" takes the lead, and "the hundred officers" follow, each local magistrate being by law required to pay religious honors to the local divinities, of which the *Shí tsíh* are chief. In Shánghái their principal altar stands near the north-west corner of the city, not far from the field of Mars, or the grounds used for military parades.

2. *Shin lí tán*, 神祇壇; these are altars dedicated both to the celestial, and terrestrial divinities,—the gods of the winds, thunder, lightning, rain; of the hills, rivers &c. Their principal altar stands in the southern part of the city.

3. An altar dedicated to the god of agriculture stands outside of the northern gate of the city, to which place the chief magistrate, on a certain day every spring, must go; and like his imperial master, commence the agricultural labors of the year. There you may see him, in his official robes, holding the plough, standing forth an example to all the people of the surrounding country.

4. On the northern side of the city, within the walls, there is an altar dedicated to those divinities who preside over plague, pestilence, drought, etc.



5. Other altars, consecrated to the local gods, of grain, have been erected, and some of them are still standing, in town and country, scattered in every direction, at the distance of each Chinese mile. For these altars, a slab of granite, or aught else large enough to contain the short inscription *tú kuh shin*, 土穀神, "earth grain gods," will suffice.

6. *Wan miáu*, 文廟, the temple dedicated to the god of literature, is connected with and forms a part of the buildings in which the governmental college has its seat. In this temple there is a *tú shia sien*, 大神殿, a hall dedicated to one, of whom the emperor Yung ching said.

*Sang min wí yú:*

生民未有

"Of those of women born, there never was the like."

The hall is spacious and has a great number of other inscriptions, giving honor to their sage. Among them you will see the two following:

*Wán shí sz' piáu:*

萬世師表

"Ten thousand ages master pattern;"

*Yü t'ien tí tsán:*

與天地參

"With heaven and earth equal."

In the same hall you will see images, one of which is dedicated to *chi shing sien sz' Kung tsz*, 至聖先師孔子, "The most holy master, Confucius." Arranged around him, there is a host of disciples and followers, and among them are Mencius and Chü Hí, or Chü fú tsz, as he is commonly called.

7. Behind this hall there is another, which is dedicated to the great sage for five generations. This hall is called *T'sung shing tsz'*, 崇聖祠: and there you may see an image of the father or head of each of those five generations, and each is styled *shing wáng*, 聖王 "holy king," this being part of the title given them by the emperor Yung-ching.

8. In the same collection of buildings, directly before you after passing on beyond the *ming lun t'ung*, 明倫堂, the god of literature styled, *Wan cháng tí kiun*, 文昌帝君, has a court called *Tsun king koh* 尊經閣, 'the honorable classical pavilion.' But at present this god of literature receives his homage in a small

court behind the pavilion. This court is called *king yih ting*, 敬一亭, "the court in which one is adored," or literally "adore one's court." To whom the *one* here refers, the Chinese are not agreed. It may be *T'ien*, 天, Heaven; it may be *li*, 理, "order" or "Eternal Reason;" or it may be *tái kih*, 太極, "the great extreme." By itself, it seems to indicate the existence of monotheism; but this interpretation is canceled by the many divinities, placed in juxtaposition with this one. There are in the city and district of Shánghái, several other temples dedicated to the god of literature.

9 On the right or east side of the gate as the principal entrance of the college is the lofty three storied pavilion, mentioned above, the residence of another god and patron of letters, who is styled *kwei sing*, 奎星. The pavilion is built in the style of the pagodas.

10. *Wú miáu*, 武廟, "the martial temple," is dedicated to the god of war. It stands near the north-eastern part of the city. Originally it was the private residence of the celebrated Pwán Ngán. Afterwards it became *t'ien chú táng*, 天主堂, "a temple of the Lord of heaven." In the 8th year of Yungching, when the Roman Catholic churches were confiscated, it was converted into a temple and dedicated to the god of war Kwántí, also styled *hieh tien Shángtí*, 協天上帝, "assisting heaven high ruler." Other temples and shrines are dedicated to him in this city, where he is honored with the same lofty title. Sometimes also he is styled *Fuh mo tá tí*, 伏魔大帝, "prostrating the devil great Ruler," or "the high ruler, who overcomes and vanquishes the devil."

11. *T'ien hau kung*, 天后宮, "palace of the Queen of heaven;" also, and often styled the holy mother *Shing wá*, 聖母. She has in Shánghái several palaces, three at least of which are in the eastern suburbs. One of these is connected with a commercial hall belonging to people from Fuhkien; and another belongs to a mercantile company, from Ningpo, styled, *Ning chek kwai kwán*, 寧浙會館, "the Ningpo Chebkiáng's hall of assembly." This latter stands to the south of the great eastern gate, not far from the landing called *Wáng-kiá mátau*, or, in the local dialect, *Wong ká moda*, "the landing place of the Wáng family." The buildings are spacious and in good repair. Like most of the other temples, it has a theatre: this one is very large and furnished with two side galleries, the whole capable of containing probably not less than two thousand auditors.

12. The god of fire, *ho shin*, 火神, has a temple in the north

eastern part of the city; and a second in the suburbs, near which is another temple consecrated to the god of water, *shwei shin*, 水神.

13. *Ching kwáng miáu* 城隍廟 mentioned on a preceding page, "is the temple of the god of the city." The word *kwáng* seems originally to have denoted the fosse or ditch around the imperial city. Afterwards it became the name of an illustrious individual charged with the protection of the city, and thence was used as the designation of the patron divinity of the city. This use of the phrase has become general, so that the chief city in each district of the empire has its patron god, and his residence is called *Ching kwáng miáu*. His rank and office correspond to those of the chief magistrate of the city, the *chí-hien*, "the one rules over the visible world, the people; the jurisdiction of the other is limited to those of the invisible." The divinity at present supposed to preside over Shánghái, and his residence, are both deserving of notice.

His title is *Hien yú peh*, 顯佑伯, illustrious protector and superior. "This is said to have been conferred on him by the first emperor of the Ming dynasty, previously to his canonization, and while he was yet living. His family name was *Tsin*, 秦; his grandfather, at first came to Shánghái as a visitor, at the time of the Yuen dynasty, and subsequently became a resident. His name is recorded in the annals of Shánghái as one of its illustrious visiting residents, *Liú yü*, 流寓. His son, the father of the hero-god called *Liáng hau*, 良顯, went abroad to study the language of the Mongols, in which he made great proficiency and became an author. Afterwards he held high office in the imperial court, then established in the southern capital, Nanking. His son, whose name was *Yüpeh*, 裕伯, accompanied his father both when a student and when in office, and in due time was promoted and sent into the province of Fuhkien. At length, when disorders arose, he withdrew from public life; and when summoned by one of those usurpers who had fixed his residence at Súchau, he declined, first because it would prove himself unfaithful to his late imperial master; and in the second place, because he was then mourning for his mother.

When subsequently Hungwú had established a new dynasty, and seated himself securely on the throne, he sent for Yüpeh, who declined going to court, on account of ill health. The emperor, then with his own hand, wrote after the following tenor: "The people on the seacoast are fond of fighting; Yüpeh is a man of wisdom and genius; now residing there, and refusing to come to court, we fear he will

have cause to repent." Thus no alternative was left to the poor man. Accordingly he went to court; was there repeatedly promoted, and often extolled by his master. His career, however, was not long. He became sick; obtained leave to retire; went home; soon died; and his remains were buried in Shánghái.

We find no further notice of him, in history, till the tenth year of Shunchí, the first monarch of the Mánchú family. In the spring of the year, bands of pirates invested the city. The commander of the Chinese forces was defeated. The people, in great numbers assembled, and inveighed against the conduct of the general.

Thereupon the governor of the province came to investigate the matter; and the general whose name was Wángking, turned round and accused the people of being in league with the pirates, fearing that their complaints against him would prove his overthrow. The governor was deceived, and resolved instantly to exterminate the people far and near. The magistrate and his friends tried to interfere in their behalf. But the governor was inexorable. That night, a few hours before the bloody decree was to be executed, a god descended and went to the court of the governor. His heart was agitated. Still at the late hour of midnight he was bent on slaughter when again and again the god appeared before him, shaking his head and admonishing him. This at last had the desired effect. His cruel purpose was given up. The happy effects of that interposition continue to this day, and tradition says, "the god who appeared was *Tsin Yüeh*."

An image of this hero-god, with the title above given, also an image of his spouse, with images of their retinue, are now to be seen in the Ching hwáng miáu, and there he is worshiped, not only by multitudes of the common people, but especially on the 1st and 15th of each month, by the chief magistrate and other local officers, who come in state and do homage. This we have seen. The semi-monthly reading of the sacred edict usually takes place at the same time.

The temple of the god of the city was originally of small extent. At first the god received his divine honors in, what was called the "Fresh water well temple." Subsequently the magistrate took a temporary pavilion of Hoh kwáng and changed it into a temple, standing in the north-west corner of the city, not very far from the north gate. From that small beginning it has risen and become spacious and splendid, so as to be scarcely if at all inferior to any of its kind in all the provinces. In the summer of 1842, it was for a time

the head quarters of the British army, and the major-general, with his staff and four battalions, found there spacious and airy lodgings, and the buildings " would have afforded accommodation to twice that number, had such been needed.

The site of the temple is on the north side of the street that runs from the small eastern gate parallel with the *fáng páng*. Going due westward from said eastern gate, half way through the city, you arrive at a lofty vestibule, and over it is this inscription :

*Páu cháng Hai yü*

保障海隅

" Protectors and defenders of the sea-coast."

In front of this, in an open area, on the opposite side of the street, are two " drum towers." Entering through this outer gate, you pass under a spacious loft, a theatre, enter an open court, sixty or more feet broad and a hundred, more or less, long : going on through this court, you enter the temple of the chief local divinity, styled *Hien Yüeh*. Entering the rear of the same building you find his lady ; and on state occasions you will see them decorated, bearing all the insignia of their high station. In and about this temple are many small halls and courts, in which are idols, inscriptions, &c.

The extent of grounds covered by the temple is said to be twelve *mau* and six tenths, such it was when first built ; but there have since been made to it two additions consisting of two gardens—one called the *Eastern* and the other the *Western*—making both together more than seventy Chinese acres. The Eastern garden was built in the 40th year of *Káng-hí*. Its pavilions, terraces, pools, alleys, bridges, &c., are elegant, and some of them have been extolled in verse. The western garden was once the possession of an imperial minister, the above mentioned *Pwán Ngan*, 潘恩 : after his decease, the people of the city purchased his estate, repaired and rebuilt parts that had become dilapidated, and added the whole to the temple of the city divinity. This was in the 25th year of *Kien-lung*. From the original temple, the *Ching huáng miáu*, you pass directly north into these gardens, which on the north side front upon a street running along on the northern bend of the *Fáng páng* on the north side of and parallel to it. The western garden, like the other, has many pavilions, terraces, with miniature mountains—rude imitations of nature,—where you see rocks piled upon rocks. There too is an almond tree, said to have been planted by *Pwán Ngan*'s own hand. In this great temple and its gardens, and contiguous to them,

are many minor temples, some of them rich and spacious, all dedicated to gods and demi-gods.

We will now turn to other classes of religious establishments, the *monasteries*, *nunneries*, etc. The religious houses or temples of the Buddhist priests are commonly called *sz'*, 寺, "a place measured and subject to fixed laws; chambers for officers at court; the first priest of Budha, invited from India to China, was lodged in one of these, and hence the Budhistic temples have been so called." Their nunneries are called *ngán*, 庵, literally meaning "a small thatched cottage." The *kwán*, 觀, to look, to observe, to manifest, is the common name of those temples that belong to the Táu sect, the rationalists of China. So far as we have seen, all these three classes of religious house and the habits and manners of their inmates—Budhists, Tauists and Nuns—are quite the same in all parts of the empire, so that what is true of either class in one quarter, will be found universally applicable to all of that class, from Mánchú to Háinán, from the yellow sea to Thibet.

The *Budhists*, taking them all in all, as a class, are the most beggarly, the most ignorant, the most wicked, the most devout, the most idle, and the most popular. Many of their establishments are richly endowed, but in case of need all the priests can beg, and not a few live solely as mendicants. The majority of them know nothing more of letters, than enough to enable them to read their prayers. Generally they have the reputation of being loose in morals, addicted to the grossest vices. The reigning Mánchú family has the reputation of being partial to Buddhism.

The priests of the *Táu sect* enjoyed special favor of the court during the reign of the Sung dynasty, its first sovereign feigning descent from the founder of this sect. These priests are often seen here in the capacity of fortune-tellers, quack doctors, and sometimes acting as private tutors; but are ever ready to perform the appropriate duties of their profession. Their profession, and their property passes down from father to son, the children following in the footsteps of their fathers.

The *nunneries* of Shánghái, if no very doubtful reports can be credited, are very sinks of pollution, being even more vile than the monasteries; the members of these sisterhoods, dull-visaged and stupid, with shaved heads, and gray attire, may be seen waddling through the streets, sometimes alone, and sometimes two or three in a company.

Connected with the several religious establishments, above enumerated and with others of the same sort, there is a very large amount of property, a voluntary tax not less probably than that usually paid in Christian countries for religious purposes—we say *perhaps*, because, having no statistics, and judging from appearances, we may, in this matter, be far from the truth. Besides the *Sz'*, *Kwán*, and *Ngan*, numbering more than thirty in Shánghái, there are a great many others, having different names, such as *Táng*, 堂; *Yuen*, 院; *Kung*, 宮; *Koh*, 閣; *Tsz'*, 祠; etc. Taking into account the whole of these religious houses, both great and small, with the priesthood and their current expenditure, the sum total would be very large.

The *Tung jin táng*, 同仁堂, "Hall of United Benevolence," stands conspicuously, and quite alone as it regards the extent of its operations. In volume fourteenth of the Repository, one of its Reports, kindly translated by a friend in Shánghái, was published, and will furnish the reader with ample details regarding both its origin and its present scale of expenditures. A full developement of the motives that have given rise to and sustain such an establishment, among such a people as the Chinese, would be a very curious and interesting document. To write such, however, would require the ablest pen of one most intimately acquainted with the philosophy of the Chinese and with their religious and social habits.

The Hall of United Benevolence is situated about equally distant from the two southern gates of Shánghái, and not far from the walls of the city. It comprises a large collection of spacious and commodious buildings. Connected with it are numerous burying grounds and other property, all voluntary contributions. The Report, above referred to, will show the various methods that have been adopted both to secure aid, and to distribute these public charities.

One thing, in the management of this institution, has struck us as being especially worthy of notice; we refer to the small amount of good accomplished, considering the capital invested. There never was a people more greedy of gain, or more indefatigable in its pursuit than the Chinese. Even in their religious acts, the strictest regard is had to profit; and this is estimated, not by the net return, but by the expenditure, little or no regard being had to the methods or motives that regulate the same. On examination of their charitable schemes, it will be found that a large part of the accumulated charity is consumed by the distributing agents. This is especially remarkable with the imperial bounties. We have known, instances

where individuals entitled to such, have relinquished their claims because the cost of obtaining them would exceed their intrinsic value. From all we know of the Hall of United Benevolence, it is, for a Chinese charitable institution, admirably well managed, great regard being had to economy. And yet, considering the amount of means, the sum total of good accomplished, estimating it according to most manifest results, is not one tenth so much as we see in a neighbouring institution, directed by Christian principles, Christian feeling, and Christian hands. This disparity in results is easily accounted for, when all the facts of the case are brought into account, and we see how much in the one instance is consumed for-naught, on idols, offerings, processions, etc. In many of these charitable institutions, there is a specific fund for gathering paper, having on it written and printed characters, and committing it to the flames. This is a very popular method of investing charitable funds, for it is supposed that such investments will yield great profits, by securing that favor and interposition from the gods which are necessary in order to obtain literary rank, and to open the high way to the honours and emoluments of office.

*A Foundling Hospital* exists in this city, as in most other large cities in the empire. It is situated on the east side of the main street that leads from the great southern gate. Its resources are said to be small, and most of the infants supported by its funds are placed out under the care of wet nurses in the country.

History gives us the names of other charitable institutions; and among them one, *the Hall of United Goodness*, which once had large funds and spacious buildings; but the former have been all exhausted, and the latter are quite dilapidated. The site where they once stood is pointed out on the map, situated eastward from the Foundling Hospital.

*Charitable Burying Grounds*, besides those connected with the Hall of United Benevolence, exist in and about the city, not to such an extent, however, as to prevent the frequent and unseemly exhibition of tenanted coffins. Both within and without the walls, far and near, receptacles of the dead are very numerous; they are seen in almost every garden and field, and in a great variety of forms. But over and above all these, thousands of tenanted coffins meet the eye; sometimes wrapped about with straw and mats, and sometimes without a shred of covering. They form, in the landscape of *Shánghái* a remarkable feature, throwing a pensive sombre air around many a scene, which otherwise would be most charming and bright. In the



neighborhood of the city, clusters of the pine or the cypress will often point you to hallowed retreats, where rest the remains of multitudes, once so busy here, now gone to "that undiscovered country, from whose bourn no traveler returns."

The *trades* and *handicrafts* of the city are numerous and thrifty, and sometimes extensive. Our means of obtaining accurate information concerning all these are, however, exceedingly few and limited. Of general statistics the Chinese know very little; especially are they ignorant of the modern systems of collecting and publishing such facts as are now to be found in the commercial dictionaries of the West regarding its cities, trades, &c. They know that their fathers and the fathers of their fathers, from time immemorial, produced, manufactured, bought or bartered, such and such articles at such and such times, and after a certain fashion; and they do, or endeavor to do, the same. Judging from such data as a short residence has brought within our reach, we infer that for sometime previously to the termination of the late war, the general commerce of Shánghái had been at a stand, or on the decline. Dilapidated dwellings and warehouses, and a mass of unserviceable shipping lead to this conclusion. The restoration of peace, and the extension of intercourse however, have changed the course of events, and the flood-tide of prosperity is now strongly set in, and it must be a very powerful disturbing influence that can prevent the gradual increase and extension of commerce.

If the inhabitants of Christendom do their duty, and spread abroad in the land, among all its inhabitants, the gospel of peace, so that the empire may be preserved from war, both foreign and domestic, and speedily rescued from the degrading yoke of idolatry and its evil accompaniments, commerce cannot but go on here increasing. China is not, as some would have us believe, overstocked with human kind. With proper culture, the soil is capable of supporting a much greater population than at present, which, when influenced by the principles of pure religion, will become much more industrious, and their labors much more productive.

Without dwelling on the future, we will glance at some of the principal scenes of activity, as they present themselves to the thousand eager spectators, who, with intense interest, from every high place in Christendom, are looking to see what is to be found in this long secluded empire,—just waking up from the dream of ages, opening a new world for their enterprise.

The most important article in the domestic if not in the foreign commerce of Shánghái, is cotton. The cultivation and manufac-

ture of this, was introduced into these regions in the Yuen dynasty, by a lady, so historians say, whose name was *Hwáng*. On her return from the south, from the provinces of Fuhkien and Canton by sea, she brought the seeds of the cotton with her. These being planted, grew thriftily; and the cultivation and manufacture of cotton spread so rapidly, and became such an important article, that at her death thousands and tens of thousands, benefited by her enterprise; mourned with deep lamentation, followed her to the grave, erected monuments to her memory, and now pay her divine honors. At this moment, while we write, the streets and suburbs of Shánghái are whitened with the products of the plentiful harvest, pouring in from every quarter of the surrounding plains. Warehouses are filling up, and ships are loading. Multitudes of the poor cottagers are busily employed in separating the cotton from the seed, or in other manipulations preparatory for the market. What may be the total amount that is brought into or carried out of this city, or consumed here, we can no more conjecture than we could the quantity of waters that roll down the Child of the Ocean, in its way to the yellow sea. Regarding the cultivation of cotton, the reader will find much valuable information in the "Wanderings" of Mr. Fortune. All the branches of this great business—cultivating, spinning, weaving, &c., are conducted in the simplest manner. There are no immense farms, nor any great manufacturing establishments. The work is all done single-handed; a few plants here, and a few threads there are seen; and from these dribblets, comes the grand total of this valuable product.

*Tea*, as an article of export from this market, is already an important item; and considering the proximity of Shánghái to the most fertile districts of Ngáuhwúi and Chehkiáng, where any quantities of the best qualities can be produced, the merchant here may very naturally anticipate a large increase in this branch of his business.

*Silks*, in like manner, can be thrown into this market, quickly at a very cheap rate, by those who gain a livelihood by their home-trade—purchasing of the grower and selling to the foreign exporter.

*Woollen stuffs*, brought from beyond sea, and the products of the combined workings of modern machinery and steam-power, will no doubt be furnished here at such moderate prices, wholesale and retail, as to secure a steadily increasing demand for them, both among the inhabitants on the plains of Kiángnán and among those in the

colder provinces of Shántung Chihlí, Honán, Shánsi, Shiensi, and regions beyond them in Mánchú and Mongolia.

The product of furs, we suppose, will decrease; but the demand for warm clothing, in these northern latitudes, will not soon cease; and it is natural to suppose that the demand for woollens will, in due time, be greatly augmented, to the mutual advantage of both the consumer in this hemisphere and the manufacturer at our antipodes. The power of steam has not yet accomplished the half it is evidently designed to effect, in bringing into closer proximity the whole family of man, by facilitating inter-communication among nations now remote from each other. Besides, as China and central Asia are opened, a thousand new productions will be discovered, and new demands not a few will be created, all tending to swell the tide of eastern commerce, especially at this point, where the great rivers from the west and north-west converge, and bring together the various products of immense and densely populated regions.

The *domestic commerce*—the retail business of Shánghái—will be best understood by a stroll through some of the principal streets: Pass then, if you please, from the foreign factories, over the Yangking páng, and keep on southward between the rivers and wall, through the most busy parts of the eastern suburbs, surveying on the left as you go, all the shipping, first the foreign, then the native; having reached the extreme southern point, turn about; come half way back, enter the great eastern gate, and proceed right on westward to the center of the city; there turn northward; make your way through two or three streets, enter and survey the great temple the Chinghwáng miáu and its gardens and shops, and from thence, by the north gate, return to the place of your departure; and you will have had under your eye the best specimens of all there is to be seen of the home trade of Shánghái.

Off the foreign factories, and contiguous to each other, are now at anchor fourteen foreign *merchantmen* and one small ship of war. From this anchorage, for the distance of more than a mile up the river, rows of junks are moored, more than you would undertake to count. To and from these and the warehouses close along upon the river's bank, goods are easily transferred; and in your stroll you will have seen the manner in which these are stored, bought and sold. A few large *warehouses* are to be seen; but most of these establishments, and nearly all the *shops*, are small and the competition is evidently very sharp. A catalogue of the *articles on sale* would include almost every product of China and of Chinese consump-

tion—a description or even an enumeration of which we cannot undertake to give.

The *manufactures* of Shánghái are few in number, very limited in quantity, and of no superior quality—if perhaps we except the products of the bamboo. Household furniture, clothing, ect., are manufactured, but not to any great extent.

*Ship-building*, and smiths and the rope manufactures connected therewith, are conspicuous, and at present driven with more spirit and enterprise than any other work we have seen in Shánghái. The junks are all small flat-bottomed vessels, built chiefly of pine timber, of very light construction and designed for inland navigation.

The *hw'í kwán*, 會館, or "Houses of assembly," are numerous. But neither the hwui-kwán, nor the kung-so, is properly an "exchange," as they have sometimes been called. They are indeed places of meeting for the transaction of business; but so far as we knew, they are always, as houses of assembly, or places of meeting, open *only* to particular companies or bodies of men, each trade, and each commercial company, having its own place of meeting, into which the public and the stranger have no right to intrude.

The *suburbs* of Shánghái are built principally between the river and the walls, extending some distance beyond them, however, both to the north and to the south.

*The Foreign Factories and residents.* Not far from the northeast corner of the city, the Hwángpú makes a short bend: flowing down from the south and east to this point, it here turns and runs nearly due east. At the southern point of this bend, a small creek branches off to the westward: this is the *Yáng-king-páng*, 洋涇浜: near the other extreme of the bend, the *Wúsung kiáng* comes in from the north or north-west, and is here called by foreigners the "*Súchau creek*." On this bend, bounded by the *Yáng-king páng* on the south, and by the *Wúsung kiáng* on the north, and extending back from the river as far as may be required, are the consular grounds—the center of a new world of influence, where, as if by magic, European houses, streets &c., have come into existence. Some thirty of these houses are already completed, and as many more, and among them a *church*, are in course of erection. The whole number of foreign residents is now more than one hundred; and every month adds to their number.

The *value of real estate*, in this neighborhood, in the eastern suburbs, and indeed in the whole city, has been greatly enhanced by the opening of this port, and the establishment of a European

town : and it has not yet perhaps reached its maximum value, though it has more than doubled, and trebled, in some instances.

The *climate*, contrary to what was predicted by many, is found to be healthy, the extremes of heat and cold varying from 120° in summer to 12° in winter. Among the foreigners there has been very little sickness. Up to the present time, there is in the cemetery only one grave covering the remains of a foreign resident.

The *population* of Shánghái has been supposed to range between three and four hundred thousand. This is doubtless as near the truth as it is possible for the foreigner at present to arrive. The character of these people has been variously described, extolled by some, depreciated by others. That they are true Chinese, in all the leading features of character—physical, intellectual, moral, &c. is plain enough. But whether, taking them all in all, they are superior or inferior to their countrymen in other parts of the empire, we are not prepared to say. The population here is a mixed, migratory one, perhaps not one half of those now resident having been born and bred in this city. The indigenous part of the community seem gentle, industrious, and, some would add, stupid. “When a foreigner at any of the northern ports goes into a shop,” says Mr. Fortune, “the whole place inside and outside is immediately crowded with Chinese, who gaze at him with a sort of stupid dreaming eye; and it is difficult to say whether they really see him or not, or whether they have been drawn there by some strange mesmeric influence, over which they have no control : and I am quite sure that, were it possible for the stranger to slip out of his clothes and leave a block standing in his place, the Chinese would still continue to gaze on and never know the difference.” He adds however that there are some very different from those here described, some that are active and energetic. They are indeed so; and yet the picture he has given answers perfectly to what we have often witnessed. Nor it is strange they do appear thus dull and dreamy, shut up and shut out as they have been, bound down to things sensual and devilish by all the thousand deadly influences of paganism immemorial. His picture is not over-drawn; nor in fact does it give us the whole truth, or shades so dark as the reality. The truth is, the whole nation is asleep; morally dead: the emperor, ministers, the governors; the magistrates, and the people are all spell-bound by the deadening and soul-destroying reign of Paganism.

As a *missionary field* Shánghái has very strong claims on the inhabitants of Christendom: a *field* that will give unbounded scope

for the exercise of their *st' on est fait'* and their best action; *claims* which will not soon be cancelled, and which, we fear, will not be soon acknowledged. Unheeded now, they certainly are in a great degree by all, wholly by not a few. But the dawn of better days has appeared. Since the opening of the port in 1842, Christian missions have been established here, by missionaries from the London and Church missionary Societies—from the Episcopal Church in the United States—and also from two of the Baptist Boards in the same country. A large mission likewise from the Romish Church has its head quarters in Shánghái.

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ART. III. *The Journal of the Indian Archipelago and Eastern Asia. Singapore, July, 1847.*

THIS work, which promises to be one of interest and utility, is commenced under very favorable auspices, and has all the prospect of success which ample resources of past history and research, with a wide and interesting field of investigation and the promise of able contributors can secure it. The friends of science and humanity in this quarter of the world, we have no doubt will rejoice at the prospect of a more complete developement of the state and history of a country hitherto so much involved in obscurity as that of the Indian Archipelago. From the numbers we have seen of the periodical we are led to believe, that this object will be faithfully accomplished, and we would cordially commend it to the attention of such persons as are in any degree interested in the scientific researches of the East. Our limits forbid any extended extracts at present. We quote some remarks from the Prospectus showing the *object* and *plan* of the Journal.

“The chief purpose of the Journal will be, by translations, compilations and notices from Dutch writings, to make English readers acquainted with their researches. They embrace a wide and singularly varied field, and extend to so many subjects both of popular and of purely scientific interest, that we shall be compelled to give the Journal a more mixed character than may be altogether acceptable to any one class of readers. But as we do not doubt that all who may support the undertaking will cordially approve of its object,—which is to gather and present to European readers, from all available sources, *knowledge*, in the widest sense, of the Indian Archipelago,—we trust that the general reader who may take up the Journal will make allowance for the space occupied by scientific subjects, and that the scientific reader, in his turn, will not quarrel with its more miscellaneous ingredients. We anticipate however

from the prevailing taste for general knowledge, and the growing tendency to treat all kinds of subjects in a scientific or accurate and thoughtful spirit, that our largest class of readers will be sufficiently catholic in their sympathies to find "good in every thing" that we shall lay before them. It is only by the union of subjects generally kept separate that we can hope to attain sufficient support at the outset to enable us to proceed, and it is fortunate that many even of the scientific papers of the Dutch explorers are combined with so much of the personal narrative of their explorations that they are well adapted for our purpose. Should a desire afterwards be felt to have a strictly scientific separately from a popular miscellany, we shall readily alter our plan provided our subscribers are numerous enough to maintain two periodicals.

While the Journal will principally be a channel for communicating to European readers the past and contemporaneous writings of the Dutch on the Archipelago generally, it will, we trust, serve as a focus in which the observations of English and American residents in Java, Bali, Borneo, the Philippines, Siam, &c., may be concentrated."

"The bulk of the Journal will consist of articles chiefly translated from the Dutch and Spanish, relating to Sumatra, Java, Borneo, the Philippines and the Moluccas, Bali and other islands of the Archipelago. These will be very varied in their nature, embracing as they will, the history, language, literature, and ethnography of the various races who inhabit this great region, and contributions to almost every department of natural history and physical science, as well as topographical, agricultural, economical and miscellaneous subjects. Original papers of a similar nature, but more limited range, will from time to time be given on the countries of the Malay Peninsula, Siam, Borneo, and occasionally we hope on Cochin China, &c. In particular, papers on the physical geography and geology of the Peninsula and the adjacent islands, on the history, language, literature, and customs of the Malays, and on the aboriginal mountain races will be frequently, although not regularly, given. The best Malayan prose and poetical works will be printed, accompanied by translations and explanatory and critical notes. We are prepared to commence a series of these works and translations in the first number of the Journal, and to continue it uninterruptedly till we have published all the productions of Malayan writers that deserve to be preserved. The British Settlements, with their motley population, and great diversity of ethnographical riches, will furnish abundant interesting matter. We do not venture to promise that China, Australia and the farther East will regularly contribute to our stores, but the central position of Singapore, relatively to intercourse by steam with Europe, leads us to entertain a strong hope that we shall not want original communications from these countries when the objects of the Journal become known to our countrymen and other foreigners resident there.

The extension of the commerce and influence of the British and Dutch in the Archipelago, the character and tendency of their res-

pective policies, the condition of the British Settlements, their influence on the Asiatics around us, and the prospects and progress of education and Christianity in these regions, will from time to time be reviewed, but, we think we may give assurance, in a spirit free from national or sectarian bias, and regarding only the advancement of the Archipelago.

ART. IV. *Journal of Occurrences: insurrection; famine in Honán; fire in Shánghái; earthquake; murderers apprehended; revision of the Scriptures; meeting of the Morrison Education Society; fire at Canton; marriage.*

Our dates from *Shánghái* come down to the 13th instant; and we subjoin the principal items of intelligence.

The rumors of *insurrection*, among the Mohammedans in the "New Frontiers," wanted confirmation. The leader of the old insurrection, Jehangir, it is generally believed, was destroyed treacherously, having come to Peking, where he was cut to pieces, on the assurance of being respected. To avenge this wrong, his son has now taken up arms. Such is the rumor, which *Hien King*, the tautái, declares to be without foundation.

The *famine* in the north, in parts of Honán and Shántung, seemed not to be of very great extent, nor likely to lead to any very serious consequences. At *Shánghái* no concern seems to have been felt, and the price of grain continued moderate.

A *fire* broke out, on the evening of the 31st ult., in the eastern suburbs of *Shánghái*, just north of the Little Eastern gate, and spread so as to destroy nearly all the buildings between the city wall and the river, over an extent of some hundreds of yards. About 200 houses are said to have been destroyed, and other property to a large amount. The total loss had been variously estimated, between five hundred thousand and a million of dollars.

The *shock of an earthquake* was felt, at *Shánghái*, soon after midnight on the morning of the 13th inst. It is said to have been much less severe than those of last year, but sufficient to awaken persons who were sound asleep.

The *weather*, during the first half of the month had been very mild and pleasant, and the cotten crop was still coming in plentifully from the country.

The following extracts are under date of the 13th, referring to two subjects of deep interest to many of our readers.

"Six of the murderers of Mr. Lowrie have been seized and are now in prison. One of these confesses himself to be the master of the piratical boat and one of the three who threw the deceased into the sea. He says there were in all nineteen persons in the boat. Diligent search is being made for the other murderers; and when apprehended, they will all be subjected to the most rigorous action of the imperial laws. So says the tautái, whom I had the pleasure of meeting yesterday, in company with the U. S. A. consul. The old gentleman was very animated and eloquent in describing what his government had done and would do in this case, anxious to convince us that law and justice should have their course. He inquired with evident concern, regarding the state of public affairs at Canton.

"The committee for the *revision of the Now Testament*, has resumed its sessions; but as yet no decision has been arrived at concerning the translation of the word *God*. The discussion has been conducted in writing, and has led to long and laborious research. The difficulties of the question are only surpassed by its importance. Every effort will, I trust, be made to ascertain the merits of the case, and to give a true and faithful translation



of the word. You know how long and laboriously this question was discussed by the early Roman Catholic missionaries in China, and how it was finally settled, by the adoption of the phrase *T'ien chü*, "Heaven's Lord," as the translation of *Theos* and *Elohim*."

THE NINTH ANNUAL MEETING of the MEMBERS and FRIENDS of the MORRISON EDUCATION SOCIETY was held at 7 P. M. on the 25th of October, 1847.

Present.—Rev. Messrs. Stanton, Dean, and Cleland, Colonel Phillpotts, Captain Burton, Lieutenant Tod, Messrs. D. Matheson, Mackean, Strachan, Hillier, Scrymgeour, Framjee, Holdforth, Crakanthorp, Inglis, Shortrede, Bird, Balfour, Dill, Marsh, Tozer, Mathews, Drinker, Meigs, Miles, Wentworth, and others

The President and Vice-President being both absent, the Treasurer, D. Matheson, Esq., took the chair. After a few remarks by the Chairman, the annexed Reports of the Trustees, Mr. Macy, and the Treasurer were read to the Meeting; and the following resolutions were passed unanimously:—

1. Proposed by the Rev. Mr. Dean, and seconded by R. Strachan, Esq.—That the Reports just read be adopted and printed under the direction of the proper Officers.

2. Proposed by Dr. Balfour, and seconded by A. Shortrede, Esq.—That the number of Vice-Presidents be, as a provisional measure, increased from one to three."

Proposed by Dr. Dill and seconded by A. L. Inglis, Esq.—That this Meeting is satisfied of the beneficial effects that resulted during the year before last from the services of an Examining Committee; and they therefore resolve to continue this measure and adopt it as a standing rule of the Society—the Examining Committee of three to be appointed annually in the same manner as the other Officers of the Society.

4. Proposed by the Rev. Mr. Stanton, and seconded by T. Mackean, Esq.—That the thanks of the Society be accorded to Mr. Macy for the satisfactory manner in which he has discharged his duties during the absence of Mr. Brown.

The Society then proceeded to the election of Officers, and at the suggestion of the Chairman the same course was adopted as at the last Meeting—of electing them by a show of hands, subject to the appeal of any Member present who should prefer a ballot. The following gentlemen were then unanimously elected:—*Patron*, H. E. Sir J. F. Davis, Bart; *President*, Rev. E. C. Bridgman, D. D.; *Vice-Presidents*, A. Campbell, Esq., D. Matheson, Esq., Colonel Phillpotts; *Treasurer*, H. P. Burns, Esq.; *Corresponding Secretary*, C. B. Hillier, Esq.; *Recording Secretary*, J. Stewart, Esq.; *Auditors* J. Dent, Esq., W. H. Mors, Esq.; *Examining Committee*, A. H. Balfour Esq., *Surgeon*, W. A. Harland, M. D., Rev. S. W. Steedman.

A vote of thanks having been accorded to Mr. Matheson for his conduct in the Chair, the Meeting adjourned to attend an Examination of the pupils which immediately followed.

CANTON has just been the scene of another extensive conflagration. On the evening of the 30th inst. a fire broke out in a victualing shop in the street called Tsianglän kiäi, a few rods to the north-west of the American factories and spread rapidly, though the fire engines were speedily on the ground and vigorous efforts were made to arrest its progress. The wind being in an easterly direction, the fire took its course to the north-east, and soon a large part of the suburbs were in flames. The damage must have been considerable, though we have not yet learned the particulars.

*Married*, at the Legation of the United States of America, Canton, on the 11th of November, by the Rev. P. Parker, M. D., the Rev. Andrew Patton Harper to Catharine Elizabeth Susan, daughter of the Rev. D. Ball, M. D.

\* The reason for suggesting this deviation from the established rules of the Society, is the frequent non-residence at Hongkong, of many of the Trustees. Such a measure cannot, by the rules of the Society, be finally adopted now; but if it be found during the ensuing year unobjectionable, it can be confirmed at the next General Meeting.

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VOL. XVI.—DECEMBER, 1847.—No. 12.

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ART. I. *Three years' wanderings in the northern provinces of China, including a visit to the tea, silk, and cotton countries; with an account of the agriculture and horticulture of the Chinese new plants, &c.* By ROBERT FORTUNE, botanical collector to the Horticultural society of London. With illustrations. London; John Murray, Albemarle Street. Pp. 406; 8vo.

WITH MR. FORTUNE'S book we shall deal as with most of those which have fallen into our hands, it being not so much our object to play the critic, as it is to collect and place on our pages such facts as we suppose will be of permanent value. The work has now been some time before the public, has been well spoken of, and we doubt not that both author and publisher will reap from their labors all the praise and profit, and every other satisfaction, they could expect or desire. Be all this as it may, we cannot suppose that aught we say, would in any way effect the destiny of the book. We had the pleasure of an introduction to the author who has had our best wishes for success in his enterprise. Very fortunate indeed has been his lot, in being permitted and enabled to enjoy three years' wandering through the northern provinces of China. We shall not attempt to follow him in all these, but commencing at the north, shall arrange such facts and incidents as we suppose may be deemed interesting to our readers. His wanderings were confined, we believe, to the provinces of Canton, Fuhkien, Chehkiáng, and Kiángsú, including the adjacent islands.

Shanghai he first visited at the end of 1843; was there again in 1844; and a third time in the spring of 1845; and finally left it in the autumn of the same year, highly delighted with the results of his labors. "As I went down the river, homeward bound,"—he says "I could not but look around me with pride and satisfaction; for in this part of the country I had found the finest plants in my collection." In Mr. Fortune's eye every thing wore a charming aspect, and was turned to good account. Even the "very beggars seemed a kind of jolly crew;" and he fully believed, "that in no country in the world is there less real misery and want than in China." When traversing the country and wanting a boat, he could threaten to fire into her and kill all on board, and then after they had put him over a canal, could pay them for their trouble and send them off "laughing and joking about their adventure." Of the country about the city he thus writes:

"As an agricultural country, the plain of Shanghai is by far the richest I have seen in China, and is perhaps unequalled by any district of like extent in the world. It is one vast beautiful garden. The hills nearest to Shanghai are distant about thirty miles. These have an isolated appearance in the extensive plain, and are not more than two or three hundred feet high. From their summit, on a clear day, I looked round in all directions, and was only able to see some few hills, apparently having the same isolated character, far away on the horizon, to the south; these, I have since ascertained, are near Chapú. All the rest of the country was a vast level plain, without a mountain or a hill to break the monotony of the view. The soil is a rich deep loam, and produces heavy crops of wheat, barley, rice, and cotton besides an immense quantity of vegetable crops, such as cabbages, turnips, yams, carrots, egg-plants, cucumbers, and other articles of that kind, which are grown in the vicinity of the city. The land, although level, is generally much higher than the valleys among the hills or the plain around Ningpo; and consequently, it is well adapted to the cultivation of cotton, which is, in fact, the staple production of the district." Pp. 126, 26.

Mr. Fortune made two attempts to visit "the hills," the second of which was successful. Taking advantage of the tide, and starting early in the morning, he arrived at the hills the same evening. After passing the "cotton district," he reached a tract of country in which a cruciferous plant—the *tsien ching*—was cultivated and from which a kind of indigo or blue dye is prepared, and used by the Chinese in dyeing their common blue cotton cloth, a principal article of dress among the poorer classes. He says:

"As I approached the hills the level of the country become lower, and at that time of the year (June) it was completely flooded, and rice was extensively cultivated. In general, the higher land of the vast plain is used in the cul-

tivation of cotton and the cruciferous plants mentioned above; while the lower lands, those which are easily flooded, are converted into rice fields. Here and there on my way I met with large trees of the *Salisburia adiantifolia*, which are the largest and most striking trees in this part of the country. Small patches of bamboo were seen around all the villages, and groups of cypress and pine generally marked the last resting places of the Chinese, which are scattered over all the country.

"The hills were very different from any which I had seen in the more southern parts of China: they are not more than 400 feet in height, and have none of that bold and rugged character which I have formerly noticed. Here and there crumbling rocks show themselves above the surface, but these are not so common as to affect the general pastoral looking appearance of these hills. The country is also more richly wooded than any other part near Shánghái, and, of course, contains a greater number of species of plants. One curious fact, however, came under my notice: no Azaleas were met with in this part of the country, although the hills about sixty or eighty miles to the south abound in such plants; and although the other plants which accompany Azaleas on the Chusan and Ningpo hills, were here growing in all their native luxuriance, these, their more lovely companions, were not here found. I can scarcely believe that the hills between Ningpo and Shánghái are the most northern limits of this class of plants; yet such, from my own observations, would appear to be the case." Pp. 248, 249.

The city of *Súchau* (Soo-chow-foo) was next to be visited. Having procured a boat, shaved his head, and habited himself in Chinese costume with a "splendid wig and tail," he set off from Shánghái, the boatmen neither knowing where he intended to go or how long he was to be absent. After getting twenty or thirty miles on his way, he judged it prudent to break the secret, which he did, first to his trusty servant and then, through him to the boatmen—he was to have five dollars and they double the amount of their hire. A long conference ensued, after which his offer was accepted.

At *Kiá-ting* (Cading) where he halted for the night, the rogues took possession of everything he had, excepting his purse beneath his pillow, cut the rope, and shoved off the boat, with the boatmen servant, and master, who on awaking found themselves drifting down stream towards Shánghái. In the morning another dress was procured for a few dollars, and they all proceeded on their journey. He seems never to have suspected that his servant and boatmen were "the robber" that entered his cabin and so quietly cut the boat adrift. "The city of Cading is large and fortified, though the ramparts are in of state of decay. It is evidently a very ancient place. Here a large quantity of the celebrated carving is done, for which the Chinese in the north are so well known.

*Tú-tsáng chau*, or as he writes it "Ta-tsong-tseu," the next town in his course, he describes as a place of great size, walled and fortified, and "evidently in a decaying state." Up to "Cading," and on for a few miles beyond it, his course was on a narrow canal running nearly due north-west, "and then, all at once," he says, "our little boat shot out of it into a broad and beautiful canal resembling a lake or broad river, running nearly east and west." This we suppose was the *Liú-ho*. "The scenery here is extremely striking; the broad and smooth canal bears on its waters hundreds of Chinese boats of all sizes, under sail, and each hurrying to its place of destination; pagodas here and there are seen rearing their heads above the woods and Buddhist temples, which are scattered over this extensive plain." He was now about mid-way between the cities of *Kiá-ting* and *Tú-tsáng*, where the whole country, as far as he could see was one vast rice-field. The same continued, as he proceeded westward. A large walled town, which is the capital of the districts *Kwan-shán* and *Sin-yáng* and situated directly on his course, he must have passed in the night. Beyond this "there is a large and beautiful lake twelve or fifteen miles across." This must have been what the Chinese call *Shá ho*, "Sand River;" and sometimes also *Shá hú*; "Sand Lake.

"After passing this lake the canal, which had widened considerably, now began to contract; bridges here and there were passed; villages and small towns lined the banks; and everything denoted the approach to a city of some size and importance. It was a delightful summer's evening on the 23d of June, when I approached this far famed town. The moon was up, and with a fair light breeze my little boat scudded swiftly, its masts and sails reflected in the clear water of the canal; the boats thickened as we went along, the houses become more crowded and longer, lanterns were moving in greater numbers on the bridges and sides of the canal, and in a few minutes more we were safely moored, among some hundreds of other boats, under the walls of this celebrated city. Having taken all the precautions in our power, against another night visitor, my servant, my boatmen, and myself, were soon fast asleep." P. 257.

In this city and its neighborhood he remained several days, and "having done all that was possible under the circumstances," returned to *Shánghái*, and the reader must content himself with the following short paragraphs as the result of that visit. We quote the whole.

"With the first dawn of morning I was up, and dressed with very great care by my Chinese servant, whom I then despatched to find out the nursery gardens in the city, in order to procure the plants which I wanted.

When he had obtained this information he returned, and we proceeded together into the city, in order to make my selections.

"When I left the boat, I confess I felt rather nervous as to the trial I was about to make. Although I had passed very well as a Chinaman in the country districts, I knew that the inhabitants of large towns, and particularly those in a town like this, were more difficult to deceive. My old friends, or I should rather say my enemies, the dogs, who are as acute as any Chinaman, evidently did not disown me as a countryman, and this at once gave me confidence. These animals manifest very great hatred to foreigners, barking at them wherever they see them and hanging on their skirts until they are fairly out of sight of the house or village where their masters reside.

"As I was crossing the bridge, which is built over the moat or canal on the outside of the city walls, numbers of the Chinese were loitering on it, leaning over its sides, and looking down upon the boats which were plying to and fro. I stopped too, and looked down upon the gay and happy throng, with a feeling of secret triumph when I remembered that I was now in the most fashionable city of the celestial empire, where no Englishman, as far as I knew, had ever been before. None of the loiterers on the bridge appeared to pay the slightest attention to me, by which I concluded that I must be very much like one of themselves. How surprised they would have been had it been whispered to them that an Englishman was standing amongst them.

"The city of Sûchau fu, in its general features, is much the same as the other cities in the north, but is evidently the seat of luxury and wealth, and has none of those signs of dilapidation and decay which one sees in such towns as Ningpo. A noble canal, as wide as the river Thames at Richmond, runs parallel with the city walls, and acts as a moat as well as for commercial purposes. Here as at Cading and Ta-tsong-tseu, a large number of invalided junks are moored, and doubtless make excellent Chinese dwelling-houses, particularly to a people so fond of living on the water. This same canal is carried through arches into the city, where it ramifies in all directions, sometimes narrow and dirty, and at other places expanding into lakes of considerable beauty; thus enabling the inhabitants to convey their merchandise to their houses from the most distant parts of the country. Junks and boats of all sizes are plying on this wide and beautiful canal, and the whole place has a cheerful and flourishing aspect, which one does not often see in the other towns in China, if we except Canton and Shànghái. The walls and ramparts are high, and in excellent repair, having considerable resemblance to those of Ningpo, but in much better order. The east wall, along the side which I went all the way, is not more than a mile in length, but the north and south are much longer, thus making the city a parallelogram. That part the city near the east gate, by which I entered, is anything but splendid; the streets are narrow and dirty, and the population seems to be well guarded with Chinese soldiers, and all the streets and lanes inside are intersected at intervals with gates, which are closed at nine or

ten o'clock at night. The governor-general of the province resides here, and keeps those under his control in excellent order.

"The number of nursery gardens in this city had been exaggerated by my Chinese friends at Shánghái, but nevertheless there were several of considerable extent, out of which I was able to procure some new and valuable plants. Among these I may notice, in passing, a white *Glycine*, a fine new double yellow rose, and a *Gardinia* with large white blossoms, like a *Camellia*. These plants are now in England, and will soon be met with in every garden in the country. The Súcchau nurseries abounded in dwarf trees, many of which were very curious and old, two properties to which the Chinese attach far greater importance than we do in England.

"The ladies here are considered by the Chinese to be the most beautiful in the country, and, judging from the specimens that I had an opportunity of seeing, they certainly deserve their high characters. Their dresses are of the richest material, made in a style at once graceful and elegant; and the only faults I could find with them were their small deformed feet, and the mode they have of painting or whitening their faces with a kind of powder made for this purpose. But what seemed faults in my eyes are beauties in those of a Chinese, and hence the prevalence of these customs."

"Súcchau fú, seems to be the great emporium of the central provinces of China, for which it is peculiarly well fitted by its situation. The trade of Ningpo, Hángchau, Shánghái, and many other towns on the south; Ching-kiang fú, Nánking, and even Peking itself on the north, all centers here, and all these places are connected either by the Grand Canal, or by the hundreds of canals of lesser note, which ramify over all this part of the empire. Shánghai, from its favorable position as regards Soo-chow, will doubtless become one day a place of vast importance, in a commercial point of view, both as regards Europe and America." P. 257,261.

Some have denied that Mr. Fortune ever reached Súcchau, and others have doubted whether he ever entered that far famed city. The description he has given of the way he traveled, etc., is in itself sufficient to convince us that he reached that city and entered its walls; but we are surprised that after having remained in it "for several days," passed through its streets, visited its gardens, &c., he should have been satisfied with giving to his readers so small a part of the information which he must have obtained. In speaking of the shape and extent of the city, he says the east wall "is not more than a mile in length, but the north and south are much longer, thus making the city a parallelogram." The Chinese writers say the walls from north to south are longer than those from east to west, their entire circuit being forty-five li. Mr. Hedde's account agrees nearly with that of the Chinese. How Mr. Fortune will adjust his own with these authorities, we must leave it for him to determine.

On his way northward, going from Chápú to Sháughái Mr. Fortune passed by *Pinghú*; and through one of the richest of the silk districts. It was in May 1845. He found the farms small and generally worked by the farmer and his own family and friends, who plant, graft and cultivate the mulberry bushes, gather the leaves, feed the worms, and finally wind the silk off the cocoons. The mulberry-trees, or rather bushes, for they seldom were seen more than six feet high, were planted in rows and were all grafted. The young shoots are cut off by a pair of strong scissors close to the stump, and then stripped of their leaves. In a great number of cottages he saw the natives feeding the worms with these leaves. Dark rooms were fitted up with shelves, rising one above another from the ground to the roof of the house. The worms were kept and fed in round bamboed sieves, placed on those shelves, so that any one of the sieves may be taken out and the work of the insects examined at pleasure.

With *Chápú* and the surrounding country he was delighted; it may well, he says, be called the garden of China; the hills of the south terminate there, and the great plain commences. "On one side, looking towards the south and west, mountains are seen towering in all their grandeur; while on the northern side, the eye rests on a rich and level plain, watered by its thousand canals." He inspected the hills about the city, went to the Manchú quarters, observed some Japanese goods, and examined all the chief objects of interest—and filled up his journal with personal adventure, not giving us one word of information regarding the soil and its productions.

*Ningpo* was first visited by Mr. Fortune in the autumn of 1843, and subsequently and repeatedly in the summers of 1844 and 1845. "The town itself, with all its riches, and all its advantages, has been in a decaying state for years." He obtained access to some gardens and nurseries, out of which several new plants were procured, "valuable additions" to his collections. These gardens contained many beautiful roses with a choice collection of ornamental trees and shrubs. The dwarfs, "old trees in miniature," were really curious, made to resemble pagodas, animals, etc. Junipers are generally chosen for this purpose. This dwarfing is effected by retarding the free circulation of the sap, which is done by confining the roots, by withholding water, by grafting, by bending the branches, and many other similar devices, all proceeding upon the same principle.

Mr. Fortune gives his readers many details regarding the ice-houses of *Ningpo*, remarkable for the simplicity of their construction, and describes the several modes of catching fish, which, seemed to him



amusing and ingenious—especially so was that by the cormorant. From a Chinese he obtained the following particulars regarding the food and habits of these birds.

“The fish-catching birds eat small fish, yellow eels, and pulse-jelly. At 5 P. M. every day each bird will eat eight ounces of eels or fish, and a catty of pulse-jelly. They lay eggs after three years, and in the fourth or fifth month. Hens are used to incubate the eggs. When about to lay, their faces turn red, and then a good hen must be prepared. The date must be clearly written upon the shells of the eggs laid, and they will hatch in twenty-five days. When hatched, take the young and put them upon cotton, spread upon some warm water, and feed them with eel's blood for five days, then they can be fed with eel's flesh chopped fine, and great care must be taken in watching them. When fishing, a straw band (or tie) must be put upon their necks to prevent them from swallowing the fish which they catch. In the eighth or ninth month of the year, they will daily descend into the water at ten o'clock in the morning, and catch fish till five in the afternoon, when they will come on shore. In this way they will continue until the third month, when they cease until the eighth month comes round. The male is easily distinguished from the female, in being generally a larger bird, and in having a darker and more glossy feather, but more particularly in the size of the head that of the male being large and that of the female small.” Pp. 113,114.

His adventures at the “Temple of heavenly boys,” among the priests and wild boars, are well described. The temple is about twenty miles from Ningpo, in the centre of the green tea district; behind, and on either side of it, the mountains rise, in irregular ridges, from one to two thousand feet above the level of the sea. These are clothed to their very summits with “a dense tropical looking mass of brushwood, shrubs, and trees.” Then he saw some of the finest bamboos, the large sombre coloured pine, and very beautiful specimens of the *Cryptomeria japonica*. Thus sequestered, he often seemed wrapt in the spirit of romance, charmed with the “harmless and simple but dreadful ignorant and superstitious race,” the priests: “My bedroom,” he says, “was upstairs, and to get at it I had to pass through a small temple, crowded with idols; incense was burning on the altar in front of these; a solitary lamp shed a dim light over the objects in the room; and a kind of solemn stillness seemed to pervade the whole place;” &c.,—all of which is well enough described; but we wish, and many others will wish, that in its stead he had told of natural scenery, the productions of the soil, and described “all the handy works of the Great Creator.” What would indicate the residence of a country gentleman in England, is in China, he says, the sign of a Buddhist temple,” and this holds good over all the country.” A large clear looking house, showing itself among

the trees on the hill-side, is almost sure to be found to be one of the these temples.

*Chusan* was visited repeatedly by Mr. Fortune and at all seasons of the year, and consequently he was enabled to gain "a perfect knowledge of the soil, productions, and flora of the island." He found *Chusan* and the neighbouring islands less productive in species of animals and plants than the main land. The granite rocks of *Chusan* are the same kind as those noticed at the south. On the hills the soil is a rich gravelly loam; in the valleys it is more stiff, "from having less vegetable matter mixed with it, and from being almost continually under water." The flora to this latitude, both on the islands and on the main land, "is very different from that of the south;" the species of a tropical character having "entirely disappeared, and in their places we find others related to those found in temperate climates in other parts of the world." The oil plant, *Brassica sinensis*, a species of cabbage; the *Glycine sinensis*, wild on the hills; the camphor tree *Laurus Camphora*; the *Daphne Fortunei* and the *Weigela rosea*; and the tallow tree, *Stillingia sebifera*, all attracted his attention. The Chinese method of extracting the tallow he gives in the words of his friend Dr. Rawes: which is, briefly, as follows.

The seeds, picked in autumn, are first put into a wooden cylinder, open at top, and perforated at bottom, and steamed ten or fifteen minutes, for the purpose of softening the tallow and causing it to separate more readily. They are then transferred to a stone mortar and gently beaten, after which they are thrown upon a sieve, heated over the fire, and sifted, by which process the tallow is separated. It now resembles coarse linseed meal; and in this state it is put between circles of twisted straw, and these placed in a press, by which the tallow is forced out and falls into a tub, freed from all impurities, a semi-fluid of a beautiful white color. As the candles made of this easily melt in hot weather, they are usually dipped in wax of various colors, red, green, or yellow, and are seen for sale in all the Chinese shops.

*Fukchau* is the next point, in our line, and from it we are to follow our Wanderer up to the *Bohea* hills, a height of 2000 and 3000 feet above the level of the sea. Like every body else, who has visited the *Min*; he could not but admire the picturesque and beautiful scenery of that region, and was struck with the grand and sublime effects of the thunder-storms witnessed among those lofty mountains. The copper-

laden junks from Liúchiú, the famous bridge, the fishing-birds, and many other objects, on the low lands and about the city, have been described by many who have reached the capital of Fuhkien. Our readers, too, will remember not only the incidents recently given by Mr. Smith, but also those furnished us some twelve years ago by Messrs. Gordon and Stevens, who in a small boat penetrated far above the city, where they were fired on by the imperial troops and compelled to return. Mr. Gordon, like Mr. Fortune, was anxious to visit the black tea district, and was equally determined to "front and disregard the mandarins," who had not seen the Lion's power then, as they have since; for otherwise the latter visitor would have been no more successful than the former. But a wonderful change had come over "these affectionate gentry," with whom, when they have an end to gain, the only question is, "whether they are most likely to succeed by telling the truth or telling lies." But neither threats nor lies could deter Mr. Fortune from his laudable purpose. And who could deny his right? He says.

"I told the mandarins that I did not care whether there were tea farms on these hills or not; but that, to cut the matter short, I was determined to go and see. Accordingly, on the following morning, I started early, taking the road for the hills. The flat country, through which I passed, between the north side of the city and the mountains, is chiefly cultivated with rice, sugar-cane, ginger, and tobacco. On the sides of the little hills, and also for a considerable distance up the loftier ranges, large quantities of sweet potatoes and earth-nuts are grown during the summer season; but as we ascend, the mountains become more rugged, cultivation ceases, and plants indigenous to the country alone show themselves. On my journey over these mountains, I came to the conclusion that their native flora was of an intermediate character between those of the southern and northern provinces—the tropical species of the south being found in the low lands, and the species of more northern latitudes inhabiting the mountains two or three thousand feet above the level of the sea. In the low valleys the *Ficus nitida* attains a large size, and is a great favorite with the inhabitants. It is always seen near villages and temples.—After toiling up one of the celebrated mountain passes, which is paved all the way, and has a house of refreshment about half-way up, I reached the summit of the mountain—the highest land in this part of China. A glorious prospect was spread before me: the valley of the Min stretching far across to the other hills; the city of Fuhchau, with its pagodas, temples, and watchtowers standing in the centre of the plain; and the broad river winding smoothly along in its course to the sea; mountain towering above mountain, and the whole striking the mind with wonder and admiration." Pp. 377, 379.

Mr. Fortune was, and with good reason, much delighted with his success, reaching the extensive tea district just when the natives were engaged in picking and preparing the leaves. He not only procured specimens for his herbarium, but also a living plant, which, having taken to the tea hills at the north, he found to be identical with the true *Thea viridis* of those regions: "In other words, the black and the green teas, which generally come to England from the north provinces of China, are made from the same species, and difference of color, flavor, &c., is solely the result of the different modes of preparation."

This visit was in mid-summer, and hill and dale were teeming with life. The lance-leaved pine, *Cunninghamia lanceolata*, and the more common *P. nus sinensis* were almost the only trees of any size he found growing on the mountains. On his return to the vicinity of the city he found the *Ixoras* and *Hydrangeas* with the *Fingered-Citron* in great perfection, and Camellians in great abundance. There, for the first time, he saw the Chinese olive *Canarium* and the Chinese date *Zizyphus*; and there too he saw, among others—the sweet-scented *Jasminum Sambac*, the *Murraya exotica*, *Agalia odorata*, *Chloranthus inconspicuus*, &c. The peaches were curiously formed, but worthless. The plumbs were good; the lichís, lung-gáns and wángpís, excellent; oranges, citrons and pumelos plentiful.

The people were generally much cleaner in their habits, and a more active race, than those in the northern provinces. "In fact, they approached more nearly to the natives of Canton than to any other, in these respects." He was surprised to find them "consuming beef and even milk." The population, when estimated at about half a million, is not, he thinks, over-stated.

At *Chinchew* Mr. Fortune was much struck with the formation of one part of the main-land near to the entrance to the bay. Part of the hill was rocky, but other parts were formed by immense banks of sea-land, which appear to have been driven up from the bottom of the ocean by some terrific storm or convulsion of nature. Sea shells, stony shingle, large fragments of rocks, as well as sand, contribute their share in swelling the mighty mass, and all formed a great contrast with the appearance of every thing around it.

At *Chimoo Bay*, he was evidently, to use his own words, "considered a great natural curiosity;" but succeeded in reaching the well-known pagoda, and obtaining an excellent view from its summit. On returning, he was attacked and robbed, and his opinion of the Chinese considerably lowered by the adventures of the day.

Amoy he declares the filthiest town he had ever seen, in China or elsewhere, "worse even than Shánghái, and that is bad enough." While there, he was often out on long excursions in the surrounding country. The hills, near the city, he found more barren than any he had before seen, "consisting entirely of bare rocks gravelly sand, as hard and as solid as stone; with scarcely a vestige of vegetation." Inland the ground was more level, fertile, and yields good crops. In the midst of such rocky mountains and barren scenery, much botanical success was not to be expected. In the gardens there were several pretty shrubs, such as the *Jasminum Sambac*, *Olea fragrans*, China rose *Chrysanthemums*, and various other common species. The hedges and crevices of the rocks abound in a little creeper called *Pæderia fætida*, "very pretty, but having a most disagreeable odour." Birds were very rare, and the species most meagre; white-necked crows, paddy-birds, Indian kites, kingfishers, and a small *Mina* with white wings, were common.

At *Namoa* Mr. Fortune had no difficulty in prosecuting his botanical researches among the hills, whose natural productions, in both the animal and vegetable kingdoms, resemble those of Hongkong. Leaving *Namoa*, the stranger is struck with the barren rocky nature of the coast. On the tops of the highest hills, as far as the eye can reach inland, pagodas are seen towering, excellent landmarks for the mariner.

*The Island of Fragrant Streams*, the land of camellias, azaleas and roses, "what a contrast betwixt this scenery and the hills and valleys of Java, where I had been only a few days before!" So writes our wanderer, on reaching Hongkong. "The botany of the island possesses a considerable degree of interest, at least would have done so some years ago, when the plants indigenous were less known than they now are." He mentions it as a curious fact that all the most ornamental flowering plants, on the island, are found high up the mountains, from a thousand to two thousand feet above the sea. On the low grounds many kinds of the fig-tree are common, and different species of the *Lagerstræmia*; a little higher up the beautiful *Izora coccinea* is seen blooming in scarlet under the dazzling sun; there, too, under the ever-dripping rocks, we find the beautiful *Chirita Sinensis*, with its elegant foxglove lilac flowers; covering the hill-sides, at an elevation of fifteen hundred feet, grow the *Poly-spora axillaris* and the most beautiful *Enkianthus reticulatus*; while the tops of the highest hills are crowned in summer and autumn

with purple *Arundina sinensis* and the yellow *Spathoglottis Fortuni*.

The *Canton* river, Mr. Fortune regarded as one of the most imposing and striking objects which the traveler meets with in this celebrated country. 'The sea, islands, and beautiful bays at its mouth; the celebrated Bocca Tigris and its numerous and massive forts; the flat cultivated and highly picturesque lands near the shores and mountains in the distance, as you ascend the river, and so forth, all came successively under his notice. At length the shipping at Whampoa, with the pagodas came into view, and numerous other towers and joss-houses, and reminded the traveler that he was approaching the far-famed city, "one of the richest and most important in the celestial empire." His sojourn at Canton was not long; but every accessible object of any interest seems to have been duly noticed. Among the boat-population, he saw thousands of the inhabitants living and enjoying health and happiness in such places, which would soon be graves for Europeans. But what surprised him most "was the old women and young children bathing in the river, which seemed as if it were their natural element." There is in this, a little exaggeration; or, seeing it in one or two instances, he may have inferred that this practice was universal. Children we have often seen playing or bathing in the river at Canton, men occasionally, but women never. What he says also of swimming under water, we have seldom witnessed. His rencounter with the vagabonds on the north of the city is admirably described; and we suspect very few, who have been to those hills in the rear of the five-storied pagoda, would if questioned be found incompetent to confirm all he says about "the several groups of ill-looking fellows." The toleration of such gross and wanton outrage is we hope at an end.

The flower gardens, or *fā-ti*, possessed the greatest attractions. The exhibitions of azaleas there were on a much larger scale than those in the gardens of the Horticultural Society at Chiswick. "Every garden was one mass of bloom, and the different colors of red, white, and purple blended together had a most beautiful and imposing effect." He gives the names of many plants and fruits, too common and well known to need a recital here. He says.—"Although the botanist can find little that is new to him in these gardens, yet they are well worthy of a visit."

We have now gone through with our proposed review of Mr. Fortune's wanderings, at the north and at the south, in Síchau, Cading, Shánghái, Pinghú, Chápú, Ningpo, Chusan, Fuhchau, Chin-

chew, Chimoo, Amoy, Namoa, Hongkong; and Canton. The limits for this article will afford us space for only a few additional notices regarding Chinese agriculture, and the cultivation of cotton and the tea-plants. To each of these topics he devotes an entire chapter.

The profession of *agriculture* in China, as Mr. Fortune justly remarks, has been highly honored and encouraged by the government of the country, from the earliest times down to the present. With equal truth he says, also, that as an art, agriculture here has been greatly exaggerated by many who have adverted to this subject in their writings. But when he adds, "the husbandman ranks higher here than he does in any other country in the world," we must differ from him, though once we were of the same opinion. This opinion was formed chiefly from books, native as well as foreign; and from the data these afford every reader would probably come to one and the same conclusion. Observation, however, has convinced us that the husbandman does not stand so high here as he does in some other countries. The chapter, XVI, which Mr. Fortune has devoted to this subject, is one of the best in book, and the best treatise we have ever read on Chinese agriculture. It is a very fair and faithful record of what exists, and the reading of it has confirmed us in the opinion, that the Chinese have little of the useful in any department of agricultural art or science, with which foreigners are unacquainted. Nay, the differences are all the other way; and it is the Chinese who have so much to learn.

The *cultivation of cotton*, as it came under Mr. Fortune's observation, is carefully described in his book. The Chinese cotton plant, *Gossypium herbaceum*, "is a branching annual, growing from one to three or four feet high, according to the richness of the soil, and flowering from August to October. The flowers are of a dingy yellow color, and, like the Hibiscus or Malva, which belong to the same tribe, remain expanded only for a few hours, in which time they perform the part allotted to them by nature, and then shrivel up and soon decay. At this stage the pod begins to swell rapidly, and when ripe, the outer coating bursts and exposes the pure white cotton in which the seeds lie embedded." He then goes on to say, that the beautiful Nanking cloth is manufactured from what the Chinese call the "*Tsz' mien hoi*," and in its structure, and general appearance differs but slightly from the kind just noticed: the yellow variety has a more stunted habit than the other, but has no characters which constitute it a distinct species: "it is merely an accidental variety,

and although its seeds may generally produce the same kind, they doubtless frequently yield the white variety, and *vice versa*. "Hence, specimens of the yellow are found growing amongst the white; and specimens of the white in fields covered with the yellow.

The *tea-plant* was an object of very particular attention; and great was the traveler's surprise when he found *all the plants*, in the provinces of Fuhkien, Chehkiáng and Kiánguán, *to be*, without exception, one and *the same*,—the *Thea viridis*, commonly called the green tea plant, and all yielding both black and green teas; while from the *Thea Bohea*, grown in the province of Canton, he likewise found both black and green teas manufactured!

In the north, where the soil selected is very rich and the best adapted to the cultivation of this shrub, he always found the plantations situated on the lower and most fertile sides of the hills, and the tea in rows, the rows and the shrubs in the rows being about four feet apart.—So much has been said in our own pages regarding the culture, manufacture, and qualities of tea, that we need not repeat what Mr. Fortune has written, and written well on this subject.

In commencing his book, Mr. Fortune deemed it necessary to expose certain prejudiced opinions, opinions too favorable to the Chinese, for, as a nation, he considers them retrograding. Clearly as he saw this defect or rather this error, in the writings of others, we are constrained to think that some of his own paragraphs—some of his own pages—must be placed in the same category. We are not sure that he is quite consistent with himself. He does indeed rate the Chinese soundly, as rogues, rascals, robbers, pirates, and, as a nation, sets them down as great gamblers: here too, he saw the habitual opium-smoker, "there was no mistaking him, his looks were pale and haggard, his breathing quick and disturbed, and so thin was he that his cheek bones seemed piercing his skin;" yet, after all these and many other bitter things written against the Chinese,—and his picture is nowhere too dark,—he really believed there is no country in the world where the great mass of the people are better off than in the north of China, where the "rod of the oppressor is unfelt and unknown." He was charmed with their condition, hardly excepting their idolatry; for the traveler, we quote his own words, "cannot but admire the devotional spirits of the inhabitants, although he may wish that it was directed to a higher and purer object." A purer idolatry? Admire it! One point more deserves our notice. In palliation of the bad conduct and character of the Chinese, he says,



"unfortunately we must confess that European nations have contributed their share to make these people what they are." We demur at this, for we do not believe that this boasted celestial country has suffered by coming in contact with barbarians. On the contrary, we believe that China has been greatly benefited by intercourse with the nations of Christendom. When Mr. Fortune's book goes into future editions—as it doubtless will, perhaps he may give to SÚchau a truer shape and more generous dimensions than he has now done—may cease to admire the idolatry of the Chinese—and see cause to believe that the inhabitants of this land have been benefited by the coming hither of Europeans—benefited, not indeed to the extent that they ought to have been, yet essentially and permanently benefited.

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ART. II. *Details respecting Cochin-china. By the right Rev. Dr. Le Fèvre, Bishop of Isauropolis and Vicar Apostolic of Lower Cochin-china.*

FORMATION OF THE MONARCHY. In the course of the fifteenth century, the king of Tongking took possession of some provinces close to his kingdom, and subject to the king of Ciampa. In the sixteenth century a family of Tongking called "Ngu yen," who had rendered many services to the king, was by him raised to the dignity called "Chua," which was the first dignity after that of the king called "Vua." The descendants of Chau Ngu yen obtained the governorship of the two provinces taken away from the King of Ciampa. In the same century this family shook off the yoke of the King of Tongking, and this gave birth to the kingdom of Cochin-china, which was thus called by the Portuguese to distinguish it from *Cochin* on the Malabar Coast. The natives called it first "*An Nam*" (the peace of the south) a name which is still commonly given to it; but its official name, after many changes, is at present "*Dai Nam*."

*Kings of Cochin-china.* Twelve kings have reigned in Cochin-china since the formation of the monarchy.

The First,	Pien Vuong,	reigned from 1570 to 1614.
Second,	Sai Vuong,	" 1614 ,, 1635.
Third,	Thuong Vuong,	" 1635 ,, 1649.
Fourth,	Hien Vuong,	" 1649 ,, 1668.
Fifth,	Ngai Vuong,	" 1668 ,, 1692.

Sixth,	Minh Vuong,	„	1692	„	1724.
Seventh,	Ninh Vuong,	„	1724	„	1737.
Eighth,	Vo Vuong,	„	1737	„	1765.
Ninth	Hien Vuong	„	1765	„	1777.

Then there was an interregnum of two years. The Tongkingese took the northern part of Cochin-china. Some rebels called "Tay Son," occupied the throne up to 1801. In this year the legitimate King "Gia Long," after having gained many advantages over the rebels, being assisted by the counsels of a French bishop, Mgr. Pigneaux, Bishop d'Adran, and by many able French officers, recovered his kingdom, and in the following year, took that of Tong-king, and assumed the title of "Emperor." He died in 1820. One of his sons succeeded him under the name of "Ming Mang." He was the famous persecutor of the Christians. He died in 1841, and at the present time his son, Thien Tri, is in the sixth year of his reign.

The old family of the Kings of Tongking still reckon many partisans in this portion of the kingdom. They have often made efforts to shake off the yoke of Cochin-china, but without success. At present they are so weak that they have little hope of a gain rising by their own exertions from their humble condition. The Kings of Cochin-china have also taken successively all the kingdom of Cianpa, and the greater portion of Cambodia, so that the country called in maps Ciampo and Cambodia belongs almost entirely to Cochin-china, and is chiefly inhabited by Cochin-chinese.

There are on the mountains, which divide Cochin-china from Laos, many wild tribes, some of whom are subject to the King of Cochin-china, others are only his tributaries, and others, finally, are independent.

The King of Cochin-china is himself tributary to the Emperor of China, from whom he receives investiture when he ascends the throne; and he is obliged to send him an embassy with presents at least once every three years.

*Position and geographical division.* The country extends from Pulo Ubi in the  $8^{\circ} 25'$  to  $25^{\circ}$  north latitude. Its breadth is from five to six leagues. (?) Tongking is much larger. It begins at the river called South Giang, about  $17^{\circ} 15'$  north. It is divided into fourteen prefectures, the names of which are as follows, beginning from the south,—Ngê an, Thanh Nôi, Thanh Ngoai, Hung Hoa, Nam Thuong, Nam ha, Hai đong, Kutr bac Son, Tay, Cao bang, Lang bac, Thai nguyen, Tuyen Quang, and Yen Quang.

There are in Tongking only two towns properly so called, Ke cho or Bai thanh (the town of the north): the former capital of the kingdom: and Vi huang, a petty commercial town. They sometimes call the chief place of each prefecture, a town but improperly, because there are generally so few inhabitants, that it is more a village than a town.

Cochin-china properly so called, is divided into fifteen prefectures. It may also be considered as divided by nature into three portions, which form Upper, Middle, and Lower Cochin-china. Upper Cochin-china, which is in the north, comprises three prefectures, the first, Quang Binh, is close to Tongking; the second is Quang Tri; and the third Thua Thuen, in which Huê, the capital of the whole kingdom, is situated. This town is built almost in the European style. It was surrounded by strong fortifications under King Gia Long by French officers.

The portion called "Middle Cochin-china" comprises six prefectures: Quang Nam, in which is the fine port of Touron: Quang Ngai, a sterile province: Binh Denh, one of the finest and most renowned provinces of the whole kingdom: Phu yê, a province rather rich; Khon hoa, or Nhia Trang, a hilly and fertile country; and Binh Thuan, a very large province, which comprises the old kingdom of Ciampa: it is barren, and not much inhabited in proportion to its extent, and has many wild animals of all kinds, such as the tiger, the wild buffalo, the elephant, the rhinoceros, &c., &c. It would be most dangerous to travel alone in this country.

Lower Cochin-china, or Dong Nai, comprises seven prefectures. The first, beginning at the north, is Biê, Hoa; the second, Gia Dinh, where is the town of Sai Gon, formerly frequented by French vessels, and laid down on charts; the third, Dinh Tuong; the fourth, Vinh Long; the fifth, An Giang; the sixth, Ha Tin; and the seventh, called formerly Nam Vang, and now Trâu. It is in this last province that the town of Colompé, the former capital of Cambodia, is situated. It has been lately taken again by the Cambodians, and, it is said, that it will be difficult for Cochin-china to keep this place, owing to the want of sufficient troops.

All the meridional part of Cochin-china is the more fertile on account of the many rivers which intersect it in all directions. It produces rice in great quantity, and it also yields cotton, mulberries for silk-worms, and fruits of all kinds. It is justly called the "Garden and Granary of Cochin-china." Unfortunately luxury prouces many

vices; hence gamblers, drunkards, opium-smokers, and, as a consequence, robbers, are found there in greater numbers than in any other part. Journeys are generally effected by boats, but rivers afford every facility for navigation, and a large vessel might go up very far.

Tongking and Cochin-china are traversed throughout by a royal road or highway. It is the only one that exists in the country. In many places it is badly constructed, and not well kept. I have been along it from Sai Gon to the royal city. It is intersected by a great many rivers or rivulets, without bridges, which you must either wade through, or cross in a boat.

There are some very high mountains, chiefly between the provinces of Nhia Trang and Phu yèn, and those of Quang Nam and Thua Thièn, the passes of which are very difficult. It would be impossible to travel in a carriage, and one cannot ride on horseback far, for the horses, being unshod, are unable to carry a man farther than half a day's journey; the mandarins generally travel in a litter. You meet here and there trained bearers, who, however heavy the burthen may be, can go far in a short time. Those who carry the royal dispatches go fifty leagues in a day.

*Rivers.* The chief River in Tongking is "Sông Ca," or the Great River, on which is situated the ancient capital of Tong-king. The French and English had formerly an entrepôt on it. It receives, on its course, many large streams:—Sông Chay in the province of Tueyén Quang; Song Ngue and Song Diem in the province of Hung Hoa. Tue Duc in the province of Lang Son and Thien Duc in that of Hai Dong, join the same at its mouth. The Song Ba, the source of which is the Mountains of Laos, and which falls into the sea close to the port of Gua Lao, is also a large river. The Sông mo, in the province of Ngè an, empties itself into the sea by three branches. It is a great and large river. The Sông Giau, which divides Tongking from Cochin-china, is half a mile broad about its mouth. The Sông Vê in Quang ngài; the Sông da Lang in Lhu yèn; the Song Luong in Binh Thuan; and the Song Cam rau, which separates this province from Lower Cochin-china; are all great rivers. But the finest and largest of all the rivers of this country are those of Lower Cochin-china; being almost all branches of the great River of Laos and Cambodia, called Mèkon. It has four principal branches, up which the largest vessels might sail further than the limits of Cochin-china. They are in some places more than a mile in breadth.

*Mountains.* Cochin-china, throughout nearly the whole of its length is situated on the declivity of the mountains (inhabited by the barbarians called *Kemoi*) which separate it from Laos. This chain of mountains stretches from the west of Cochin-china, in a north and south direction, from  $11^{\circ}$  to  $22^{\circ}$  of latitude. By this position the surface is agreeably diversified, elevating itself, as if by degrees, in the form of an amphitheatre, from the shore of the sea to the summit of these mountains. There are numerous lateral branches, which stretch down to the sea between which there are formed many valleys and even large plains, of which the soil might be rich and fertile with all the variety and beauty of the vegetation of the tropics, if it were not almost generally abandoned to its spontaneous productions, and deprived of the aid of a skilful culture. The two principal prolongations or ramifications of this chain of mountains, are those which separate the province of Quang-nam, in which is found the harbor of Touron, from that of Thua-thièn, where the capital is situated, and which is called Aïvan; and those which divide the provinces of Thu yèn and Nhja trang, and which is named Deo Ca. There is also a secondary chain of mountains which separates Tongking from China. The greater part of these mountains are only inhabited by some barbarians. The Cochin-chinese, and much more the Europeans, cannot live on them, on account of the insalubrity of the air which we breathe there. I once took refuge upon the side of one of these mountains, in order to find an asylum against persecution; but I had reason to repent of it. I was attacked by a very serious illness, whilst two élèves, whom I had with me, there lost their lives. These mountains offer a very varied spectacle to the view; here are frightful precipices,—there arid rocks,—elsewhere verdure, streams, water-falls, and trees; there are lofty peaks which project themselves above the clouds,—and, in other places, a level surface, commonly covered with extensive forests.

*Climate.* The latitude of this country sufficiently indicates the high temperature of the climate. We may conceive that it must offer a sensible difference in a length of fourteen degrees. There is never any ice, snow, or frost, nor even hail; but the cold cannot fail to be sharp in winter from the 23d to the 15th degree, when the wind blows strongly from the north; from the 15° to the 10° winter does not make itself felt except for some day by a wind more or less cool, and in general unwholesome. In the meridional part called Lower Cochin-china, there are six months of dryness, and six months

of rains; these rains produce a great humidity in the atmosphere, which renders the province unhealthy, especially about the month of April, the time when the rains begin to fall: the evaporations which then proceed from the ground are an almost general cause of fevers and other diseases. In the northern provinces the time of the heavy rains is in September, October, and November. They sometimes fall in such large quantities that they produce inundations which spread over the whole country; these general by occur during a period of five days in the months of October and November. These inundations last two or three days, and contribute much to fertilize the soil; they also sometimes cause great disasters. In November 1844, an inundation desolated the whole of the province of Thua thiên; the rain was accompanied by such a violent wind that all the houses and nearly all the walls were overturned during one night; five or six thousand persons perishing. In the month of November last year, after a heavy inundation, the earth of a field in the neighborhood of the capital sunk in one night, and formed a lake of 12 feet in depth, 30 feet broad, and 120 feet in length. I was consulted as to the cause of this phenomenon, of which they had never had an example, and which even infused some fear into the soul of the monarch who governs the kingdom. Not to leave the question without answer, I said that we might suppose that the waters, running from the heights of the mountains with impetuosity and in great abundance, had excavated a large and deep tunnel, and that the earth of this field, softened by the rains and deprived of support, had thus fallen in. This reason appears to me to be very plausible, but I leave the decision to more scientific persons.

In Lower Cochin-china there are not such abundant rains or similar inundations, but on the other hand, the ground being almost on a level with the sea, in the high tides, the water of the rivers overflows and covers the whole country. It is this which renders this part of the country the most fertile of all. They have only one crop of rice in the year, about the month of February, but this single crop yields much more rice than the two crops which they have in the other provinces, the one in April and the other in October. Sugar-cane, tobacco, cinnamon, silk, cotton, indigo, yams, and potatoes, are also very abundant. Fruits, such as citrons, plantains, pine-apples, and many other kinds, are also more common in this part than in others: it is on account of this that they say in the language of the country *that it is easy to find there the means of living*,—it is

to be regretted that we are obliged to add *but it is difficult to live there.*

*Minerals.* We do not find on the mountains of Cochin-china a single volcano, either active or extinct: but in many places mines of gold and silver occur, which the natives do not know how to work. The Government itself employs means for working the mines which only discourage the workmen. Much gold, however, is collected from the sand of the mountains. This sand is thrown into the neighboring river, and the current disengages the particles of gold, which are collected, but with much pain and fatigue. It is in this manner that they seek the gold in one of the mountains which are situated opposite to the harbor of Touron. But the principal mines of gold and silver are at Tongking. Mines of iron, copper, lead, tin, and of zinc are also found in abundance.

*Plants.* Besides minerals the mountains further furnish excellent wood for timber work, such as the pine, the oak, teak wood; and also the ebony, aloes wood, and the eagle wood, which they use as medicine, and which they sometimes sell in China and at Japan as high as 100 dollars the pound. These precious woods, to which the cinnamon tree ought to be added, are ordinarily reserved for the king and the great mandarins. Much, however, is sold surreptitiously. The most common tree of all, and of more daily use, is the bamboo. The areca and the betel are also cultivated with the greatest care, and yield a large profit to the proprietors on account of the general use which is made of the areca and betel in the country. The tea of China grows badly in Cochin-china: the tea of the country is inferior in quality; it is less strong and less heating than the tea of China. Amongst the medicinal plants, they principally make use of angelica, of the large celidony, of the Chinese smilax, of master wort, and liquorice. The herbal of Cochin-china has been already published; I propose to subjoin it to this paper; for which reason I have the less enlarged here upon this head.

*Animals.* The mountains and forests of Cochin-china are inhabited by the elephant, rhinoceros, tiger, boar, the stag, the bear, the buffalo, and many other wild animals. There is a menagerie in the king's garden; one of his amusements and favourite sports, is to cause an elephant or buffalo to fight with a muzzled tiger. There are at least 60 elephants at the royal city, and from 20 to 30, in each province, a few excepted. The domestic animals, such as oxen, cows, and buffaloes, are very common, but they are productive of little.

profit, except in the way of labor. Their flesh is far from agreeable to the taste; it may even be said that it is bad, because they bestow no care in fattening these animals. They are entirely unacquainted with the good custom of milking the cows. The flesh of the hog is the most delicate; it is much superior to that of our hogs of Europe; it is the custom to kill a pig each time they give a dinner to a certain number of guests. There are some flocks of sheep in the neighborhood of the capital, but they do not eat them, without doubt for a good reason. They do not shear their fleece; it is very dirty, and yields almost nothing. Goats are very common, and are, with good reason, more prized than the sheep. The court-yards are generally well furnished with poultry, ducks and geese, with which they can feast themselves at a cheap rate. The horse of Cochin-china is small and weak; it can scarcely carry half the load of our European horse, and is only good for making a journey of some hours.

*Harbors.* There are on the coasts of the Cochin-chinese empire as many ports as fifty-seven. Seventeen in Tongking: Cua Uc, the furthest in the north; and Cua dai Binh, at the mouth of the great river called Sông Ca, on which is situated the former capital of Tongking, Ke Cho; Cua Hô; Cua Traly, Cua Lân; Cua Bién; these seven ports are situated between the 20th and 21st degrees north latitude. Cua Thuoc; Cua Lac; Cua Trién; Cua Houné; Cua Bich; Cua Bang; Cua Han hôn, between the 19° and 20°, Cua Thai, Cua Tro, between the 18° and 19°. The two best and safest of all these ports are Cua dai Binh and Cua Lac; both were formerly resorted to by European vessels.

There are seven ports in Upper Cochin-china, situated between the 16° and 18°; Cua Gianh, at the mouth of the great river which separates Cochin-china from Tongking; Cua dong Hoi, a large and fine port close to the chief place of the province of Quang Binh; Cua Tong, a large port; Cua Viêt; Cua Thuan, opposite the royal city, which is not quite safe, a large vessel may anchor within it, but she must be navigated by a clever pilot, as it contains many shoals; Cua Tu Dong and Cua Moi, both ports whose anchorage ground is difficult.

In Middle Cochin-china between the 15th and 16th degrees, there is the first, largest, and safest of all the ports of Cochin-china, the port of Touron; it has been by some writers described as the finest port in the world, and it is at the present day the only one resorted to by European vessels. The next to it is Cua Dai or Hoi An,



called *Fai Fo* by Europeans, and frequented by their first vessels which resorted to Cochin-china. It is very close to the chief place of the province of Quang Nam. Cua ap Hoè and Cua dai Quang Ngai, a large port between the 41 and 45', Sa Huonh, Kin Bong, Tan Quan, and Cua thi phu. Between the 13 and 14° are Cua Gia, close to the chief place of the province of Binh Dinh, a very large and frequented port, and Cua Mai nha, close to the chief place of the province of Phi yen. Between the 12 and 13° Cua da kan, a large port; and Cua hou Khoe. Between the 11 and 12' Cua Cam ranh, a safe and spacious port.

In Lower Cochin-china are Cua thé Van, a most safe port; Cua Can gio, a large, spacious, and much frequented port, in which there is much water; Dong Tranh; Soi Rap, not much resorted to; Cua Dai, not accessible by large vessels or even to large boats; Cua Bang Côn; Cua Cỗ Chiên; Cua Vain Ray; Cua Cha Vang; Cua Ba Thac; Cua Mi Thanh; Cua Ganh Hau; Cua Bô Dô; Cua Lon; Cua Ong Doc; Cua Cay Quao; Cua Rach Gia; Cua Can Vot or Compong. It would not be prudent to enter several of these ports without a cleve pilot, owing to the many shoals. The ports of Cochin-china where the anchorage ground is safest are, Dong Hoi, Touron, Hoi An, Tan Quan, Cua Gia, Cam Ranh, Cau Gio, Cua Tien, and Can Vot.

*Towns.* There are no towns on the coast. They are all situated at some distance from the sea, but one may reach them by going up the river which leads to them. There are only, as I have remarked elsewhere, five towns properly so called, in the whole of the kingdom; two in Tongking, Ke Cho and Vi Huang; two in Cochin-china, Huê and Sai Gon; and Colompô in old Cambodia. Touron, and Hôi An, and the chief places of each province, are merely large villages, the inhabitants of which amount to about 3000 souls, and they are governed just the same as other villages throughout the kingdom.

The great mandarin, Governor of each province, the Collector General, and the Judge, reside at this chief place, which is called Tinh or town of the first order. There are also towns of the second order called Phu, and of the third order called Huyên, governed by inferior mandarins, who are like our sub-prefects and chiefs of arrondissement in France. But the word Thanh, used to designate all these towns, means nothing else, in the language of the country, but a "walled circuit." The reason is that the house destined for

the mandarins is enclosed by walls. But this word should never be understood in the sense we give in Europe to the word "town."

Each province or prefecture is generally divided into 5 or 6 Phu, or sub-prefectures and into 8 or 10 Huyen, or arrondissements.

*Population.* It is difficult to know accurately the population of Cochin-china. I believe that one would not go far from the truth in stating that the number of the Cochin-chinese amounts to 13,000,000. There are besides about 3,000,000 barbarians and subjected Cambodians, which makes a total of 16,000,000 inhabitants.

*Taxes.* Taxes are levied upon ground in proportion to its quality, and are divided into three classes; they are paid in money for uncultivated, and rice for cultivated ground. They are generally low, but not well apportioned; because the collectors are easily bribed. There is also a personal tax for the heads of the chief houses. What is more aggravating for this poor people are the public corvées, and the victuals with which each district is compelled to provide the soldiers enrolled in it; for the government does not provide them with the third part of their expenses. The mayor or head of each district has it in charge to make up the required number of soldiers and levy duties. He does not receive any salary for this office. On the contrary it very often subjects him to be flogged with the ratan and to harsh treatment; for, when the duties are collected, he is charged to remit the same to the great mandarin, who does the duties of a Collector General, and he is responsible for the whole district. This great mandarin is paid by the king; but a very small amount is allowed him: his fixed salary amounts not to above the value of one hundred dollars yearly. However, if he performs his duty well, he sometimes receives (besides his salary) gratuities, which mostly consist of fine silk vestments. These gentlemen take also good care to compensate themselves by their exactions from poor people.

*Inhabitants.* The Cochin-chinese occupy a lower rank in the scale of civilization than their neighbors the Chinese; but the resemblance of their shape, their color, and their features, as well as the identity of their manners, their superstitious ceremonies, and their customs, indicate a common origin. The universal practice of chewing betel and areca and of smoking tobacco, which reddens their lips and blackens their teeth, joined to their natural ugliness, renders them sufficiently disagreeable to European eyes. A pouch or little bag of silk, attached to their girdle, or suspended from their shoulder

they are on a journey, containing areca, betel, and tobacco, form a necessary part of their dress, of whichever sex and of whatever condition they may be. Every person in the least rich or distinguished is followed by a servant, whose office it is to carry the instruments and the ingredients which serve for mastication and smoking. This people is of a childish and servile character. They make no difficulty in submitting to the most humiliating meannesses before the authorities to whom they are subject, in order to obtain what they desire: hence the repeated prostration in token of their devotion and submission. When they are interrogated, they never give themselves the trouble of answering the truth; they only think of giving to those with whom they are speaking a reply which will please them. It is requisite to know them well in order not to allow one's self to be deceived by their knavery and duplicity. There is more independent spirit and less hypocrisy in the manner of the inhabitants of Lower Cochin-china. It is the Longkinese who shew most outward humiliation in action and speech before their superiors, and in whom one remarks the most hypocrisy.

The Cochin-chinese in general are possessed of good reasoning powers and a judicious mind; it is this which makes them very susceptible of instruction. We meet very many amongst them who are endowed with a very happy memory, such as we rarely see amongst Europeans. I have met many who could recite long pieces of verse which they had only read one or two times; but in general they are indolent and lazy in spirit; they do not make a step, without being, as it were led, and conducted by the hand. Moreover, they only possess the talent of imitation in an imperfect degree. They invent nothing, and improve nothing. They are not strangers to feelings of friendship, gratitude, and affection; however, in general they require to be led and kept to their duty by fear. Their mandarins know them well, and, in consequence, they do not spare the blows of the ratan.

Among no Pagan people can we expect to find models of chastity, modesty, or morality. The idea of evil is much obscured in them by the passions, custom, and the absence of instruction. The Cochin-chinese are given to vices, but less than many other heathen people. They have less pride and less immorality than the Chinese. Gamblers and drunkards are very numerous amongst them, and they have many other faults; but they have also estimable qualities. They are generous, not in regard to strangers whom they dread, but amongst

themselves and in respect of those who exercise any authority over them; avarice is a rare fault with them. They are not at all hasty or vindictive; I have often admired how easily Pagans forget injuries which our Christians of Europe, instructed in the sublime maxims of the Gospel, would resent all their lives.

The Cochin-chinese have an erect carriage. They are in general of feeble health; strong men form rare exceptions: a very great number of children die before the age of reason; old persons of 60, 70 and 75 years are less common amongst them than in Europe, but those of 80 and upwards are found in great numbers. In these hot countries the breath of life which sustains the aged, is more tardily extinguished.

The heat and the uncleanness produce many infirmitities in them,—sores in all parts of the body and all kinds of skin diseases. The average number of children in each family is 6 or 7, and it very frequently rises to 10 or 12, which multiplies the population very rapidly. Food and maintenance cost so little that the poorest do not give themselves any trouble, and have no dread of being able to nourish a numerous family. Polygamy is allowed: and has become a general rule amongst the great and the mandarins, that is to say, amongst all those who have the means of maintaining several women. According to the ideas of the country, it is obligatory to take a second wife, when the first has no children. For, say they, it is a great ingratitude towards one's parents not to seek the means of perpetuating their race. It is a maxim derived from Mencius, a Chinese philosopher, and is spread and rooted in the whole nation. This polygamy is the greatest obstacle to the progress of the Christian religion amongst the great, but not at all amongst the people. Adultery, on the part of the man only, is regarded but as a very light fault. If the woman has no child, she will not be liable to punishment on account of adultery. If she has one child, it is a capital crime, which according to law ought to be punished with death. If she has several children, she ought to have her body cut in a hundred pieces, and thrown into the river. Parents are attached to their children. They never expose them, and do not kill them as they do in China. Only sometimes they sell them, when they are in great misery. A Cochin-chinese cannot be a slave, according to law, but they may have barbarians for slaves, and they have some.

*Dress.* Flax is unknown in Cochin-china; the cloths of which their garments are made, are of silk or cotton. In full dress the

outward garment should be a long robe with large sleeves, of a green color for men, and violet for women. It is to be observed that in the northern provinces the garments are worn longest, and that they are progressively shorter, as we advance toward the south. Thus at Tongking the upper dress ought to descend to the ankle, or at least to the middle of the calf; in the neighborhood of Huê it only descends to the knee: and in Lower Cochin-china it does not pass the middle of the thigh. For the rest, it is everywhere very decent and modest. The Annamites allow their hair to grow; they roll it up and fasten it with a comb on the top of the head. The men as well as the women ordinarily wear a handkerchief or a kind of turban on the head. In journeying, and when they expose themselves to the rain or the sun, they have a large hat, made of long leaves, which serve them for umbrella and parasol. All go with naked feet, without stockings and without shoes: mandarins sometimes wear sandals in their houses: the sabots in use in the country are so inconvenient a covering for the feet that they can only serve to walk a few paces.

*Manners and customs.* I will not enter into much detail on the manners and customs of the country; this would carry me too far. I will content myself with saying that the Cochin-chinese have inclination and aptitude for trade, and that the situation of the country the coasts of which are watered by the sea to so large an extent, with its numerous ports, much facilitates the intercourse with foreigners. But it is to be regretted that despotism, under which this people are crushed, does not allow them to give themselves up to commercial affairs on any large scale. The king aims at monopolizing trade with foreigners, and his subjects have not the right of building vessels; they are only permitted to have small boats unfit to proceed far. They seldom leave the coast of Cochin-china, and if some go to Singapore or Macao, they do so surreptitiously and with little gain.

Rice and every description of food, is cheap in Cochin-china. One can easily live on five or six dollars monthly. The natives seldom spend one. The meridional part being, as I have said, the more productive, money is also more common in it, and food dearer. Servants too are on low wages; the highest pay is six dollars a year. Laborers or workmen are hired at one dollar per month, or four cents a day: this is the highest price. The further you go to the northward, the price of food and the salary of servants progressively diminish: because there is less trade and affluence.

*Houses and food.* Architecture is yet, in this unfortunate country, very rude in its elements. The walls of houses do not ordinarily consist of any thing else than some branches interlaced, and sometimes plastered with clay, and more often with mud or even cow-dung. In Lower Cochin-china the roof is commonly covered with leaves: in the other provinces they cover it with rice straw, or with a kind of long grass called *trank*. Many houses are almost entirely made with bamboo and some other woods. In some parts they are built upon piles. The public edifices are covered with tiles, and have thick walls of brick.

Little furniture is found in these houses, and few household utensils. Some pots, some cups, two or three mats, bits of wood, some porcelain spoons—and that is all.

Rice forms the most essential part of their food, the same as in China; they could not make a single meal without rice. They most often eat it with a bad ragout of fish, pungent beans, and a water of very salt fish, which they call *nuoc mam*. At great dinners their table is furnished with the flesh of pigs or other animals, amongst which ought to be comprehended dogs, foxes, and frogs. They ordinarily make three meals a day, always with rice. Breakfast they call the morning rice; dinner the noon rice, and supper the evening rice. The rich drink tea from China, and the poor the tea of the country. They have a kind of wine from rice or millet which we call arrack, and which is nearly as strong as our braudy. There are vines which grow spontaneously on the mountains, but the grape is very acid, and will not do to make wine. They sit, with the legs crossed, four or five persons round a circular table, and thus eat, each holding a bowl of rice in his hand. The women never eat at the same table with the men.

*Condition of the women.* As in many other Asiatic countries, the women in Cochin-china are in a state of the most abject degradation. The rich regard them as destined to serve as the instruments of their pleasure, and the poor of their wants. For this reason they are devoted to offices which require the greatest bodily fatigue, and are subjected to such a submission to the lords of creation that they cannot have a will of their own. The labors of the fields are ordinarily their portion. They guide the plough, and handle the spade and mattock; from morning to evening they wade in the water transplanting rice. They carry provisions to market. They cultivate and they manufacture the cotton and silk for the use of their families

They often take the principal part in commercial affairs. The Cochin-chinese women, however, more fortunate than those of China, do not submit their feet to torture in order to make them small and pretty. They have also sufficient liberty of motion, and of communication with strangers; their habitual innocence leaves no room for the jealousy of their husbands. But these remarks only apply to the lower class of people; for all mandarins, as well as the king, and those of his family, imprison, so to say, their wives and their concubines, and exercise over them, as over all their inferiors, the most absolute authority. Concubines are slightly subordinate to legitimate wives, but real harmony rarely reigns between them.

*Arts and Sciences.* The Cochin-chinese have little knowledge of painting and sculpture. Some amongst them, however, shew talent and facility in the acquisition of arts: but they have no school for teaching them; and men of natural talent are discouraged by the prospect of being employed in working almost gratuitously for the king, if they give proof of ability. They have made some progress in music and the comic art; that is to say, they play some instruments and some comedies which please them; but this music and these dramas would be far from agreeable to the taste of a European. In agriculture and architecture they are inferior to the Chinese. They work metals with a passable skill and neatness. They do not at all know how to manufacture porcelain; they buy that of China. It is in the building of ships that they have attained the greatest perfection. They have vessels which are made in a masterly manner with osier, and plastered with a paste made of diluted mud and sea shells. But ordinarily, their vessels are constructed with five planks joined together without any kind of carpenter's work: they make them take the requisite form by exposing them to fire. They are attached to each other by pegs of wood and united by four hoops of bamboo, after which they are plastered with oil and bitumen. Two eyes are painted at the bows of their ships and vessels, to denote the vigilance which ought to characterize those who guide them. They are remarkable for their power of resisting the shock and the violence of waves, as also for going close before the wind, and for quick sailing.

*Government: King, Mandarins.* The government of Cochin-china is the most pure despotism which is to be found. For the rest, it is an imitation of that of China. The power of the king is absolute, and without restriction. He can make all laws which appear proper to him, for he is the sole legislative authority. He cannot

however, entirely abrogate the ancient laws, on account of the respect which he believes himself bound to shew to the memory of the kings his ancestors, and because these laws have acquired a sacred character according to the opinion generally received by the nation, and against which the most absolute power could not struggle; but he is able in many circumstances to mould them to his laws, and to elude them in a thousand ways without expunging them from the code. The lives and the properties of his subjects are in his hands and at his disposal; severe punishments are all inflicted in his name, and never without his consent. If the case is capital by law, which often happens, for it is excessively severe, the judges have nothing to do, but to institute the process and pronounce the legal punishment; but the king usually mitigates it, in order to manifest that he only acts to shew clemency and moderate the rigor of law. He thinks by this to escape the odium which attaches to the condemnation to death. The power of conferring rank and dignities is also reserved for the king, as also of displacing the mandarins and disgracing them. In a word he has the same authority over the subjects of his empire that a father of a family has over his children. The people are taught not to raise their looks towards the throne, except with sentiments of fear and veneration, and to regard all the blessings of life as emanations of goodness. Every year he offers a solemn sacrifice to heaven for the prosperity of his reign. In times of calamity and in difficult circumstances he fasts, prays, and sacrifices to avert the plagues of heaven; or he causes all these things to be done by his mandarins.

This powerful monarch is surrounded by a crowd of eunuchs, and passes the most part of his leisure with the women of the palace. One only has the rank of wife; but she does not bear that of Queen or Empress. The number of concubines is unlimited. These women are cloistered for ever within the walls of the residence of the kings. On his death they are shut up in another palace, where they must preserve their chastity.

The king wears clothes of a yellow color, ornamented with embroideries of figures of the dragon. The robes of the mandarins are blue or violet, sometimes enriched with embroidery of gold. When they march in the train of the king on the occasion of some great ceremony, their robes of silk, their religious silence, the order and the decorum which they observe, offer an imposing spectacle.

We find two classes of mandarins—the lettered mandarins and



the military mandarins. The military mandarins are usually men without education; bodily strength and a certain aptitude for the manual labors to which the soldiers are applied, form often the whole of their merit. Their pay is also very small, at least until they arrive at high grades. The lettered mandarins are divided into nine orders,—the ninth, which is lowest, is that of secretaries employed by government: those of the eighth, are also a kind of secretaries or writers, principally employed in the preparation of the calendar: they only adapt the Chinese calendar to the use of the Anamites, for they are not at all so learned as to be able to construct one themselves. The mandarins of the 7th and 6th orders, are the officers of justice who commence causes, and write down the depositions of witnesses and of the accused. The heads of arrondissement are of the 5th order, the sub-prefects and the judges are of the 4th; most of the prefects of each province are of the 3d; the ministers of the king are of the 2d; there are only one or two great mandarins of the 1st order, who are appointed to the council of the king.

For the administration of the affairs of government, there are six departments or ministers, who are called *Luc bô*: The 1st (*bô lai*) is charged with pointing out the mandarins fitted to fill vacant places, and examining the merits of candidates. The second, (*bô hô*) is a kind of minister of finance, charged with all that concerns the royal treasure and the imposts. The 3d, *bô lê*, directs and presides over ceremonies according to ancient customs. The 4th, *bô binh*, regulates military affairs, like our minister of war. The 5th, *bô hình*, takes cognizance of and punishes capital crimes. The 6th, *bô công*, is our minister of public works, but he has wider functions. There is no minister for foreign affairs. For the marine, they have only a superintendent. The mandarins who preside in these different departments are far from having the same power as our ministers in Europe. They are obliged to report to the king all matters belonging to their office, even the most minute; and they must conform in all things to his advice, or rather to his orders.

The power of all the officers of government is so restrained and so limited, that they are always in uneasiness and dread of being found in fault, and of losing their places. The duration of their administration in the same post does not go beyond three or four years. They cannot exercise any important functions in the quarter where their parents reside. They cannot take a wife nor buy lands in the country submitted to their jurisdiction. If their father or

mother happens to die, they obtain leave of absence for at least six months, in order to fulfill the duties which a son owes to his deceased parents. Any one can accuse the mandarins before a great tribunal erected for this purpose and called *Tam phap*; justice is there done in all the complaints brought against them: thus a magistrate has every right to felicitate himself, if he goes out of office without being accused.

The Cochin-chinese have nearly the same laws, and the same mode of punishment as the Chinese. They understand military tactics better than the Chinese and have beat them many times. They have even some knowledge of European tactics which French officers taught them formerly. They have no cavalry, but they have elephants and a very well appointed artillery. At present they make muskets better, according to their taste, than those they can buy from Europeans. The soldiers only wear their uniforms when they form the cortège of the king or of great mandarins. This uniform consists merely of a frock ornamented with red or blue bands. The Cochin-chinese soldiers, in spite of their cowardice, are however, I think, a little less faint-hearted than the Chinese.

For the rest, the identity of the usages of these two peoples in superstitious ceremonies, the worship of ancestors, laws, government, &c., shews that they have had a common origin; which is confirmed by historical traditions. According to these traditions Tongking was colonized by an Emperor of China, named Hoaugtè, about 200 years before the Christian era, and, after having undergone many revolutions, it became an independent kingdom. Many Chinese at the present time come and settle in Cochin-china, but in smaller numbers than in other countries adjacent to China. These are the only strangers who are admitted into the country. They are more laborious and more ingenious than the Cochin-chinese; hence they easily make their fortunes amongst them.

*The language.* The Annamite language is monosyllabic. It is evidently derived from the Chinese. The written language has not merely some affinity to the Chinese character, but it borrows it in whole or in part. However, these two languages have become so different, that persons of the two nations cannot understand each other in speaking or in reading. All those who are in circumstances at all easy, or who aspire to dignities, devote themselves to the study of Chinese characters, which they pronounce in the Cochin-chinese manner. This study is necessary, because these characters are the

only ones employed in most books, and in all official letters. There are general examinations in which those who obtain the first places are elevated to the dignities reserved for the lettered mandarins. This is a powerful stimulus to the ardor of the students. They are able in writing these characters (and it is the only means) to make themselves understood by the learned Chinese. Thus the learned language in Cochin-chinese is nothing else than the Chinese language. The only difference consists in the pronunciation. The vulgar language was only from the first a dialect, which they never wrote; but in the end the Cochin-chinese, having acquired an imposing nationality, the common language became of importance, and they sought the means of writing it. They had recourse to Chinese letters, the only ones they knew. Sometimes they have only taken the pronunciation of the Chinese character and have attached to it a totally different signification; thus, they have written 𠄎 which they pronounce *cha*, and which signifies father; but in Chinese the same character *chu* signifies to *put one's self into a passion*. On the other hand, they have united many characters of which one signifies the sense, and the other the pronunciation. Thus they write 𠄎 *miang*, the mouth. The first character 𠄎 means the sense, the *mouth*, and the second 𠄎 *minh* indicates the pronunciation. This manner of writing the vulgar language has no generally adopted form. Many persons write the same word differently, and many characters are purely arbitrary. There are needed to fix the orthography of this vulgar language learned books written in it; but these are as yet wanting. There have only been written in this language our books of religion, many comedies and some poems; the learned men not being fond of reading works written in such a *patois*. They find that this writing does not express the thoughts clearly. We have adopted a plan of writing this language with our European letters, as has been done for the Malay language: we have succeeded in representing the sound of words very exactly. This much facilitates our study of the language. This language is not confined to the limits of Cochin-china and Tongking, but is very commonly spoken and understood in Ciampa, Camboja, at Siam and in Laos. We find the sound of all our letters in this language, except the letter Z, and the letter P at the commencement of words; but they have the *ph* and the *p* final as in the word *bap*. If they have not exactly our letter F, they have the *ph*, which has nearly the same sound.

In this language, as in all others, they have proper names and common names. Often in order to form a substantive they add the word *su*, which signifies thing, to the adjective or verb: thus *lanh* means good; *su lanh* signifies goodness. The adjective is ordinarily put after the substantive: e. g. *nha* means a house, and *tót* means fine; they thus say *nha tót*, a fine house. The comparative is formed by joining the word *hon*; thus *tót hon* means *better*: for the superlative they add *lam* or *rát*; e. g. *tót lam*, *rát tót*, signify very fine.

This language has not exactly gender, number, or case; they can express them, however, by means of some auxiliary words. Thus to express the difference of sexes, they use for the human species the word *trai* for masculine, and the word *gai* for feminine: for animals the word *duc* indicates the male, the word *cai* the female, e. g. *bo duc*, an ox, *bo cai* a cow; for winged animals, they employ the words *tróng* and *mai*—*ga tróng*, a cock; *ga mai*, a hen. Before the names of living things they ordinarily put the word *con* (boy or girl): thus they say, *con trai*, a boy; *con gai* a girl; *con trau*, a buffalo; *con ca*, a fish. They also frequently use the word *cai* before the names of inanimate things; thus they will say *cai ghé* a seat; *cai nha* a house. They usually place the word *cáy*, tree, before all the names of trees, and the word *trai*, fruit, before all the names of fruits.

To mark the plural they add some word before the substantive as *chung*, *nhung*, *cac*, *phó*, &c.—We, *chung tôi*; All those who, *nhung kẻ*; Messieurs, *phó ông*, &c.

The nominative always precedes the verb active. When two substantives follow one another, the second is in the genitive. The dative is ordinarily marked by the word *cho* placed before the substantive, e. g. to do something to some one, *lam su gi cho ai*. The accusative generally follows the verb active, sometimes also it precedes it; there is no fixed rule. The vocative is expressed by putting before the substantive the particles *ô*, *a*, or in expressing the title of the person whom they name: O my God, *ô chúa tôi*. The ablative is denoted by some prepositions, as *bang* *boi*.

The personal pronouns are *tôi*, *mày*, *no*, me, thou, him; and in the plural, *chung tôi*, *chung bay*, *chung no*, we, you, they. It is to be observed, however, that scarcely any but inferior persons use the word *tôi*, me; the king uses the word *tarm*, and others who are superiors in dignity use the words; *tao*, *ta*, *min*. *May*, *tôi*, they do not address except to inferiors; if they speak to an equal, they will call him *anh*, brother; to a superior they will say *ong*, sir, or they will

employ another titular word. They also rarely say *no*, of the third person; this would be a term of contempt; unless they were very much superior in rank; they will say rather this Mr. (Monsieur); *ugnoi ay*, this person, or as well *anh ay* this brother.

Personal pronouns placed after substantives become possessive pronouns; *nha toi*, my house. The demonstrative pronouns are *nay*, and *ay*, this, that.

They only distinguish three tenses in the verbs: the present, the preterite, and the future. Thus *men*, means to love; *toi men*, signifies I love; *toi da men*, I have loved; they thus form the preterite by adding *da*. They add *se* for the future; *toi se men* I will or shall love.

The Annamite language being monosyllabic, it follows that there is small variety in the sound of words, and that the same word has often a great number of significations. The difference of sense then is made evident by the difference of tone. Thus the word *ma* can have at least six different significations, according as it is differently pronounced; for they can pronounce it in six different tones which we indicate by marks. *Ma* pronounced in a full tone, *recto tono*, signifies phantom; if the tone is descending, *ma* signifies but; if the tone is grave or heavy, *ma* signifies to gild; if the tone is falling, *ma* means a horse; in the interrogating tone *ma* means a tomb; in the sharp tone *ma* signifies the cheek. We can represent these tones by musical notes. The full tone answers very well to *sol* from below; the descending tone to *mi* from below; the heavy tone to *ut* from below; the falling tone to *la*; the interrogating tone to *si* natural; and the sharp tone to *ut* from above.

The tone varies a little in the different provinces. There is also some difference between the pronunciation of Tongking and that of Cochin-china, but this difference is not so essential that we cannot understand them well. Only some words used in the northern provinces are not used in those of the south and *vice versa*.

*The state of the Christian Religion.* The Cochin-chinese are generally much addicted to religious practices. The pagans have absolutely the same religion as the Chinese. The learned men honor Confucius and have a sort of natural religion which they do not observe. The religion of Fô, which they call Phât, is the most generally followed by the people. The Christian religion was first preached in this country by Franciscan and Jesuit friars, about the middle of the 17th century. They found among the Cochin-chinese an admirable disposition to embrace the Christian religion. With the good sense

with which they generally are gifted, they easily understood the vanity of idols and the solid proofs upon which our holy religion is established. Thus these first missionaries baptised many neophytes and founded numerous churches. But soon it was seen that something was wanting to their rising church. There were neither first Pastor at the head of the flock, nor native clergy to fill the room of European missionaries, when these were taken off by death or condemned to silence by persecution. It was then that in Paris the congregation called "*Les Mission Etrangeres*" was, under the auspices of the head of the Church, formed to supply Bishops to govern these new churches and provide them with evangelical laborers. Having reached these countries, our first Bishops, Vicars apostolic, formed establishments to teach and exercise in the functions of the sacred ministry a few students whom they judged sufficiently able. They and their successors have thus worked in spreading Christianity in Cochin-china and Tongking for the space of about 180 years. They have succeeded in forming a national clergy who are of great assistance, especially during the persecutions, when European missionaries cannot shew themselves.

We have in Cochin-china Proper 40 Priests and a great number of Catechists and Ecclesiastical students. The mission of Tongking is divided into two parts, one of which is entrusted to the missionaries of our congregation. It has 80 Native Priests and innumerable Catechists. The other, administered by Spanish Dominicans, is less known to me; yet I am aware that it possesses a great many priests full of zeal.

The number of Christians in Cochin-china Proper amounts to 80,000; in the Occidental Mission of Tongking to 180,000, and in the Oriental one to nearly the same number. Thus in the whole kingdom there are at least 440,000 Christians. Since the beginning of the last persecution, however violent it has been, the number of Christians has not diminished; it has even increased in many places. We hope that the blood of martyrs, which has lately watered this country, will be a "new seed of Christians." Hence we have at this very time the consolation to see pagans coming in crowds to receive the instructions which we give them secretly. The Church of Christ has been formed in Europe in the midst of persecution; the ways of Providence are at all times the same; thus it is formed in these countries in spite of the persecutions of the princes of the world, that every one may say: "There is the finger of God."

*Of Missionaries.* In 1583 Father Bartholomew Ruiz, a Spanish Franciscan, reached Cochin-china with seven other friars at "Fai Fo," close to Touron: he was welcomed and the holy sacrifice of the mass was there offered up with great solemnity. They wanted nothing more but the permission of the king to remain in the country; which seemed to be without difficulty. But contrary winds prevented these friars from reaching the capital; they were driven by a hurricane to the Island of Hai Nam and returned to Manila. Father Ruiz went back to Cochin-china at the beginning of 1584, and called on the king, who gave him leave to remain in the country.

The chronicles of the Order say that he wrought many miracles and converted many proselytes; but he was soon caught and brought to Macao by the Portuguese, who even at that early time imagined they had alone the right to send missionaries to the East Indies, in virtue of what they call "Real Patroado" or Royal Patronage.

It was about the year 1615 that Portuguese Jesuits and Spanish Franciscans went in numbers to preach the gospel in Cochin-china, and from this time only dates the establishment of the Christian religion in that country.

In 1653 two French priests, Fathers de la Mothe Lambert and Pullu, were appointed Bishops, Vicars Apostolic, the one for Cochin-china and the other for Tongking. The former left France in 1660 *viâ* overland, and reached Siam in 1662, from whence he sent one of his missionaries, the Rev. M. Chevreuil, to Cochin-china: this gentleman was soon succeeded by another, the Rev. M. Hainques: lastly in 1671 Mgr. De La Mothe Lambert went himself to exercise his zeal in his mission.

The Rev. M. Deydier is the first French Missionary who reached Tongking in 1666. Since that time down to our days, there have been in Cochin-china 16 bishops and 80 French missionaries, and in Tongking 17 bishops and 47 French missionaries, all members of the Society called "Les Missions Etrangères." Their uninterrupted labors have raised these missions to the flourishing state in which they are to-day.

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ART. III. *Official Correspondence relating to the death of the  
Rev. Walter M. Lowrie.*

To Tai Yeng, high imperial commissioner, &c., &c., &c.

Sir,—The undersigned, Chargé d'affaires, *ad interim*, of the United States of America to China, has just received an official communication from Dr. McCartee and others, citizens of the United States residing at Ningpo, conveying intelligence, that the Rev. W. M. Lowrie, also a citizen of the United States, on the 19th of August came to a sudden and violent death by the hands of Chinese pirates near Chápú, in the province of Chehkiang. The circumstances under which he lost his life, they represent as follows.

“Mr. Lowrie who has been a resident of Ningpo since 1845,—in the month of May last, was called to Shánghái upon important public duties, and whilst there, an emergency occurring at Ningpo, requiring his immediate return to that city, a messenger was dispatched at once to Shánghái to inform him, and arrived there on the 14th inst. There being no vessel sailing for Ningpo, on the 16th ult. Mr. Lowrie with the messenger and his personal servant started for Chápú, and arrived at that place on the 18th August. There he immediately transferred his baggage to a Chínháí passage boat to convey him to Chínháí. But on account of unfavorable wind he was detained till next day, when at about 9 o'clock A. M., he embarked. Having proceeded some 40 li from Chípú, he was pursued by a piratical boat of the class designated by the Chinese the “broad bow sanpan,” with three sails and eight oars, and manned by between twenty and thirty men, armed with gingalls, matchlocks, spears, and swords. The men were of dark complexion, in appearance like fishermen, and spoke the dialect of Chípú. On their approach, Mr. Lowrie waved a small American flag, and called upon them to keep off, but instead of this a volley was received from the pirates. He then retreated to the middle of the boat with the sailors and Chinese passengers. No resistance was made to the pirates by Mr. Lowrie or any one in the boat, but on the contrary he allowed them to open his trunks &c., and offered them the key. When the pirates commenced taking up the deck to search the hold, Mr. Lowrie, with some of the passengers, went out and sat down in front of the main mast; while sitting there and before the pirates had completed the pillage of the boat, Mr. Lowrie was seized by three of them and thrown into the sea. As the waves were running high, and being several miles from land, and Mr. Lowrie not an expert swimmer, that he perished immediately there can be no doubt. Nothing save his hat was seen after the pirates left, which they did not do, till they had robbed the Chinese of their baggage and stripped them of their clothing, beating and wounding all of them more or less, and some even dangerously, and disabled the boat by cutting the halliards, and taking away her rudder. After sometime had elapsed, the sailors ventured out and got sail upon the boat and made their way towards Chápú, which, though with difficulty they, fortunately reached at sunset, when the messenger and servant immediately reported the piracy to the local authorities. On the receipt of



the intelligence of the melancholy catastrophe, there being no Consul of the United States at that port, Messrs. McCartee and others, immediately repaired to the office of the Tau-tai of Ningpo, and laid the case before him, requesting him to address the local officers of Chápá enjoining upon them to adopt rigorous measures for the arrest and punishment of the pirates, which he has done, but they still fear that no effective measure have been adopted, they therefore as citizens of the United States, address the representative of their government in China, earnestly requesting he will lose no time, and spare no exertion to have the matter investigated and pursued to the utmost, &c."

The undersigned, as behooves him, hastens to lay the subject before the Imperial Commissioner,—His fellow countryman, the Rev. Mr. Lowrie, was of an excellent family, and who for no mercenary, but with the most disinterested, motives came to spend his life in China in the one great cause of doing good; and when attacked by pirates, made no resistance, gave them his keys, allowed them to open his trunk and possess themselves of his effects—yet with the heart of a ferocious beast of prey, not satisfied with robbing him of his property, they threw him overboard to perish in the sea. Mr. Lowrie was extensively known and universally esteemed in his own country, and thousands will lament his untimely end,—his violent death. His life cannot be restored, but the undersigned earnestly requests Your Excellency will address the High Officers of the province in which the piracy was committed, that they may adopt the most rigorous measures to pursue and arrest the said pirates, and punish them, as the Imperial laws in such cases provided require, and inform him of theis such that he may report the same to his government. It appears the pirates spoke the dialect of Chípá; that their craft was not one that could be long at sea; the property plundered was mostly foreign and as such can easily be recognised, and if the local officers duly exert themselves, that the murderers can be arrested, is probable, and by treating them according to law and justice, all nations will learn Your Excellency's deep abhorrence of such deeds, and the majesty with which the Imperial laws are maintained, to the mutual advantage of all nations.

The undersigned avails himself of the occasion to present his compliments to the Imperial Commissioner, and has the honor to remain with sentiments of esteem and high consideration.

Your Obedient servant,

(Signed)

PETER PARKER.

Legation of the United States of America.

Canton, 13th September, 1847.

*The Imperial Commissioner's reply.*

"Tai Yeng, of the Imperial house, governor general of the Two Kwang provinces, director of the Board of War, vice high chancellor, a vice guardian of the heir apparent, minister and commissioner extraordinary of the Ta Tsing empire, has the honor to acknowledge the receipt of the Hon. Envoy's (chargé d'affaires) public dispatch, concerning the Rev. W. M. Lowrie, a citizen of the United States, who upon the 19th of August, was murdered by pirates off Chípá and requesting me to address the high officers of the province in which the piracy was committed rigorously to enjoin (upon the local authorities) to make strenuous efforts to apprehend each of the pirates and bring them to trial, in order to punish them as the Imperial laws, in such cases provided require,

and to inform him, the Chargé d'affaires, of the issue that he might report the same to his government.

Furthermore, it appears that the pirates spoke the dialect of Chápú, that their craft was one that could not be long at sea, the property plundered, being of foreign manufacture, as such is easily recognized, and that it could not be difficult for the local officers, to search out the murderers, &c."

This I have perused and fully understand, and learn therefrom that the pirates have committed robbery; and have audaciously taken the principal person concerned (the Rev. Mr. Lowrie) and thrown him overboard, to perish in the sea, an act of extreme lawlessness at which truly the hair of one's head stands on end.

But since the pirates speak the dialect of Chápú, and their vessel is too small to be able to be long at sea, and the articles they plundered were of foreign manufacture, which the local authorities from the very nature of the case will easily recognise, I trust they will be able in a little time to apprehend them.

Besides addressing the lieutenant-governor of Chehkiang, calling upon him to transmit his orders to the said local, civil and military authorities to follow up this case with severity and absolutely find the identical property plundered, and apprehend the true pirates and prosecute and punish them, and also to report to me the Imperial Commissioner the circumstances of their arrest and punishment, when I will again address and inform the Hon. Envoy, I also in the meantime make this reply, and avail myself of the occasion to present my compliments and my wishes for his health and happiness. As requisite I make this communication.

The foregoing communication is addressed to Peter Parker, Chargé d'affaires *ad interim*, of the United States of America to the Ta Tsing empire.

Táukwáng 27th year, 8 moon, 8 day. September 16th, 1847.

Tsi Yeng, of the Imperial house, governor-general, of the Two kwáng provinces, a director of the Board of War, vice high chancellor, a vice guardian of the heir apparent, minister and commissioner extraordinary of the Ta Tsing empire, has the honor to make this communication.

Whereas on a former occasion I received the Hon. Envoy's (Chargé d'affaires) public dispatch relative to the case of the Rev. W. M. Lowrie, a citizen of your honorable nation, who came to a violent death at Chápú, and having at the time written to (the high authorities there) to have the case followed up closely,—I have since received a reply from Li, the governor-general of the Two Kiáng provinces, Nganhwui and Kiángsu, transmitting to me an official communication that he had received from Liáng, the lieutenant-governor of Chehkiang, stating that the sub-prefect of the maritime borders of Kiángsu, had reported to him that he had arrested one of the pirates, named Hwa Kwányuen, and instituted trial, and it appeared from his testimony that he is thirty years of age, belongs to the district of Nánhwui, in the province of Kínáugsú, that upon the 17th of August last, Kauning and Tsauz', (nicknamed) Lau Tá (venerable the elder) and others, invited him to embark with them on a fishing voyage, and upon the morning of the 19th August, they arrived at the offing

of Hwang Pwan in Chehkiáng, when observing a Ningpo fishing smack tossed about by a contrary wind the *idea* occurred to Tsáu sz' Láu Tá and others to pursue and plunder her, and divide among them the spoils. To this he and his comrades consented, and immediately set off together and pursued her to the offing of Kinshán and worked their boat alongside, when Tsáu sz' Láu Tá, with Káu hing and ten or more others, boarded, searched and plundered her, the rest of the party remaining in their own boat to receive the booty. The headman, a foreigner declaring, if they robbed him of his effects, he must report them to the officers of government, Tsáu sz' Láu Ta, together with Káu hing, forthwith took the foreigner and dragged him to the bow of the boat and threw him into the sea." Moreover, they inflicted wounds upon the person second in command on board the boat. The property plundered consisted of a red skin trunk, two bamboo boxes, together with foreign money and clothing with which they returned to their vessel, and repaired to an uninhabited place where they divided the booty, &c. It moreover appears from his testimony, that Tsáu sz' Láu Ta is the chief of the band, consisting of 19 persons, and that he (the lieutenant-governor of Chehkiáng) addressed me (the governor-general of the Two Kiáng provinces) requesting me to issue orders for their arrest. This coming before me, besides issuing my orders to each and all alike to pursue and apprehend the pirates, I also as behooveth me write this communication.

I (Tsi Yeng) have examined this case and find that one of the pirates, named Hwa Kwanyuen, has been arrested, and from his testimony all the names and surnames, the ages, personal appearance, and residences of the piratical band are made known, so that obviously it will not be difficult to arrest them.

Besides replying to the governor-general of the Two Kiáng provinces, that he enjoin upon the subordinate officers within his jurisdiction, with the utmost speed to arrest the criminals and manage the case, I also, as is right, in the meantime, communicate to the Honorable Envoy the circumstances relating to this case so far as it has progressed, that he may examine and find accordingly. As requisite I send this communication, and avail myself of the occasion to present my compliments and wishes that his excellent joys may daily abound.

The foregoing communication is addressed to P. Parker, Chargé d'affaires, *ad interim*, of the United States of America to the Ta Tsing empire.

Taukwáng 27th year, 10th moon, 8th day. November 15th, 1817.

*Note.* A letter from the north states that the Chinese passengers complaining to Mr. Lowrie that they were suffering on his account, in order to soothe them, he observed that on their arrival at Chinlai he would apply to the authorities for redress in their behalf, which remark must have been overheard by the pirates.

**ART. IV. *Journal of Occurrences: account of the late massacre; visit to Cochin-china; general news; appointments; sufferers by famine; revenue.***

THE subject of all-engrossing interest which we are called to relate among the occurrences of the month, is the lawless outrage and murder of the six foreigners at Hwáng-chuh-kí. Never in all the annals of history have we read of a more cruel and blood-thirsty instance of atrocity than this. The minds of the foreign community have been justly filled with feelings of surprise, horror and alarm. No one supposed that the Chinese could be guilty of such a savage barbarity, and it was only the foul deed itself and the mangled bodies of the victims brought back successively from the scene of massacre, that has made us fully sensible of the awful wickedness and depravity that here exist. The main particulars as related in the *China Mail*, are given below. Four of the persons concerned in the murder have been apprehended, and as we understand have been executed this day (December 21st) at the village where the crime was perpetrated. The affair is still undergoing investigation, and the British authorities are taking measures to procure suitable redress from the Chinese government. What will be the result of the present conference we cannot tell. It is hoped that matters may hereafter be established upon a more certain footing and that such measures may be adopted as shall tend to secure the privileges and safety of the foreigners in this vicinity.

Of the occurrence itself and the events to which it has given rise we hope to present a more full account hereafter. In connection with the state of affairs, and of the country in which we dwell, it furnishes abundant occasion for reflection and remark. In such seasons of affliction and darkness, it seems peculiarly appropriate that we adore the power and acknowledge the presence of Jehovah, knowing that He reigns among the nations, and that all the havoc and disorder of this world are subject to his supreme direction and control. We have been called repeatedly to wonder and to mourn, and now to inquire with the deepest solicitude where shall these things end, and what is the cause of such judgment sent upon us?

CANTON, 14th December, 1847.

THE *Extra* issued on Friday last contained such particulars of the dreadful tragedy at Hwang-chu-kee as could be ascertained up to the forenoon of Wednesday last; and beyond rumours and the opinions given upon the Inquests, nothing has since transpired to enable us to speak with certainty when, where, and under what circumstances our unfortunate countrymen were killed. It is known, however, that about two o'clock P. M. of the 5th instant, Messrs Small, Balkwill, Bellamy, Brown, W. Rutter, and M'Carte, started on an excursion up the river, and landing at a village three or four miles off, called Hwang-chu-kee, proceeded inland, taking with them two or three pairs of pistols without ammunition, which was left in the boat. The boatmen, after waiting till night-fall, were warned to pull off, which they were glad to do upon being pelted with stones, which broke the venetian blinds of the long-

boat. Instead of coming to Canton, the tide being against them, the men pulled up the river, and did not arrive till next day, one of them having preceded the others in a small boat in which he paddled himself to Canton.

On the previous evening some alarm was naturally entertained about the young men by their friends, one of whom wrote to H. M. Consul on the subject between 11 and 12 o'clock on Sunday night. It was not however till next forenoon that a party of British residents, about thirty in number, well armed, proceeded to Hwang-chu-kee; but the gentleman under whose directions they had put themselves would not suffer them to land. The same afternoon one of the Consular officers went up with another party, but arrived too late to make investigations on shore, even had it been deemed expedient to leave the boats.

The British residents, most of whom have during the last twelve months been accustoming themselves to military drilling, then resolved to hire the little steamer *Fire Fly* to tow them up next morning; but the Consul interposed his authority to prevent them by issuing the following circular, dated at 9 o'clock that night, but we understand not sent round till next morning:—

PUBLIC NOTICE.

Her Britannic Majesty's Consul having heard that it is the intention of certain subjects of Her Majesty to proceed to-morrow morning up the river to the Village of Hwang-chu-kee or other places, in which it is supposed that six of their countrymen are confined: this is to give notice that Her Majesty's Consul entirely disapproves of such a proceeding, and that any British subject acting in contravention of this injunction, will do so on his own responsibility.

Her Majesty's Consul deems it expedient to make it known to all concerned that he is in communication with the local authorities as to the restoration of his countrymen now unlawfully confined, and at the same time most distinctly states, that any such movement as is contemplated by the British community will afford ground for the Chinese to withhold the delivery of the persons now under restraint.

The Consul farther intimates to Her Majesty's subjects that the question now in hand has been communicated to Her Majesty's Minister Plenipotentiary, whose instructions may be looked for to-morrow evening. He therefore deems it his imperative duty to call upon Her Majesty's subjects by their allegiance to their sovereign to obey his most solemn and strict injunctions.

Given under my hand at Canton, this sixth day of December, 1847, at nine of the clock in the evening.

FRANCIS C. MACCARRON,  
H. B. M. Consul.

To Her Majesty's Subjects.

The overwhelming numbers which it was said might be expected to resist the volunteers, the risk of bringing on a collision with the Chinese, and the necessity for protecting the factories, may have induced the Consul to issue these strong injunctions; but it is a grave question when an entire day had been lost in inaction, the circular bearing evidence that up to the time it was issued the belief was still entertained that one or more of our unfortunate countrymen were alive and might be rescued. Should this be found to have been the case, it must ever be a source of regret that on this occasion implicit obedience had been paid to the Consul's order, and that some effective effort had not been made before it was issued.

On Tuesday (the 7th) the Vice Consul with a number of the residents went as far as the landing-place of Hwang-chu-kee, and found the villagers busy removing their families and effects. Hitherto there was no certain intelligence regarding the objects of every one's thoughts; and the anxious suspense which prevailed was broken but not relieved by reports obtained through the Chinese traders and compradors, as they varied only in the circumstances of the massacre, but left little room to hope that any of the victims were then alive; so that when Captain McDougall arrived at four o'clock on Wednesday morning, he was assured there could be no doubt of their deaths, and nothing remained but to avenge them. As such sad news had not been

anticipated at the time the *Vulture* left Hongkong at four o'clock the previous afternoon, Captain McDougall, after consulting with the Consul, deemed it expedient to return for reinforcements and additional instructions, and he accordingly left Canton about 5 o'clock p. m.

During the time he was in Canton, the brother of Mr Rutter, finding that no forces were to be immediately despatched to Hwang-chu-kee, and unable to bear his dreadful anxiety, proceeded to the place accompanied by a friend, who remained in the boat whilst he went through the villages, with a paper written in Chinese stating who he was and what brought him there. He encountered no molestation, but returned without having obtained any intelligence. In the course of the evening, however, reports prevailed of some of the bodies having been found, and harrowing accounts were given as to the appearance they presented. But it was not till next morning that one of the bodies was brought to the British Consulate. Having been inspected by a surgeon, preparations were made for the last melancholy duty to the dead; but just as the funeral procession was about to set out, it was suggested that an inquest would be desirable, and the Consul instructed the Vice-Consul to hold one, which was immediately done. Mr. Elmslie proceeded to the house where the body lay, when the coffin was opened, a jury of those around empanelled, and an inquest held.

Within an hour after the funeral procession left the factories, the body of Mr. Balkwill arrived, followed the same afternoon by those of Mr. Small and Mr. Brown, and next day Mr. Rutter's and Mr. Bellamy's were received. The Inquests on the last two, which we also give, present some features of peculiar and painful interest; but we refrain from any remark upon them until all the cases are published.

On Friday part of the Light Company of the 96th arrived, and His Excellency the Plenipotentiary was looked for every hour, as it was understood he had left Hongkong on the 8th; but the *Dædalus* having been becalmed, His Excellency did not reach Canton till the forenoon of Sunday. The following Circular was shortly afterwards issued:—

CIRCULAR.

The undersigned Consul has been charged by His Excellency Her Majesty's Plenipotentiary, &c., &c., to inform Her Majesty's subjects resident at this City of his arrival at the British Consulate, and that His Excellency will be happy to receive from them any communications they may have to make to him, any way they please.

Canton, 12th December, 1847.

FRANCIS C. MACGREGOR,  
Her Majesty's Consul.

A few of the leading merchants waited upon the Plenipotentiary, and in the course of the afternoon the following Circular was sent round:—

NOTICE.

A public meeting of British subjects resident in Canton will be held at the residence of Messrs. Crooke & Massey this evening at half past eight.

Canton, Sunday, 12th Dec. 1847.

The meeting was attended by all, or nearly all, the British subjects, and Mr. Gilman, in the absence of Mr. Campbell and Mr. Jardine, having been called to the chair, stated that the meeting had been summoned for the purpose of explaining what had taken place during the interview which several gentlemen had with His Excellency the Plenipotentiary, in consequence of the Circular issued on his arrival. The chairman said that each of the gentlemen had pledged himself to give no opinion then, individually or collectively, lest it might be supposed they spoke for the whole community, which they were not authorized to represent. He then went on to say that Sir John Davis having received them very courteously, was assured of their co-operation, and they inquired how far they might give their opinion without going beyond their proper position, and on what points His Excellency wished to have it. His Excellency did not specify any particular point, but expressed himself anxious to have their views, either written or verbally, "on the present crisis;" and that they should consider how far the interests of the commercial commu.

nity would be affected by the measures that might be adopted on the part of the nation. He assured them that no one more deeply deplored than he did the calamitous event which had occurred; that he was perhaps too ready to adopt aggressive measures; and that he had made demands which Keying might not be able to accede to. What these demands were he did not explain, but said that neither the execution of six of the murderers, nor the whole of them, nor razing of the village, would be considered sufficient. The commercial community however could best inform him how far they were prepared to forego present advantage for ultimate good. The chairman said His Excellency farther added that he would be happy to have their opinions in any shape they chose, either individually or collectively, in writing or at a personal interview.

Mr. Campbell explained the views entertained by himself and others, and read a paper embodying them, which seemed to point at the propriety of a blockade. An opposite view was expressed by Mr. Jardine, who reminded the meeting that whatever their own feelings on the spot might be, many of them were the factors for constituents elsewhere, who might entertain very different views.

After the meeting had been addressed by Mr. Seare, Mr. Ellis, and Mr. Agabeg, Mr. Ponder made a motion, seconded by Mr. Barnett, to the effect that the meeting should approve of what had been done by the gentlemen who had waited upon Sir John Davis that day. A vote of thanks having been given to the Chairman, the meeting dispersed.

It appearing to many imperative that something should be done, we understand that a document to be submitted to His Excellency has since been prepared for the signature of those who concur in it.

It is not yet known what measures the Plenipotentiary will adopt; but unless Keying accedes to his demand, a serious impediment to the immediate enforcement of them exists in the smallness of the British forces now in China; and in that case it may be necessary to await the instructions of Her Majesty's Government.

From the China Mail we quote the narrative of the late visit to Cochin-china. The spirit of exclusiveness on the part of this people appears to continue unabated, and the results of the expedition though exhibiting more humanity, seem quite as unsatisfactory as those of the late French visit.

"On approaching the harbour of Turon on 9th October, the effects of the French proceedings in April were visible in signals made from tops of the hills. Four new batteries had been commenced along the N. E. side of the anchorage, and the small island, called by the French L'Isle de l'Observatoire, was also being fortified, but nothing was finished.

Very little communication could be obtained with the shore for about six days, the alarm at first being evidently great; in addition to which it rained incessantly, and so continued during the whole stay; there was besides a severe typhoon on the 23d.

Two Commissioners arrived on the 15th, and on the following day came on board. They invited the Plenipotentiary to an entertainment and conference on shore the next day, (17th October) when a very handsome reception was prepared—the Commissioners appearing in their dresses of ceremony,—the ancient costume of the Chinese. The first Commissioner was Assistant Member of the Board of Revenue, the second Treasurer of Kwangnan province, in which Turon lies.

The rains continued incessantly, impeding communication, and the country was reported to be inundated and nearly impassable. A large present to the crews of the two ships, of bullocks, fowls, hogs, fruit, &c. was offered on the 22d, and accepted on condition of a return being made, which was done accordingly. A party went on shore at Turon on the 23d to view some very singular marble rocks about five miles distant. In passing the residence of the Commissioners, a guide was sent on board, and orders transmitted to

afford every facility. These rocks rise at once out of the sandy flat between the river and the sea, and are covered in most parts with trees and luxuriant vegetation, peopled by numerous monkeys. The principal masses are five in number, of which the one nearest the sea contains some splendid caverns and galleries, which have been improved by art, and the caverns converted into Temples of Budha. The finest of these is quite a natural Pantheon, being a dome of 80 feet high, lit from the top by not one, but three openings. The floor is about 70 feet in every direction, and has been paved. Several idols and shrines of Budha and his disciples adorn the inside, and the whole is approached by an arched gallery with descending steps at intervals. The entire rock is laid out in a corresponding manner, with small dwellings and gardens in the open and level spaces. It unfortunately blew and rained during the whole visit; and the party were sometimes glad of the shelter afforded by the caverns. On returning to the boats, the wind had increased to a violent storm, and it was not easy to proceed down the river. Half way down, the party met two covered galleys which had been despatched for them by the Commissioners, and gladly availed themselves of one of these for shelter. On reaching the residence of the commissioners the gale had become a perfect hurricane from the N. E. They not only requested the party (including twenty-four seamen) to remain the night, but provided dinner and every accommodation in their power. No small anxiety was felt for the ships during the night, as the Typhoon continued with increased fury, and towards 4 A. M. blew away the whole front of the building where the party were lodged, and of which the back portion only was solid, a considerable addition having been made in front of bamboos and matting for the occasion.

On the 24th their hosts prepared another repast for the party, but as it became just possible to reach the ships after the lull of the tempest, they were glad to row on board, though with some difficulty. On the morning of the 25th a boat came from the Commissioners, bringing a few articles left behind in their care. Early on the 26th the *Ringdove* was despatched to Singapore to meet the October Mail from Hongkong, after taking supplies on board, the *Vulture* left Turon harbour at daylight on the 27th.

A strong impression appears to have been made on this timid and cautious people by the treatment they received from the French in April last. They declared that 900 of their number were killed *without provocation*, but the statement, being *ex parte*, may be received with some allowance.

We believe little can be added to the intelligence contained in these brief notes; but we here give the substance of what we have since heard.

The inherent exclusiveness of the Cochin-chinese government had acquired new vigilance by the recent visit of the French, the strictest orders having since been issued to both the mandarins and people to avoid all intercourse with European ships. Hence a serious preliminary difficulty was experienced in opening a communication with the shore, and not even a fishing boat was allowed to approach the ships during the fortnight they remained in the bay of Turon. Mr Gutzlaff went twice on shore for the purpose of delivering the Plenipotentiary's letter, but no one would receive it, being in terror of the consequences; and it was only by an ingenious device of the Chinese Secretary that it was at length left upon the person of a petty mandarin, who on discovering it, entreated that it might be taken back, and when nothing else would serve, laid it down on the beach, and placed a stone upon it, until he consulted with a superior authority, after which it was removed. Next day an interpreter was sent on board to intimate that Sir John Davis would be received on shore; but His Excellency declined, until he was waited upon, and assured that the rank of the mandarins was such that he could enter into conference with them. The result was that the Treasurer of the Province and a Member of the Board of Revenue, (who had been a traveller as far as Singapore and Calcutta,) waited upon Sir John, and partook of refreshments on board the *Vulture*, on which occasion they were told of the loss of the two French ships, and professed to be very sorry for the misfortune.

The visit was returned and a conference held on shore next day; but what-



ever may have passed during the private part of the interview, it is certain permission was not obtained to proceed to the Capital, the ingenuity of the mandarins being sorely taxed for excuses. But they offered to convey the letter of the Queen of England to their Sovereign, and a very magnificent chair had been provided for the purpose; but as the letter could only be delivered by the Plenipotentiary in person, the conveyance was not made use of.

At the entertainment the mandarins did no discredit to their country in the matter of hospitality, a profusion of substantial as well as curious dishes having been provided; amongst which we have heard the curries spoken of as superlative. The guests were provided with English knives, forks, and plates; and as the courses were removed from the principal table, they were placed upon a lower one, where the guard of Marines, having piled their arms, were invited to sit down, and did ample justice to the repast. The native soldiers who also formed a guard of honour were accoutred in uniform, and armed with swords and spears but looked a diminutive race beside the marines."

During the stay of the ships, which was prolonged while there seemed any prospect of permission being obtained to proceed to Hué, several parties made short excursions on shore, and found much picturesque beauty in the scenery. It was on one of these occasions that His Excellency, with Capt. Mc Dougall and others, were caught in the Typhoon, and after vainly attempting to reach the ship, compelled to take up their quarters with the Mandarins, who did everything in their power to lessen the discomforts of their guests, to whom the house proved a very sorry protection from the fury of the storm.

The day previous to that fixed for the departure of the *Vulture*, (the *Ring-dove* being then under way with despatches to catch the Mail Steamer at Singapore) the two Mandarins came on board to take leave, and professed to regret the departure of the Plenipotentiary before the Royal Present to the Queen of England had arrived; but were told it could not have been received without a return being made, which they said must have been refused. They were warned, however, that the present forbearance ought not to be misunderstood; and that the same pretexts which had been then assigned to prevent a visit to the capital, might not suffice on another occasion. The Mandarins could only plead their orders from the court, and assigned the outrages of the French as one reason for their stringency; another, and perhaps the most cogent, being the dread of opening an intercourse with a people whose career in India and in China, shewed what consequences might result from conceding a right to trade, however restricted.

From the distant portions of the empire little news of importance has of late been received. The details in the Peking Gazettes are for the most part sufficiently destitute of matters of general interest or profit. The central government at Peking remains the same as during the preceding year. In the appointments of *Tsungtuh* there has been a change in two cases, and in seven of the *Siansis* or governors. A deficiency having occurred in the grain revenue, propositions had been made for the officers and wealthy citizens of the various provinces to make voluntary efforts and furnish the needed supplies. In one of the Gazettes there is a long notice showing how this end is to be accomplished. This has been circulated among the various provinces. But what success has been found in raising a revenue in this way has not been heard. A depository for the reception of the grain was to be established at Shanghai, from which place it was to be taken in the northern grain vessels to the capital. Measures were being taken for the relief of the sufferers in Honan, where there had been a famine occasioned by drought and the overflowing of the Yellow River. From all we can learn there is much more of democracy in this empire than has usually been supposed, and we doubt whether on the whole there be many countries that according to their extent and the number of their inhabitants can be said to enjoy greater liberty or peace.

The Details respecting Cochinchina found in our present number are from the *Journal of the Indian Archipelago and Eastern Asia*.







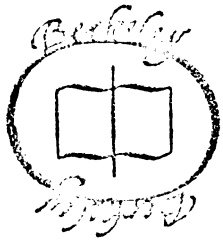


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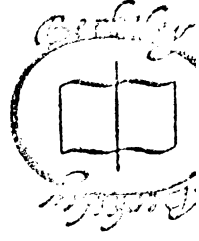
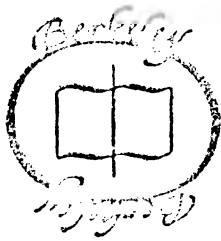
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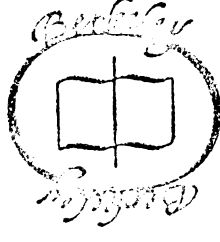
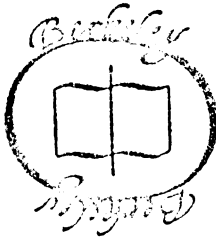


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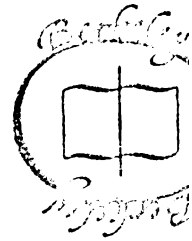
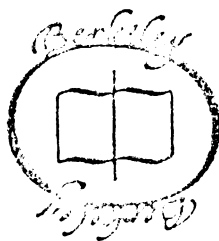


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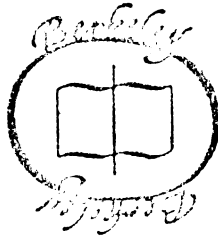
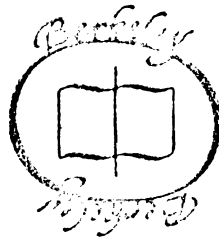


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