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REVIEWS.

Ta-tsing Wan-neen Yih-tung King-wei Yu-too,—“A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta-tsing Dynasty—may it last for ever.”
By LE MING-CHE TSING-LAE.

THE vast dominions of the Mantchou-Chinese, comprising many kingdoms, formerly distinct and independent, which, long ere Europe had emerged from the darkness and ignorance of the middle ages, were far advanced in civilization and the arts, present a wide field for the researches of the geographer, the virtuoso, or the grammarian. It is in the first of these characters, that we will now endeavour to trace, on the map before us, the boundaries and divisions of this great and most ancient Empire. Thanks to the labours of the Catholic missionaries, who preceded us at a time when more liberty was granted to the “sons of the Western Ocean,” and to whom the Chinese are indebted for whatever systematic knowledge of geography they possess, our task is comparatively easy. In the present confined situation of foreigners in China, we can be expected to add but little to the geographical information already within reach of the scholars of Europe and America. Our object is simply to place in the hands of our readers, in an English dress, that knowledge which now lies almost concealed, in the ponderous folios and quartos of France, or in the multitudinous volumes of bare compilation, to which the present talent of China is confined.

Le-Ming-che, more generally called Le-Tsing-lae, author of the map of which the title is given at the head of this article, is a priest of the Taou sect, and a native of Canton. His astronomical and geographical studies were prosecuted for some years, we have understood, under an European residing in the interior of China; and the fruit of them has been given to the

world in a treatise on those sciences, first published in 1820, in three volumes, which have been since increased to five. He was also, we believe, chiefly employed in compiling the maps for the Kwangtung Tung-che, or general statistical account of Kwangtung province,—a large and voluminous work, which was published in 1822, under the direction of Yuen-yuen, formerly many years Governor at Canton, and a patron of our author. Le-Tsing-lae, who, from his works, appears to possess considerable talent, and a mind superior to the generality of his countrymen, is now residing in a sequestered country place, a few miles from Canton.

The map before us was published, we think, in 1825 or 1826. It evinces, by the rough manner in which it is drawn up, the very partial advance made by the Chinese in the art of chorography. All that they know of the subject has been derived, indeed, from the Catholic missionaries; but they have followed the instructions of their *barbarian* teachers, only so far as they themselves thought proper. They have been taught by them the doctrine of the earth's globular form; the consequent system of spherical projection; the use of latitude and longitude, in order to ascertain the exact situation of places; and the method of finding the same by observation and calculation. These have been adopted by the Chinese, and with very great advantage. But devoid of all neatness of execution, their maps present a rough, unfinished appearance; the coasts are badly described, and afford no guide to the navigator; islands are crowded together,—a large number being roughly supplied by one three or four, of a size wholly disproportionate to their real extent,—or they are entirely omitted. Very little regard is paid to the relative distances of places, so that a town, situated on the bank of a river, may be placed, on paper, at a distance from it of several miles. And the courses of rivers, however small they may actually be, are invariably described by two lines, at some distance from each other, thereby so crowding the map, as to leave little room for names of places, which in Chinese characters occupy considerable space. Yet, notwithstanding all these disadvantages, the map before us is of value, in as much as it affords a very complete outline of the Chinese Empire, on a large scale; and as a native work, is inferior only to a valuable MS. atlas, contained in the Chinese library of the Honorable Company, at Canton. The explanatory and descriptive observations which fill up the unoccupied corners, are useful, and serve to enable the enquirer more readily to trace the several divisions of the Empire.

The present possessions of China, or of the Mantchou-Chinese dynasty, far exceed the extent of the Empire under any previous reign. From the outer Hing-an-ling, or Daourian Mountains, on the north of Mantchou, to the southern point of the island of Hainan, the greatest breadth is about forty degrees.

And the utmost length, from the wintry island of Saghalien, on the N. E., to the most western bend of the Belur chain, in Turkestan, is about seventy-seven degrees. These possessions, occupying so large a portion of Asia, and in extent inferior only to the vast dominions of Russia, may be classed under three principal divisions, viz;

I. China Proper, or the Empire as it existed under the Ming dynasty, which ruled in China from 1368 until the Mantchou conquest, in 1644.

II. Mantchou, or, as it has been latinized, Mantchouria, the native country of the reigning dynasty; and

III. The Colonial possessions of China, in Mongolia, Soun-garia, and East Turkestan, to which may be added Thibet, and the several tribes bordering on Szechuen and Kansuh.

CHINA PROPER is the largest, and in every respect the most important of these three divisions. Its name *China*, used among foreigners, seems derived from *Tsin*, the name borne by the first dynasty that obtained universal dominion over the various kingdoms of which China was formerly composed. It was, probably, when Tonquin, Cochinchina, and the neighbouring countries were subdued, and forcibly colonized, by the arms of this dynasty, that the name was spread throughout the Indo-chinese nations, and thence found its way over India and Persia, to the countries of the west. This supposition, respecting the derivation of the name China, is rendered more probable, from the fact that, while, from time immemorial, the country has been called Chung-kwo, 'the middle country,' it has also received, under each succeeding age, the name of the dynasty then reigning. And, though among the Chinese the name of Tsin has not, like the more glorious and less tainted names of Han and Tang, been adopted by the people as their own perpetual designation; yet, having once obtained circulation among the surrounding countries, by the splendid victories of its founder, it would not, with them, be so readily lost as China.

China is situated between 18 and 41 degrees N. lat., and between about 98 and 123 degrees lon. E. from Greenwich. Its estimated extent is about 1,298,000 squares miles, while the estimate for the whole Empire is 3,010,400, or something more than the total extent of Europe. The northern boundary of China is the Great Wall, by which it is separated, on that side from the desert lands of the Mongol tribes, and from the scarcely less dreary country of the Mantchous; on the east, the gulf of Pechelee, (called in Chinese Puh-hae), the Eastern ocean, and the Formosa channel wash the rocky coast, and receive the waters of several large rivers; on the south, the China sea is thickly studded with barren islands, the resort of desperate pirates; and on the west, several barbarous frontier tribes stand between the ancient Empires of China and Thibet; while the south-western

provinces are conterminous with the foreign kingdoms of Tonquin, Cochinchina, Burmah, and the half-conquered Laos.

Divisions. The whole country is divided into eighteen provinces, which are usually arranged by the Chinese in the following order;—Chihle, Shantung, Shanse, and Honan, on the north; Keangsoo, Ganhwuy, Keangse, Chekeang, and Fuhkeen, on the east; Hoopih, and Hoonan, in the middle; Shense, Kansuh, and Szechuen on the west; and Kwangtung, Kwangse, Yunnan, and Kweichow, on the south. Of the above provinces, Keangsoo and Ganhwuy were formerly united under the name of Keangnan; Hoopih and Hoonan were together denominated Hookwang; and Kansuh formed part of the province Shense. Under the present dynasty, these have been separated. Other provinces have been greatly increased in extent:—Kansuh has been made to stretch far out, beyond the limits of China proper,—across the desert of Cobi, to the confines of Soungaria, on the N. W., and to the borders of Thibet, on the west; Szechuen, already the largest province of the Empire, has extended its government over the tribes commonly called Sifan and Tufan, lying between that province and Thibet; and Fuhkeen has long included within its boundaries part of the fertile island of Formosa. These and other changes, in the divisions of the country, accompanied by the active, emigrating spirit of the people, which in a few years renders these newly attached colonies wholly Chinese, must soon require a change of the European designation and limits of “China proper.”

The Coast of China is in general bluff and rocky; the chief exception being the southern part of Chihle, which, on the other hand, presents to the eye an almost unvaried sandy flat. Teen-tsin-Foo, on the Pih-ho, or White river, is the only port of this province, and is inaccessible to vessels of heavy burden. Lighter vessels can enter the river, only by being towed over the sands which lie at its mouth.—The promontory of Shantung is equally inaccessible, from its ruggedness. It possesses but a few good harbours, and many Chinese junks are annually dashed to pieces on its shores.—Keangsoo is easy of approach; but, though the two largest rivers of China, the Yellow river, and the Yang-tsze-keang, both disembogue themselves into the sea within its confines, yet it possesses but one good port, which is Shang-hae-Heen, near the frontiers of Chekeang. For, the Yellow River, in its rapid progress to the sea, carries along with it large quantities of sand and clay, which being lodged at a short distance from its mouth, form one of the worst dangers that coasting junks have to pass between Amoy and Teen-tsin. And the Yang-tsze-keang, stopped in its more gradual passage by rocks and islands which almost block up its entrance, creates, by the accumulation of sand, a bar insurmountable even to vessels of small burden.—The coasts of Chekeang and Fuhkeen,

broken into numerous capes and promontories, and every where indented by bays and rivers, are throughout very rocky, with few sands or flats. The Chusan (or Chowshan) archipelago, near the northern extremity of Chekeang, is extensive, occupying a space of nearly 30 miles, and possessing many safe anchorages. The Formosa channel, between the main-land of Fuhkeen and the island of Taewan or Formosa, is dangerous and difficult of navigation. The western coast of that island is surrounded with rocks and quicksands, which render its fine harbours almost useless, except to junks of very small tonnage. The eastern parts, which are still possessed by the uncivilized aborigines, are in consequence little known.—The dangers of the Canton coast consist rather in sands and flats, than in rocks; though the rugged islands which appear along its whole breadth are numerous. There are many good anchorages for small vessels, and several safe harbours; but the island of Hainan, near the south-western extremity of the province, is surrounded, like Formosa, by many dangers, both from rocks and sands. The narrow strait which separates Hainan from the main-land is, probably, the place called by the Mohammedans of the 8th and 9th centuries ‘the gates of China.’

Rivers. It is the glory of the Chinese that their country is richly watered, and that, by means of rivers, lakes, and canals, communication is rendered easy between all its provinces. Of all subjects of geography, whatever relates to the rivers of the country, they consider as the most interesting, and consequently give it the greatest attention. Yet, for a very long period the source of the Yellow river remained unknown to them, and comparatively modern Chinese writers have declared it impossible to ascertain its real origin. The Hwang-ho, or Yellow river, is the most celebrated river of China, though in extent it is inferior to the Yang-tsze-keang. It rises in the Sing-suh-hae, or sea of stars, in the Mongol district of Kokonor, which lies between Thibet and the province of Kansuh. Thence, it touches Szechuen, on its progress to Kansuh, through which it passes in a north-east direction to Shense. In Shense it takes a course more directly north, and passes out into the territories of the Ortoos Mongols. But having approached the limits of the desert of Cobi, it returns in a southerly direction, and forms a boundary between the provinces of Shense and Shanse, till it reaches nearly the latitude of its source. It then turns eastward, and passes through Honan, Shantung, and Keangsoo, to the sea, which it reaches after a course of about 2000 miles.

The Yang-tsze-keang, or “child of the Ocean,” which Europeans have erroneously denominated the Kian-ku and the Blue river, is otherwise called by the Chinese Ta-keang, the Great river. It rises in Tsing-hae or Kokonor, some degrees beyond the source of the Yellow river, which it passes, within the distance of 30 miles, on its way towards Szechuen. It

is here called the Muhloosoo, but soon after entering Sze-chuen, it takes the name of Kin-sha, 'golden-sanded,' which it bears in its passage southward through Yunnan, and again north through those parts of Szechuen which are inhabited by subdued Meaou-tsze. It afterwards takes the well-known names Great river and Yang-tsze-keang, which it retains in its majestically rapid and serpentine course, through Szechuen, Hoopih, the northern extremity of Kcang-se, Gauhwuy, and Keang-soo, to the sea. This river, from its almost central course, and the number of provinces through which it passes, has been termed 'the girdle of China,' and has given rise to the common expressions north of the river, south of the river, and beyond the river.*

The river next in size to the Hwang-ho and Yang-tsze-keang, is the Se-keang or Western river, which rises in the mountains of Yunnan, and passing under various names through that province and the adjoining one of Kwangse, enters Kwangtung, where it unites with the Pih-keang, or Northern river, and with a minor stream, at San-shwuy, or 'the three streams,' a little to the west of Canton. A great number of small rivers and channels then carry its waters to the sea.—The Pih-ho, or Pei-ho, in Chihle province, is a river of some importance.—The Meinam kom, or river of Camboja, and the Sulwcn or Martaban river, both of which pass through China, are also worthy of mention. The former of these rises in Kokonor, not far from the source of the Yellow river, and passes under the names of Sa-tsoo and Lan-tsang, through Yunnan, into the country of the Laos, where it receives the name of Kew-lung. Thence it flows through Camboja, to the sea, at Mitho. The Sulwcn rises likewise in Kokonor, and passes under the names of Noo and Loo, through the province of Yunnan, whence it enters Burmah, and forms the boundary between that country and the Laos tribes, in its progress to the sea at Martaban.

Even among the tributaries of the two great rivers of China, many rivers may be found of considerable length, and some scarcely inferior to the largest rivers of Europe. At the head of these are the Han-shwuy, which, rising in the mountains between Shense and Kansuh, empties itself into the Yang-tsze-keang, at Han-yang-Foo, in Hoopih,—and the Ya-lung-keang, which rises in Kokonor, and after running for some time nearly parallel with the Yang-tsze-keang, empties itself into that river on the borders of Szechuen and Kansuh. Many others of minor importance might be enumerated; but we leave them to be introduced in a more particular description of the several provinces of China.

The Grand Canal, in Chinese Yun-ho, or 'the Transit river,' is of much more importance to the inland trade than either

* The last of these expressions is very commonly applied to north-country men, but the other two are not now often heard.

of the two great rivers of China.† It is cut through that vast plain, which extends from Peking, over the southern districts of Chihle, part of Shantung, and the whole breadth of Keangsoo, to Hang-chow-Foo, in Chekeang. This stupendous canal which was dug by command of one of the Emperors of the Mongol dynasty Yuen, at the close of the 13th or commencement of the 14th century, joins together the rivers Hwang-ho and Yang-tsze-keang, at a point near their mouths at which they are not above 100 miles apart. It does not, as seems implied in the description given of it by Grosier, and after him by Malte-Brun, extend from Peking to Canton; being but a portion of the almost wholly uninterrupted communication, which exists between those two places. Were it not that the Yang-tsze-keang and the Che-keang meet other streams in the province of Keangse which conduct to the borders of Kwangtung, the work of communication would be but half completed by the Grand Canal; which could not have been cut with the same ease through the hilly regions of Chekeang, Keangse, and Kwangtung, as through the marshy plains of Keangsoo, or the sandy flats of Chihle.—There are many other minor canals throughout the Empire; but none of them are of any considerable note.

The Lakes of China are chiefly found in the central and eastern provinces,—along the majestic course of the Yang-tsze-keang, or spread over the level country of Keangsoo. The largest of these lakes are the Tung-ting-hoo, the Po-yang-hoo, the Tae-hoo, and the Hung-tsih-hoo. The Tung-ting-hoo, in Hoonan, is said to be 220 miles in circumference. It receives the waters of several southern rivers, which, rising in Kwangse and Kweichow, find their way through this lake to the Yang-tsze-keang. From the eastern side of the Tung-ting-hoo to the city of Woo-chang-Foo, over an area of about 200 miles east and west, by 80 north and south, the course of the Yang-tsze-keang lies between a great number of lakes almost touching one another; which circumstance gives to the provinces Hoopih and Hoonan their names, north and south of the lakes.—The Po-yang, in Keangse, is of less extent; but, like the Tung-ting, it receives four large rivers, and discharges their waters into the Yang-tsze-keang. The tides reach partially to this lake, though above 300 miles distant from the sea, and it is subject to severe tempests, which render its navigation dangerous. The scenery of the surrounding country is pleasing and romantic, the favourite seat of the Chinese

† The Yellow river, which by its frequent inundations appears to be more injurious than useful to the country, cannot, in consequence of its very rapid course, be at all navigated; and even to cross from one side of it to another, is frequently attended with difficulty and danger. On the Yang-tsze-keang trade is far more practicable, and is carried on to considerable extent; but strong and protracted ebb tides with short floods, render the navigation of it also difficult.

poetic muse.—The Tac-hoo, though it is also connected with the Yang-tsze-keang, does not, like the two preceding lakes, discharge its waters into that river; on the contrary, it seems probable that the lake is chiefly supplied by the river, in its approach towards the sea. It is situated in the beautiful and well-watered plain which lies between the cities of Soo-chow-Foo in Keangsoo and Hang-chow-Foo in Chekeang,—a district considered by the Chinese as a perfect terrestrial paradise. The borders of the lake are skirted by very romantic scenery of hill and dale, and the broad expanse of water is broken by several hilly islets.—The Hung-tsih-hoo, in Keangsoo, is greatly inferior in beauty of scenery to the other lakes. It receives the waters of the Hwac river before entering the Hwang-ho; and is closely connected with so many lakes of smaller size, as to render the surrounding country the most marshy district in the Empire. The situation is near the junction of the Grand Canal and Yellow river, a place of considerable importance, owing both to its being a great thoroughfare, and to the large quantities of salt that are obtained from the neighbouring marshes.—Besides these four principal lakes, there are also several large lakes in Chihle, Shantung, and Ganhwuy; and one or two of considerable extent in Yunnan.

Mountains. China is generally speaking a mountainous country. The only very flat Provinces are Chihle, Keangsoo, and part of Ganhwuy. Chihle is low and sandy; Keangsoo is almost an entire plain, intersected in every direction by rivers, lakes and canals; and Ganhwuy has but few mountains. The province of Keangse is adorned with many beautiful vallies.

In China there are two principal chains of mountains, one in the S. E., the other in the N. W.—The south-eastern range extends in broken chains over the provinces of Yunnan and Kweichow: thence it stretches eastward, separating the provinces of Kwangse and Kwangtung (or Canton), on the south, from those of Keangse and Hoonan, on the north. From Kwangtung the chain takes a north-east direction, through Fuhkeen and part of Chekeang, in the latter of which it terminates.* This range is difficult of access; and frequently surrounds elevated and comparatively level tracts of land, occupied from time immemorial, by an uncivilized but independant race of men, known under the general name of Meaoutsze. These people have their chief seats between Kwangse and Kweichow. Some are scattered over those two provinces, as well as over Yunnan and

* Malte-Brun, whose variety of collected matter respecting China we have found very useful, though blended also with a large portion of error, says that this chain is called the *Mangian* from *Mangi* the name of southern China. The words here meant, we suppose to be *Man-e*, southern barbarians, a term which might have been still sometimes used by the proud Mougols, in the time of Marco Polo (who first spoke of the *Manji*); but which has been long since disused in this country, and applied only to the inhabitants of the Indian archipelago.

Szechuen; where they live peaceably, under the government of their own officers, subject to the control of the Chinese. Others range at liberty their native mountains, governed by princes, who are either of their own choosing, or are hereditary among them. Of the latter class is the tribe called Yaou-jin, occupying the hills between Kwangtung, Kwangse, and Hoonan, which has lately joined with secret associations of Chinese, to attack the surrounding country, and aim at the Imperial throne. The King of this tribe is named Le-tih-ming, and is now a mere youth, under 20 years of age.

The mountainous range in the north-west, Malte-Brun supposes to consist, not so much of regular chains, as of a succession of terraces or table-lands. These mountains first appear in Szechuen, whence they extend, in irregular ranges, over great part of the provinces of Kansuh and Shense, both on the north and south of the Yellow river. In Shense the chain divides; and one branch occupies the extensive plateau formed by the great northern bend of the Yellow river; while the other stretches eastward into Hoonan, till it again meets that river, after its return southward from Mongolia. The chain being here more broken and less elevated than in the other provinces, no obstacle is presented to the progress of that great river towards the sea; but on the north of it, the chain assumes a more regular appearance; and running up between the province of Shanse and Chihle, is met at its termination by a portion of the great wall. There is a considerable break between this part of the chain, and what is considered as the continuation of it in Mongolia.

Of the south-eastern range of mountains, the Meiling, celebrated for the road cut over it, between the provinces of Kwangtung and Keangse, has alone been examined by Europeans. Its prevailing rocks appear to be gneiss and quartz. The western parts of the chain, in Kwangse, Yunnan, and Kweichow are, probably, richer in minerals than any other portion of China. They possess gold, silver, iron, tin, and copper mines, in many places; also cornelians, jasper, rubies, and beautiful marbles in Yunnan. Gold and silver exist, likewise, to some extent, in Szechuen, Kwangtung, and Keangse; and to a smaller extent in Hoopih and Fuhkeen. Iron and lead are found more or less in all the southern provinces. Mercury is obtained, chiefly in Szechuen and Kweichow. And there are a few coal-mines in Kwangtung.—The mountains of the north appear to be less abundant in minerals; but iron and tin are obtained to a small amount in most provinces. The Yuh stone or jade is found in Shense, Shanse, and Hoonan; the cornelian in Chihle. There are marble quarries, in Gauhwuy, Shantung, and Shanse; and there are extensive coal pits, in the southern portion of Chihle, in Chau-se, and also, to a very limited extent, in Shantung, Keangsoo, and Hoonan.

We have thus given a slight sketch of 'the middle country,' or what is commonly called China Proper. We shall next proceed to describe Mantehouria; and afterwards the colonial possessions of China. If we are found frequently to differ from more able geographers, it must be remembered that the subject is little known even to the best-informed Europeans; and that we have therefore followed Chinese in preference to foreign authorities.

(to be concluded in the next number)

Ancient account of India and China, by two Mohammedan travellers, who went to those parts in the 9th century; translated from the Arabic by the late learned EUSEBIUS RENAUDOT. With notes, illustrations, and inquiries by the same hand. London, printed for Sam. Harding, MDCCXXXIII.

(continued from page 15.)

WE have already alluded to the papers appended to the work under review; one of these is an inquiry into the time when the Mohammedans first came to China; another is concerning the Jews, and a third is concerning the origin of the Christian religion, in this country. We shall briefly notice each of these topics, which may be again introduced and discussed in a future number of this work. Reverting then to the question,—At what time, and in what way did the Mohammedans first enter China? we quote from Renaudot:

"It is the belief of many that the Mohammedans went first to China by land, and that the track pursued by some modern travellers, ought to point out to us the road the ancient may have taken. Marco Polo, say they, went into China by the way of Tartary; Mandeville almost trod in his very footsteps; Jenghiz Khan, the first Emperor of the Moguls, conquered a part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian account of an embassy from a Tartar prince to the Emperor of China, and this Ambassador went also by land; at the beginning of this century. Benet Goetz, a Jesuit, travelled also from the Indies to Peking; the fathers Grueber and Orville did, a few years ago, perform the same journey the Moscovite Ambassadors do when they go to China, and they even assure us, this route, which is not always the same, is pretty well frequented by the caravans of the merchants of upper Asia. These different routes are picked down in the map of Cathay, published by Kireher in his *China Illustrata*.

"All these instances sufficiently prove, that we may go to China by land, and there is no doubt of it; but the way held by a small number of travellers does not seem to prove that, for certain, the same was held by the caravans and merchants; which ought to have been the case, for such a number of Mohammedans to get into China that way. For, according to the old method of travelling in caravans, it was a very hard matter for the merchants of Persia and Mesopotamia to go thither by land, unless the track was well frequented; and it seems not only certain that it was far from being so, but also that it was considered only as a by way—a short cut."

To put this matter in the clearest light possible, Renaudot stops here to "survey the extent" of the Mohammedan empire, at the time under consideration; and then says;

"But this way by land, whether by Samarcand, by Cabul, by Gaznah, or by Cashgar, was very impracticable in the days of our Arabs, exclusive of the natural inconveniences of the roads they were to travel. All the trade of the East was then in the hands of the merchants of Persia, Bassora, and of the coast quite down to the Red sea, which was the center of the Egyptian trade, and partly of the Mediterranean. They traded to the Indies by land, in many places, and particularly at Cabul. The product of Arabia, Egypt, Persia, and the adjacent provinces, they exchanged with the merchants of Turkestan and the Indies, for musk, precious stones, chrystals, spices, and drugs; it was almost impossible for them to go farther, or to drive a trade quite home to China, because of the desert—a dangerous track; and still more because of the continual wars between the Arabs and the princes of Turkestan."

It would occupy too much time to follow the argument through all its details; the result is given in these words:—"All that has hitherto been offered, and much more that might be added, seems evidently to prove that, *the Mohammedans first went to China by sea.* It remains therefore that we examine into the course they steered, the nature of their navigation, the end of their voyages, and what advantages they made of them.

The learned translator brings proof positive to show that, the Arabs did not steer by the compass; and gives it as his opinion that, at first, they only went to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from isle to isle, at length discovered the shores of China. Their Kalifs never endeavoured to have potent fleets; they could have no temptation to make farther discoveries, or new conquests by sea, or to consult the interest of their trading subjects in foreign parts. Wherefore, it is very probable that the first adventurers who undertook this voyage, were urged thereto by the calamities of civil wars, which, having reduced many families to want, obliged them to seek a livelihood by trade. 'Hence we may pretty clearly discern how the Mohammedans first got into China; and it seems that they did not force an admittance as elsewhere, but, chiefly, insinuated themselves under the pretence of trade.'

The sum of the whole seems to be, that the Mohammedans came to China at a very early period of their era, both by sea and land, but chiefly by sea, and almost solely for the sake of commerce.

We have no means of ascertaining the number of Mohammedans now in China; in the western parts of the empire their number is considerable, and every where they live unmolested in the exercise of their peculiar rites. Early in the last century their number was "computed at about five hundred thousand."

From what is said of the Mohammedans, Jews, Christians, and Parsees who perished at Canfu, Renaudot discourses at length, and gives it as his opinion, that there is a great num-

ber of Jews in China, and that they got into China as they did into all other parts of the East; and he wishes Father Ricci or some other missionary had taken more pains to investigate the subject. We must have more information, before any thing very satisfactory can be stated respecting the number or situation of the Jews in China, either at present or at any former period.

The most recent testimony which we have on this subject is contained in Morrison's Journal, written while in the interior of China, from which we give the following passage. "October 10th, 1818.—Had a conversation with a Mohammedan Gentleman, who informed me, that at Kac-fung Foo, in the province of Honan, there are a few families denominated the *Teaou-kin-keou*, or 'the sect that plucks out the sinew,' from all the meat which they eat. They have a *Le-pac-sze*, or house of worship; and observe the eighth day as a Sabbath."

If there are Jews in China, living as a distinct sect, it would be interesting to learn their history; and it is much to be desired that facts may be developed, which shall make us acquainted with the present condition of that scattered people. The subject is worthy of consideration; for if the casting away of them has been the riches of the gentiles, what shall the receiving of them be but life from the dead?

On the origin of the Christian religion in China our translator finds it inconvenient to expatiate; and this subject, also, he is compelled to leave quite in the dark. We will give in few words what seems to be the result of his inquiries. He discards the idea that St. Thomas ever visited China.

"The first appearance of Christianity in China, that we know of, was in the year of Christ 636; and this is what we gather from an inscription, which, in the year of Christ 1625, was found at Si-guan-fu, the capital of the province of Chensi, delineated in Chinese characters, with several lines of Syriac. As this Chinese and Syriac inscription is a monument of very great importance, and the only certain thing of the kind hitherto discovered in this Empire, it may not be amiss to explain the principal passages of it. You have a representative copy of this inscription and stone in Father Kircher's *China Illustrata*, which he assures us is very exact; and Hornius, and some other Protestants, who would have had it a forgery, without any the least ground, have been refuted by some of their own brethren, who have cooler heads, and more understanding."

'Let us now examine the Chinese part of this inscription according to the translation of some learned Jesuits. The first column lays down the ground work of the Christian faith,—the existance of a Godhead in three persons, the Creator of all things. It is remarkable that these Syrians use the word *Alolo* (*Jehovah*); which they did most certainly, because they could find no word in the Chinese tongue, to convey the idea Christians have of the true God.

'The second and third columns continue to explain the mystery of the creation, the fall of the first man by the seduction of the Devil, who is called Satan, a name quite foreign to the

Chinese tongue. The fourth explains the advent of Jesus Christ by his incarnation. In the same column is the word *Tacin*, which must here signify Judæa; and there is also a reference to the star in the east. Mention is also made of baptism, and of several ceremonies practised by the Christians. In the sequel of this inscription, there is reference to the preaching of the gospel in China; and it is said that in the time of Taizan-ven, a holy man called Olopuen or Lopuen, came hither from Tacin, conducted by the blue clouds, and by observing the course of the winds?

Here we close our extracts from Renaudot; and with one or two remarks must leave the subject, our limits not allowing us to say more. These Syrians seem to have been of the sect of the Nestorians; and, entering the country in the seventh century, to have continued a succession of labours for three or four hundred years; but to make this matter perfectly satisfactory, much more ample testimony is needed. As a topic of ecclesiastical history, this subject opens a wide range, and invites the attention of those who are interested in such inquiries.

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(continued from page 25.)

GREAT numbers of the agriculturists in Siam are Peguans, or Mons (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successful. But having, eventually, been overwhelmed, alternately, by Burman and Siamese armies, the Peguans are now the slaves of both. They are a strong race of people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace which the king of Siam has built, was principally erected by their labour, in token of the homage paid by them to the 'lord of the white elephant.' Their religion is the same with that of the Siamese. In their dress, the males conform to their masters; but

the females let their hair grow, and dress differently from the Siamese women. Few nations are so well prepared for the reception of the gospel as this ; but, alas ! few nations have less drawn the attention of European philanthropists.

The Siamese are in the habit of stealing Burmans and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this nefarious practice. There are several thousand Burmans living, who have been enslaved in this way, and who are compelled to work harder than any other of his Majesty's subjects. They are held in the utmost contempt, treated barbarously, and are scarcely able to get the necessaries of life.

Perhaps no nation has been benefitted, by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. With the exception of a few Hadjis, they have no priests ; but these exercise an uncontrolled sway over their votaries, and know the art of enriching themselves, without injury to their character as saints. These Hadjis teach also the Koran, and have generally a great many scholars, of whom, however, few make any progress, choosing rather to yield to paganism, even so far as to throw off their turbans, than to follow their spiritual guides.

There are also some Moors resident in the country, who are styled emphatically by the Siamese, *Kah*, strangers, and are mostly country-born. Their chief and his son Rasitty enjoy the highest honors with his Majesty ; the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese Ma-

jesty, to speak the same language as his subjects have adopted, the above-mentioned Moor-man's office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shakle it, and to promote intercourse with his own countrymen, whom he nevertheless squeezes whenever it is in his power. All the other Moor-men are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress: nor do they scruple even to attend at pagan festivals and rites, merely to conciliate the favour of their masters, and to indulge in the unrestrained habits of the Siamese.

In the capacity of missionary and physician, I came in contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Cambodia and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kau (white Laos), and Lau-pung-dam (black or dark Laos), owing partly to the colour of their skin. These people inhabit mostly mountainous regions; cultivate the ground, or hunt; and live under the government of many petty princes, who are depend-

ant on Siam, Burmah, CochinChina, and China. Though their country abounds in many precious articles, and among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books, are relations of the common occurrences of life, in prose; or abject tales of giants and fairies. Their religious books in the Bali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Buddhism in these parts, because most of the vestiges of Samo Nakoduni, apparently the first missionary of paganism, are to met with in their precincts; yet the temples built in honour of Budha, are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbours. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Laos are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats, covered with grass; importing the productions of their own country, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese

industry. This trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, Chow-vin-chan. This Prince, who was formerly so high in favour with the late King of Siam, as to be received, at his last visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier, injurious to the trade of his subjects, and to his own revenues. He applied repeatedly, to the Court at Bangkok for redress: and being unsuccessful, he then addressed the governor himself: but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with the King, an event for which he was wholly unprepared. His rising, however, transfused so general a panic among the Siamese, that they very soon marched *en masse* against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. Paya-meh-tap, the Siamese Commander-in-chief, not only endeavoured to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives (generally country people), was very great. They were brought down the Meinam on rafts; and were so short of provision, that the major part died from starvation: the remainder were distributed among the nobles as slaves, and were treated more inhumanly than the most inveterate enemies; while many of the fair sex were placed in the harems of the King and his nobles.

Forsaken by all his subjects, Chow-vin-chan fled with his family to one of the neighbouring Laos chiefs; in the mean time, the Cochinchinese sent an envoy to interpose with the Siamese Commander-in-chief

on his behalf. The envoy was treacherously murdered by the Siamese, together with his whole retinue, consisting of 100 men, of whom one only was suffered to return to give an account of the tragedy. Enraged at a breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochinchinese then sent an ambassador to Bangkok, demanding that the author of the murder should be delivered up; and, at the same time, declaring Cochinchina the mother of the Laos people, while to Siam was given the title of father. Nothing could be more conciliatory than the letter addressed, on the occasion, to the King of Siam; but the latter, refusing to give any decisive answer to this and other messages repeatedly sent to him, himself despatched a wily politician to Hue, who however, was plainly refused admittance, and given to understand that the kings of Siam and Cochinchina ceased henceforth, to be friends. The king of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war boats, after the model made by the governor of Ligore.

But, whilst these war boats, or as they might be more appropriately called pleasure boats, were building, Chow-vin-chan, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, within sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died; while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, Chan-Pung-dam, is now extinct, the country is laid waste, the peasants, to the number of 100,000 have been dispersed over different parts of

Siam; and the whole territory has been brought, notwithstanding the remonstrances of the Court of Hue, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Samplung pagoda, a temple erected by the father of Paya-meh-tap, on the banks of the Meinam, near the city of Bangkok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese Majesty, who forgives even when no offence has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bangkok for sale. Hence I have been able to converse with some of the Kahs, who stated to me, that their countrymen live peaceably and without wants, on their mountains, cultivating just so much rice as is sufficient for their own use; and that they are without religion or laws, in a state of society, not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and, under the hand of a patient misnister of Christ, may be as much benefited by the divine Gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese Mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose Emperor they are accustomed to send regular tribute, by the hands of an ambassador.

Amongst the various races of people who inhabit Siam, there are also Kameks or natives of Camboja. This country, situated to the south-east of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayan and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Buddhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Bali books. Most of their books,—and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Camboja was very long ruled by its own princes; but lately, disunion induced two brothers to take up arms against each other. Cochinchina and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Cochinchina, and three to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambojans are a cringing, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well-formed, but the females are very vulgar in their appearance. They are on equality with their neighbours, in regard to

filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silk-worm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betelnut, and to converse in their harsh language, are the most agreeable amusements of this people.

Camboja is watered by the Meinam kom, a large river, which takes its rise in Thibet. Like the southern part of Siam, the land is low and fertile, and even well-inhabited. The principal emporium is Luknooi (so called by the natives), the Saigon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade, (principally in betelnut and silk), both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall, erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Camboja has been the cause of much hostility between Siam and Cochinchina; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Luknooi, was about to put out to sea in order to defend the Cambojan coast against an expected descent of the Siamese; while at the same time, the Cambojans are anxious to regain their liberty, and to expel the Cochinchinese, their oppressors.

Cochinchina or Annam, united by the last revolution with Tonquin, has always veiwed Siam with the greatest distrust. Formerly, the country was divided by civil

contests; but when a French bishop had organized the kingdom, and amplified its resources under the reign of Coung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbour; they have also been successful in kidnapping some of the subjects of Annam; and the captives have mostly settled at Bangkok, and are very able tradesmen. If the character of the Cochinchinese was not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochinchinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now to make some remarks on the introduction of Christianity into Siam. When the Portuguese first came to this country, in 1622, they immediately propagated their own religious tenets. The French missionaries came to the country sometime afterwards, by land. They had high anticipations of success from the assistance of the Cephalonian Phaulkon; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able labourers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of learning the Bali language. But, when the treachery of Phaulkon had been discovered,

he himself killed and the French expelled, the influence of the priests vanished; the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that, while in all other countries, where Romanists have entered their converts have been numerous, there have never been but a few in Siam. At present, only a small number,—mostly the descendants of Portuguese, who speak the Cambojan and Siamese languages,—constitute their flock; they have at Bankok, four churches; at Chantibun, one; and lately, a small one has been built at Jutaya, the ancient capital. Yet, all this would be of little consequence, if even a few individuals had been converted to their Saviour, by the influence of the Holy Spirit. But, to effect this change of heart and life, seems, alas! never to have been the intention of the spiritual guides, or the endeavour of their followers. I lament the degradation of people, who so disgrace the name of Christians; and would earnestly wish that never any convert of such a description was made.

The labours of the protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam, has been universally roused; and they predict the approach of the happy time, when even Siam shall stretch forth its hands to the Saviour of the world.

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapanwood, beche de mar, birds' nests, Sharks' fins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks every year, in February, March and the beginning of

April, arrive from Hainan, Canton, Soakah, (or Soo-ae-kea, in Chaou-chow-Foo,) Amoy, Ningpo, Seang-hae, (or Shang-hae-heen, in Keangnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 80 in number. Those which go up to the Yellow sea, take mostly, sugar, sapanwood, and betelnut. They are called Pak-tow-sun (or Pih-tow-chuen, white headed vessels), are usually built in Siam, and are of about 290 or 300 tons, and are manned by Chaou-chow men, from the eastern district of Canton province. The major part of these junks are owned, either by Chinese settlers at Bangkok, or by Siamese nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly thrown, into prison.—Though the trade to the Indian archipelago is not so important, yet about 30 or 40 vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled a supercargo. Whether the owner or not, he has charge of the whole cargo, buys and sells as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the Ho-chang or pilot. During the whole voyage, to observe the shores and pomontories, are the principal objects, which occupy his attention, day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and

brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the *To-kung* (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador to purchase provisions; and a *Heang-kung*, (or priest,) who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called *Tow-muh* (or head men), have charge of the anchor, sails, &c.; and the rest, called *Ho-ke*, (or comrads,) perform the menial work, such as pulling ropes, and heaving the anchor. A cook and some barbers, make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins; long, narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the *Tow-muh*, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behaviour, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board; with which he trades, wheresoever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender.

These sailors are not, usually, men who have been trained up to their occupation; but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if any thing of importance is to be done, they will bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they can not but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration for improvement is proposed, they will readily answer,—if we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo-po, called also Teen-how, 'queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeen, near the district of Fuh-chow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—“follow the spirits,”—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves.

When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humour, and recourse is had to the demons of the air. When all endeavours prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favour of the demons, nor return from a voyage without showing their gratitude to their tutelary deity. Christians are the servants of the living God; who has created the heavens and the earth; at whose command the winds and the waves rise or are still; in whose mercy is salvation, and in whose wrath is destruction; how much more, then, should they endeavour to conciliate the favour of the Almighty, and to be grateful to the author of all good! If idolaters feel dependant on superior beings; if they look up to them for protection and success; if they are punctual in paying their vows; what should be the conduct of nations, who acknowledge Christ to be their Saviour? Reverence before the name of the Most High; reliance on his gracious protection; submission to his just dispensations; and devout prayers, humble thanks-giving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves and fornicators. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains; they will put off their only jacket and give it to a prostitute. They are poor and in debt; they cheat, and are cheated by one another,

whenever it is possible; and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men, would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best-arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a Directory; which, being the result of centuries of experience, is pretty correct, in pointing out the shoals, the entrances of harbours, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs: according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence

has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeen. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavoured, to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious gospel of Christ, they will have to show, that the spread of divine truth, opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the protestant mission; the translation of the Bible; the publication of tracts

on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labours, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeen provinces, who annually visit the ports of the Indian archipelago, and of whom many become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages, had long ago determined the minds of Mr. Tonlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-labourer, and peculiar circumstances prolonged my stay in Siam, till a great loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my intended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teen-tsin, the commercial emporium of the capital, met with a repulse. This junk, afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese ambassador, who had to go to Peking this year, promised to take me gratis to the capital,

in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing every thing, that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the ambassador did not fulfill his proposals.

(to be continued.)

MISCELLANIES.

A CHRISTIAN.—Since we intend the Chinese Repository to be a decidedly *Christian* publication, it seems but right that we should declare our opinion of the import of that word. "There are few words, says Dr. Wardlaw, which have, in their ordinary use, differed more widely from their original application than the term, Christian. In its original use, it was descriptive of a comparatively small number of men, who were distinguished from the rest of the world, by a singular and striking peculiarity of sentiments and character. In the use generally made of it *now*, it can hardly, with truth, be said that it is descriptive of principles and character at all; for it is applied, indiscriminately, to persons whose principles and character are diametrically opposite. The appellation, according to its obvious etymology, must signify some relation or other to Christ, sustained by the persons who are called by it: and the simplest and most general idea we can attach to it is, that of a *follower or adherent* of Christ.

"But, what is implied in being a genuine adherent or follower of Christ. I answer:—it implies *being a disciple of Christ, and a believer of His doctrine;—being a lover of Christ;—an obedient subject and imitator of Christ; and one who looks for his second coming,*" to judge the world, and to separate for ever between the righteous and the wicked.

To be more particular;—(1), an implicit belief in, and cordial reception of, whatever the Lord Jesus Christ taught;—(2), an affectionate loyalty to his person, his cause, and his people;—(3), obedience to his precepts, and imitation of his example;—and (4), a patient waiting for his second advent;—these we consider to be the marks of a true Christian, in whatever nation, or in connection with whatever church he is found.

We call no man master; neither Calvin, nor Arminius, nor Arius, nor Socinus. We acknowledge the Lord Jesus Christ *alone* as the head of His church, the true members of which are certainly known only to Himself. Although the Scriptures are our sole rule of faith and practice; we believe, generally, in points of doctrine with the formularies of the Church of England and Scotland, and with the evangelical Congregationalists, both in England and America. We can go far with a Romanist divine, such as Fenelon; join heartily with Episcopalians, such as Bishops Horne, and Porteus; with Presbyterians, such as Brown, and Chalmers; with English Independents, such as Baxter, Henry, and Bogue; with American divines, such as Presidents Edwards, and Dwight; with Baptists and Methodists also, such as Robert Hall, and Whitfield; and with Moravians, such as Zinzendorf, and a host of their modern missionaries.

We are not bigots to any form of Church government; but we are not friends to the union of church and state. We can use a liturgical, service or dispense with it; but we cannot submit to have it exclusively forced upon us, or to be forbidden to pray without book. To make proselites from one communion to another is not our object; but to diffuse Scriptural principles, to persuade men to turn from merely human dogmas, to a cordial reception of divinely revealed truth,—to convert from sin to holiness,—and to bring our fellow sinners, of every religion, and of every rank, from the slavery of Satan to the service of God;—these are our objects,—objects for which we would daily pray and labour, spend and be spent. God grant that we may be the means of saving some!

FRIENDSHIP.—Lord Shaftesbury, defines friendship to be, “*that peculiar relation which is formed by a consent or harmony of minds, by mutual esteem, and reciprocal tenderness and affection.*”

The Chinese characters for friend are made of *flesh* joined to *flesh*, and *hand* to *hand*. *Pang* is the name of the first character, and *yew* of the second. A *pangyew*, or friend, in Chinese, is defined to be “one of the same mind,” intention, or disposition. But, as minds are not all virtuous, to be of the same mind with another person, or to like each other, and be friends, does not necessarily imply any excellence in either of the two. The friendship, therefore, of minds not virtuous, cannot itself be a virtue. Hence friendship in the abstract, is not inculcated, nor regulated by rules in the New Testament. How could Christianity give rules for the friendships of wicked men. Friendship (*Raich*) in Hebrew, denotes, to take pleasure in, reciprocally. The Greek and Latin, *philos* and *amicus*, denote loving each other. Now the friendship of the virtuous and pious, or the reciprocal love of such persons, is abundantly enjoined in the Christian Code. The Noble infidel, therefore, when he imputed

the omission of friendship as a capital defect in Evangelical ethics, does not seem to have thought very clearly on the subject.

The friendship of the virtuous is both inculcated and exemplified in the Holy Scriptures. Not indeed the isolated and selfish attachment of two individuals; but the more generous attachment which even the Chinese pagan, Mencius, desired to attain,—a friendship for all virtuous men,—first, of his own village,—then, of his own nation,—next, of the whole world,—and lastly, of all the pious dead, by studying and praising their works.

We incline to think with Soame Jenyns, that the selfish friendship which has been so much extolled by philosophers, poets and divines, is not very compatible with the genius and spirit of the Gospel. Bishop Porteus is unwilling to go with the elegant defender of Christianity just referred to; and argues, as others had before, that our Saviour himself had a peculiar friendship for the beloved disciple John, and for the family of Lazarus. But this was a friendship, says the Bishop, the direct opposite of those celebrated instances of pagan friendship, of which we hear so much in ancient story. The characteristics of these commonly were, a haughty and overbearing spirit; a vindictive, implacable, and impetuous temper, regardless of justice, honesty, and humanity, in behalf of those partners in iniquity whom they chose to call their friends. Such wild extravagances as these, as well as those confederacies in vice, which young men, even now, sometimes complacent with the name of friendship, are indeed diametrically opposite to the genius of Christianity. Such friendship is strongly forbidden. The friendship of the world—that is of the vicious—is enmity with God. Alas, what can such friends do in the hour of death, and in the day of judgment.

Friendship has a place in the ethics of Confucius; but he takes the term friend, in a loose vague sense, as it is sometimes used in common language now, when Chinese speak of 'flesh and wine friends;'—the friends of good cheer. He said, "There are three sorts of friends, who do one good; three that do harm. The plain-spoken, the sincere-hearted, and the well-informed, are useful friends; those of pompous, showy exterior, of easy, soft compliance, and of flattering lips, are hurtful friends." He said again, "Have no friend inferior to yourself (i. e. in knowledge or virtue)." On two occasions, he advised that one friend should not often reiterate his expostulations to another. "If a friend will not listen," says he, "desist; for by perseverance you will create distance, and bring insult on yourself." Tsangtze, another worthy of the Confucian school, examined himself daily, whether he had adhered strictly to truth in all his dealings with his friends. Those who are required to adhere to truth with all men, whether friends or foes, as Christians are, can have little occasion for this special self-examination. But friendship, patriotism, and love, to the degree to which they have been

carried, and are daily carried by the selfish or the mistaken inasmuch as they withdraw from God and his creatures, those affections and services which are due, in order to bestow them, with a lavish hand, on the region or on the individual that has been set up as an idol,—are not only undeserving the name of virtues; but are vices. The “*pro patria*” often heard in the mouths of some Christians, of Europe and America, vitiates even their benevolence; because it is evident, the glory of their own nation, is a motive which takes precedence of the glory of God, and the good of men. “It was one great object of the Christian religion to introduce into the world a temper of universal benevolence and good will. With that view, its business was not to contract, but to expand, our affections, as much as possible; to throw down all the little mean fences and partitions made by seas or rivers, literal mountains, or artificial hills, within which the human heart is too apt to intrench itself, and to lay it open to nobler views, to a large and more liberal sphere of action.”

Voltaire has spoken well on the subject before us. “Friendship,” said he, “is a tacit contract between two sensible and virtuous persons. *Sensible*, I say, for a monk or a hermit may not be wicked, and yet may live a stranger to friendship. I add, *virtuous*; for the wicked have only *accomplices*; the voluptuous have *companions*; the designing have *associates*; the men of business have *partners*; the politicians have *factionous bands*; idle men have *lounging* connections; princes have *courtiers*, *flatterers*, *favorites*, &c., but virtuous men alone have friends.” Let the followers of Voltaire listen to this testimony of their Apostle, who on his death-bed, though surrounded by “*accomplices, companions, associates, courtiers, and flatterers,—died friendless;*” his associates playing at cards, whilst he was in the agonies of death!

In a worldly sense, “every man is (or would be) friend to him that giveth gifts.” The rich hath many friends, but the poor man is despised of his neighbour. Wealth maketh many friends. ‘Flesh and wine friends’ are indeed numerous enough. But a friend that loveth at all times, in adversity as well as prosperity,—a friend that sticketh closer than a brother, is rare; and is not at any man’s option. No man can compel the friendship of others, and therefore to have a friend is a happiness, but not a duty. The most friendly feelings and sentiments are, moreover, often rejected by the other party. Therefore it is no man’s duty to have friends, any more than it is to be rich, and prosperous. If a good man have them, he must not idolize them, nor “suffer sin” upon them. Trust not in a friend,—that is, to diminish your trust in God your Saviour. Woe to the man who trusteth in man, and maketh flesh his arm! Yet on the the other hand, the Christian must love his poor brother,—his virtuous friend, though in the midst of scorn, destitution, and persecution. The Christian must lay down his life for his brother, in case of extremity; and no greater love hath any man than this, that a

man lay down his life for his friend. Ye are my⁷ friends, saith the blessed Jesus, to his disciples. I have not called you servants but friends. Abraham, the Father of the faithful, was called the friend of God. The men of an apostate world may deny to the Christian the blessings of *their* friendship; but since he has the eternal God, the Almighty Saviour as a friend, he can well dispense with the boasted boon.

From the whole, then, of this inquiry, as Porteus says with great simplicity, it appears that whoever cultivates the duties prescribed by the gospel, will be of all others the best qualified for a virtuous friendship. But, what is of far more consequence to the world in general, he will also be the best qualified to live without it. Friendship is a blessing, which, like many others in this world, falls to the lot of few: but to the friendless, it must be no small satisfaction to find, that a connection which they often want the inclination, and oftener still the power, to form, is not enjoined, is not recommended, is not even mentioned, in the gospel, and that they may go to Heaven extremely well without it. A faithful friend is indeed, as the son of Sirach, no less justly than elegantly expresses it, *the medicine of life*; but for those who are deprived of it, Christianity has other medicines, and other consolations in store. Our earthly friends may deceive, may desert us, may be separated from us, may be converted into our bitterest enemies; but our heavenly friend, Jesus Christ, will never leave us, no! never, never, forsake us!

PEACE. *Salam*, 'peace be to you,' has for many ages been the Asiatic salutation. The term implies a wish for every good; for what is life without peace? "Where envy and strife are,"—where war is, "there is confusion and every evil work." The Chinese *Tsing-gan*, 'I wish you repose,' or peace, is not unlike the Hebrew, Arabic and Persian, *Salam*,

We shall, as we have opportunity in the progress of our work, plead the cause of peace. War, if justifiable at all under the Christian dispensation, is very rarely so. We are much inclined to go with the Friends, called Quakers, on the subject of peace; and to enlist ourselves as soldiers, in the armies of America and Europe, that fight for peace,—viz, the *Peace Societies*. We heartily pray, that, the reign of Messiah, whose advent was hailed by a multitude of the heavenly host, saying, "Glory to God in the highest, and on earth *peace*," and whose name is "the mighty God, the everlasting Father, and the *Prince of Peace*," may soon become universal.

IDOLATRY. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." Exod. 20 : 3—5.

That to us is a god on which we bestow our greatest esteem and warmest affections; that which calls forth the most ardent workings of our minds. Hence covetousness, considering wealth the chief good, is declared to be idolatry. Here is the principle of idolatry without the image-worship. But the image-worship is equally abhorrent to the divine Being.

President Dwight,—of whose work entitled “Theology explained and defended,” we are happy to say, several copies have reached China, and one of them is in the English Factory Library,—has two able discourses on the “falsehood, injustice and ingratitude; the pride, rebellion, and blasphemy of idolatry, whether internal or external.” These we can cordially recommend to the perusal of our readers in China. The learned deists of Europe, and many sceptical Christians, see no harm in idolatry. It is nothing but a little harmless folly; or even a little well intentioned, and, they have no doubt, acceptable worship. Whilst they doubt the declarations of Holy Scripture on this subject, they have no doubt of the certainty of their own antisciptural surmises. The fact is, that deism and scepticism, lead men back to the darkness of mere paganism. Lord Shaftesbury’s theory, that a regard to rewards or punishments, destroys the nature of virtue, and makes it mean and mercenary, is only the hundredth edition of what proud and atheistical Chinese pagans had published, centuries before: forgetting that his theory supposes the very principle he denies; because, to do good for the sake of an approving conscience, or to avoid remorse, is admitting a *present* reward and punishment; and, therefore, is just as mercenary, as if the reward or punishment were to come a hundred, or a thousand years hence, and to be awarded by the Judge of all the earth.

The excellent writer, to whom we have alluded above, in a Sermon on the revealed character of the Almighty, as a *Father* to his people, winds up by shewing what a poor, miserable view the philosophy of men, both ancient and modern, has given of the Deity. “Whole classes of philosophers,” says he, “existing through several ages and several countries, were either sceptics or atheists. Others taught that God was material; that he was fire; a mixture of fire and water; a combination of the four elements, &c.—And the efforts of modern philosophers have been equally vain and useless. Hobbes taught that, that which is not matter is nothing; Chubb, that God does not interpose in the affairs of this world at all; Hume, that there are no solid arguments to prove his existence; Bolingbroke, that it is more natural to believe many gods than one. Voltaire, that God is infinite; Toland, that the world is God.”

Is it not then true, that the rejection of Christianity is a retrograde march of intellect back to mere paganism? And is it not true also, that the neglect of Christ’s salvation, is always accompanied with a complacent regard of that which God hates, the abomination of idolatry? Hear, O Israel, Jehovah, our

Lord, is one God! To what will ye liken me saith Jehovah? The graven images of their gods, are an abomination to the Lord thy God. "In that day (God grant that it may soon come!) every man shall east away his idols of silver and his idols of gold, which their own hands have made into them for a sin:—and the gods which have not made the heavens and the earth, shall perish from the earth, and from under these heavens."

BRAMINS. Have any of the Bramins become Christians? We often hear this question triumphantly asked by the opposers of missionary efforts in India; and some of the friends of missions seem too anxious to answer in the affirmative,—as we believe in truth they can. But, supposing none of the Bramins have believed, and that only the ignoble, the poor, and the wretched are among the converts to Christianity, what inference could then be drawn by the enemies of missions? None, that suggest themselves to us, which would not as effectually have put down Christianity itself, on its first appearance in the world. The pride of those, who "estimate the goodness of a cause by the external eminence of those who are its abettors," long since triumphantly demanded concerning Jesus; "*Have any of the rulers or any of the pharisees believed on him?—But this people, who knoweth not the law, are cursed.*" The able Rev. Joseph White, who preached the Bampton Lecture against Mohammedanism, at Oxford, in 1784, thus paraphrases the above quotation.

"Who are His followers and associates? They are such as would of themselves bring discredit on any cause, abstractedly, from the consideration of its own merit. Do any of the rulers of the people, any of the great powers of the Sanhedrim, any persons of distinction, either by depth of learning or dignity of character;—do any such persons acknowledge this Jesus, who lays claim to the name of the Messiah; or attach themselves to him under that exalted and distinguishing character? No. *The people who know not the law*; who never studied its principles, who have been accursed and excommunicated, for want of a due obedience to its institutions, are the only supporters of this novel sect. On their voice, the ignoble founder of it rests his pretensions; and by their patronage only, his presumption is maintained."

For Rulers, Pharisees and accursed people, you have only to substitute Mandarins, Bramins and Pariah outcasts, and the reasoning now, is exactly the same that it was, in the mouths of the enemies of Christ, eighteen hundred years ago. Not many mighty, not many noble, are called. But, because few or none of the rulers and pharisees believed, the Apostles were not discouraged, did not stop in their work; nor will the missionaries in India be disheartened, and desist from their labours, should but a few, or none even of the Bramins be found among the followers of the Lord Jesus.

RELIGIOUS INTELLIGENCE.

HINDOOS. A single event, transpiring in the natural world or in science, has rendered null and void the vain speculations of ages. The statement of a single fact, often does more for the advancement of truth, than the publication of volumes of mere speculations. All the systems of morals and religion, that contravene the divine Code, must fall; such structures,—the mere work of men's devise,—if not abandoned speedily, will plunge those who have taken refuge in them, into the fire that never shall be quenched.

This is not exaggeration; but the plain, philosophical, scriptural statement of a case; many of which exist. We have now in view only a single one; and that is the system of Hindoo mythology. This is one of Satan's master-pieces; and,—inasmuch as *He* who is not mocked and who cannot lie has declared (1 Cor. 6: 9, 10.) that, "neither fornicators, *nor idolaters*, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,"—what multitudes of men, women and children, must this system have barred for ever from the joys of heaven? By misanthropists, its spells have been calculated on with great certainty; as a system, it has been pronounced perfect, immaculate, immutable,

and so potent, that not even the word of God, could rescue a single captive from its influence and dominion. True the Ethiopian cannot change his skin, nor the leopard his spots; but what is impossible with man, is possible with God. Numbers of the Hindoos have been converted;—a sure pledge of what is yet to be seen, when multitudes of those idolaters shall cast away their images of wood and stone, and come and bow down and worship before the Lord their Maker. We subjoin a few instances, selected from the Oriental Christian Spectator.

TRAVANCORE. Here the progress of Christianity has attracted the notice of government, and a proclamation has been issued by her Highness the Rani of Travancore. We quote two of the most important sections.

"It is further declared," say her Highness, "that all Sharnars (agriculturists), or Christians from that caste, are liable to Olean service (which is due to government as an acknowledgment for the possession of land), like all other inhabitants; but all Christians, of whatsoever sect are exempted from labour on Sundays, and from being employed for the Dewasums and Tingle (a service connected with idolatry).

"While I give all my subjects alike the liberty of conscience, permitting them to follow what-

ever religion they may think proper, I never can allow new converts to any faith whatsoever, or any other persons to infringe the customs of the higher castes of the country, as established by ancient usage. Good people, of whatever caste, will never make religion a pretext for disturbance; and Christianity being known to inculcate humility and obedience to superiors, the true converts to that religion, are the least to be expected to act contrary to their duty as peaceable subjects."

The translator of the proclamation, from which we have made these extracts, remarking concerning its importance and value says, that "It is in Travancore the Christians' Bill of Rights,—the Magna Charta of Christianity. I have no desire myself to express any opinion of its character, the few considerations that follow, suggested by it, let me mention.

"It is the *thing* itself I wish to notice. The *fact* is to be observed, that in a heathen country, in India, and under a heathen government, the spread of Christianity has been such as to attract the notice, and demand the intervention of the public authorities. This is not an opinion to be discussed by argument, but an *event* which admits of no contradiction. Reason as you will about the *how* and the *wherefore*, the fact itself cannot be gainsayed.

"Of late, it has been a fashionable doctrine, that whatever Christianity may do for *Savages*, it cannot help the *Hindoo*s. The Abbe Dubois has pronounced their conversion impossible; and any attempt at it

almost an absurdity. But he never was in south Travancore, else he would have seen something that none of his principles can explain;—a comparatively sudden and speedy diffusion of the Christian religion, so great as to require legal enactments.

"The Gospel, in its introduction to the country, has produced effects similar to those related of its primitive propagation. Many persons in arguing concerning the diffusion of Christianity, (Mr. Wilberforce, I think, is among the number,) maintain that in every stage of its progress there will be peace. But it was not so in the beginning. And human nature being unchanged, there is no reason to expect it will be so now. The first preachers of Christianity were stigmatized as men who turned the world upside down,—language intimating, at once, the sentiments of their enemies, and the opposition and hostility they were resolved to make. And so it is here, at the present day. Not that Christianity is, or ever has been, the *cause* of disturbance and violence. But most certainly, is the *occasion* of them. Her enemies have been filled with rage. The poulace has been excited to outrageous conduct. And when they could beat and plunder no longer, they accused the Christians of disaffection to the government; of refusing to pay their taxes; and of the most diabolical crimes. In all these things there is nothing new; no strange thing has befallen Christians of this country. The same charges have been reiterated continually, since the death of Stephen."

NEVOOR. This place is situated in one of the 32 districts into which Travancore is divided; but the labours of the mission are not confined to a single district,—they extend to several and include numerous villages.

We have no personal acquaintance with the labourers at Nevoor; but we heartily rejoice when they tell us of the heathen families which, of late, have publicly renounced their idols. Some, they say, have sunk their idols in the river; others have buried them in the earth; nobles, members of the reigning family, and officers of state, manifest a friendly spirit towards the new converts, and even send their own children to the mission schools; attention to the gospel increases; temples of heathen worship are abandoned; and, in one instance, the ground containing an idol-temple, has been made over to the mission “for the purpose of erecting a school room on it.”

There are at present, July 1831, in connection with the Nevoor mission, in 50 different villages, upwards of 600 families—consisting of 3000 persons, who have renounced idolatry: and it appears that others are likely, soon to make a public avowal of their conviction of the folly of idolatry, and the excellency of the way of salvation, revealed in the Gospel.

KAIRA. Of the effect of the gospel of God at this place, Mr. Fyvie has given the particulars of two individuals. The following are some of the questions which were proposed to them previous to baptism, to which they returned answers in the pre-

senec of upwards of 100 native.

“Do you entirely give up the worship of idols?”

“Do you consider yourselves sinners, deserving hell; and is your dependance for salvation placed on Christ?”

“Do you give up your caste?”

“Is it your desire to keep holy the Sabbath, by abstaining from secular employments, and spending the day in the service of God?”

“Is it your intention to offer up prayer to God daily morning and evening?”

“Do you feel that sin is mixed with all you do?”

“Is it your desire to forsake all sin?”

“Will you confess Christ, and practice his commands before Moohumudans, the votaries of the false prophet, and before Hindoos, who are devoted to the service of false gods, and to the worship of idols?”

“Should you meet with persecution for the name of Christ, is it the determination of your heart, notwithstanding, to remain stedfast?”

To these questions, and others similar to these, answers were given in the affirmative; and then, after an appropriate address and prayer, “they kneeled down,” says Mr. F. “and I baptized them with water, in the name of the Father, Son, and Holy Ghost, and publicly received them into the Church of Christ, praying that God the Father might be their Father, God the Son their Redeemer, and God the Holy Ghost their Sanctifier. The service, especially the questions proposed, seemed to make a deep impression on the people.” May the impressions prove lasting.

Both these individuals were born and educated Hindoos.

BOMBAY. Several Hindoos, by the instrumentality of the different labourers in this wide but desolate field, have become converts to the Christian faith, and been enrolled among the members of the church militant. We will mention two or three individuals.

One is a Hindoo merchant, and was a worshiper of the god Vishnu. Christian tracts were the first means used to arrest his attention; he was afterwards invited to listen to the instructions of the gospel; he did so, and would spend almost whole days in searching after truth. Though despised by the people of his caste, he seems steadfast, and is likely to prove a most desirable helper, as a Catechist, among numerous classes of his countrymen.

Another is a Hindoo woman; who, on hearing the word of salvation, believed and was baptized.

A third is a Hindoo, who has been employed as a teacher. After having publicly consecrated himself to God, and received the seal of the covenant, he, by virtue of that covenant, came forward and publicly dedicated his only child (a little girl of four years of age), to Jehovah, Father, Son and Holy Ghost, in Christian baptism.

MADRAS. In the number of the "Spectator" for the last month (May, 1832), we find, among a great variety of interesting intelligence, an account of the *Hindoo Christians'* religious Book Society for the disseminations of Christian know-

ledge. For more than two years, this little band of Christians has existed at Madras; Heaven has smiled on them; and now they are calling on '*their own Christian public*' to assist them in their good work. The object of this society, is to translate and publish *Christian books*,

CALCUTTA. This is one of the oldest missionary stations in India, and the number of converts is not small. In one case, we find the number of communicants in a single church to be 55, and the number of candidates, who have renounced caste, 40. Again, and very recently, we find an account of the baptism of 18 Hindoos, on one occasion, including men, women, and children. These are a few of the instances, in Calcutta, and in other parts of India, where *Hindoo*s have become *Christians*.

We subjoin the declaration of a single individual, who, doubtless, expresses the feelings of many hearts. "If (says he) there be any thing under heaven that either I or my friends look upon with the *greatest abhorrence*, it is *Hindooism*. If there is any thing which we regard as the greatest instrument of evil, it is *Hindooism*. If there be any thing which we behold as the greatest promoter of vice, it is *Hindooism*; and if there be any thing which we consider to be *hurtful* to the *peace*, comfort, and happiness of society, it is *Hindooism*. And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed.

LITERARY NOTICES.

A NEW COLLEGE. In Keang-soo province, a college is being erected in the district of Golden Hill. A local magistrate has taken the lead, and induced the gentry to come forward with donations, to the amount of 31,000 taels. A widow Lady has made a present of an estate, for the grounds of the institution. These proceedings have been reported to the Emperor, who has ordered honorary rewards for the principal contributors. It is a charitable institution. A substantial building is raised, in which to lodge the students, and "*fat and fire*" are provided for them; i. e. food to eat and oil for their lamps,—during the term of their residence in college.

OBSERVATIONS *sur quelques points de la doctrine Samanienne, et en particulier sur les noms de la Triade Supreme chez les differens peuples Bouddhistes.* Par M. Abel Remusat. Paris, 1831.

This is a pamphlet by the amiable critic Remusat, designed chiefly to correct numerous errors of the celebrated DeGuignes, author of the *Histoire des Huns*. On the subject of the religion of India that copious and plausible writer said much that M. Remusat, by the aid of Sanscrit researches, 'subsequent to DeGuignes' day, shews was entirely without foundation,—the mere imagination of the sys-

tem-builder. It is lamentable, however, to think how "learned men," who know somewhat more than other people, on a given subject, when without strict principles, can mislead mankind. What are talents and learning without truth! Like strength and power without justice, they are the instruments of evil and not of good.

European scholars are now coming to a better acquaintance with Buddhism than many of the nations which profess it; as the Chinese and Japanese, for example. But still the knowledge of that system—if system it may be called—as existing in the original languages of India, would not necessarily give a correct opinion of Buddhism, as understood in China or Japan. We fear that M. Remusat, in his notices about the "Triade Supreme" of the Budhists, is not without a little of the "pure imagination" which he attributes to DeGuignes. We know he has read the Chinese sentences, on page 31, in a wrong order, and given them a very forced sense. The three characters which he reads from left to right, Seng, Fo, Fa, should be read according to the *order of rank*, when Chinese are formally seated,—i. e. the middle place is the first, the left hand the next in order, and the right hand the lowest; so that the word Remusat has put first should be last. In his second

example, which he has translated, instead of beginning at the left hand column, he should have read the middle line first, and the left and right as a parallelism. However, we thank the worthy author for this effort to undeceive the readers of De-Guignes, and shew up the fantastic religion of Budha, which has long misled the inhabitants of eastern Asia.

The people of Canton call Budha, *Fat*; and the religion of Budha, *Fatmoon*, or *Fatkaou*. The various images of Budha, they call *Pooyat*, and the priests *Woshcong*.—Buddhism in China is derided by the learned, laughed at by the profligate, yet followed by all.

FAMILY LIBRARY, Vol. XXV.
The eventful History of the Mutiny of the Bounty. London 1832.

This is said to be from the pen of Mr. Barrow, who, about 40 years ago was in China, attached to the embassy of Lord Macartney. We always esteemed Mr. Barrow as a bold party writer, rather than an accurate and dispassionate one; and as he is now an old man, we regret his exerting the remnant of his talents, given him by the blessed God, to the prejudice of Christian piety.

According to the Literary Gazette, for Sept. 1831, when noticing the above named work,

Mr. Barrow takes part with Captains Kotzebue and Beechy (many of whose statements have been disproved by the best evidence), against the Christian Missionaries at Tahiti. This "able writer," as the Literary Gazette, calls Mr. Barrow, the apostle of the North Pole, says the population of Tahiti, has greatly diminished of late years; for which he assigns three causes; "praying, psalm-singing and dram-drinking.*" Supposing this statement to be correct, we, as common-place philosophers, would not admit more causes than are necessary to account for such a result. We can understand how dramdrinking may injure the physical constitution of human beings; but, how praying and psalm-singing are to depopulate a nation, we leave it to this veteran to explain. He and the two Captains, above named, mourn over the good old times at Tahiti, and the Sandwich Islands, when Captain Cook used to cut the ears of the natives for stealing, and at last, got himself murdered by these simple, inoffensive, open-hearted, savages.

This "able writer," and the philosophers of his school, look back with longing hearts to the ancient rites of human sacrifice, infanticide, and nameless crimes; and are indignant that they have now got a 'new religion,' viz: the Christian, and a 'Parlia-

* This reminds us of one of Gibbon's "Five causes" assigned for the progress of Christianity, viz. "The inflexible and intolerant zeal of the first Christians, derived from the Jews, but purified from the unsocial spirit, which had deterred the gentiles from embracing the law of Moses."

Now zeal, which is, at once, *intolerant*, and *purified from any unsocial spirit*, is a quality as difficult to be conceived, as it is to perceive how praying and psalm-singing should depopulate a nation. But "able writers" of the pseudo-christian school may utter any nonsense against the truth, and it will be greedily swallowed by many, whose hearts are hostile to the gospel. The fact is,

ment." — "How laughable!" exclaims Mr. Barrow in satire.— What is there laughable, in rational men's managing their affairs by a general council? The fact is, we fear, that a great deal of the enmity of visitors to the Islands of the Pacific, arises from the inhabitants being no longer the silly dupes of the covetous, and the licentious.

Shing-shoo jih-ko, tsoo-heo peen-yung;—Scripture lessons for schools.

A second edition of this most excellent compendium of Sacred Scripture, has recently appeared in Canton. The blocks for this work were cut, and a small number of copies struck off, last year; the expenses of which (about \$ 500) were defrayed by the subscriptions of several English and American residents; this second edition has been published at the expense of the British and Foreign School Society.

The work is in 3 volumes, octavo; averaging something more than 200 pages, or 100 leaves as the Chinese reckon, per volume; and is executed in the style of the Chinese classics. Several sets of the work have been distributed in and about Canton; some have gone to the north of China; a quantity of them, were put into the hands of Mr. Gutzlaff for Japan and

that neighbourhood; and small parcels of them, have or will soon, be sent to Batavia, Siam, Burmah, and other places, where demands for them have been made.

Huan-nen San-tsze-king: Ma-teen Neang-neang choo;—A three character classic for girls; by Miss. Martin."

We hail with much pleasure, the appearance of this little work;—the first book, so far as we know, ever written by a Christian lady in the Chinese character. Educated Chinese ladies, who appear more few and seldom than even angels' visits, sometimes write ditties and love songs. But "woman is incapable either of evil or good; if she does ill she is not a woman; if she does good she is not a woman; *virtue or vice cannot belong to woman;*" these and other similar dogmas of the ancient *wise men* of China, have blighted and degraded, for a long succession of ages, the fairest half of this Empire.

The Scriptures inform us of certain persons, who, because they received the word of God with all readiness of mind, and searched the Scriptures daily, were more noble than those who did not thus obey the gospel. Honorable women which were Greeks, are spoken of in the same connection; and are, no doubt, accounted thus hon-

Mr. Barrow is rather a clever man, and being secretary to the Admiralty, it was a point of honor with him, to defend the two naval Captains against the Missionaries. He is, moreover, one of those "able writers," who abound in the present day, who labour, not from love to facts or principles, but for the love of pay; who supply the great Book manufacturers with their material; who must consider as of greatest importance in all they write, what will sell best. The boasted public Press is, we fear, very generally mercenary; and the beverage supplied is more analogous to "drams," than to good water, and the pure blood of the grape.

orable, because they too received and obeyed the word of God. But in China, among that part of the community now in question, there is, judging from all we have seen and can learn, very little that is truly noble or honorable. Worthy exceptions there may be, and doubtless are; but they are only exceptions. The evil, which causes such an universal degradation of character, is twofold; there is an almost entire want of the means and opportunities of education; and then, where these are enjoyed, the instruction given always consists of the fallible, and often very bad, maxims of men, and not of the pure precepts of Infinite Wisdom.

With a view to remove both of these evils, the little book

we here notice, has been written and published. In its form and style, the work is on the model of the far-famed Chinese San-tsze-king; but, in its doctrine, it is, in essential points, very different from that work. The one, no child, "unless he is born a sage," can comprehend; the other, is so plain and easy, that any child may understand it; and though the first may be superior in point of style, the last is infinitely the better book, and inculcates what the other does not; it teaches, in addition to love and obedience to parents, the commandments of God; that little children, as well as grown people, must love and fear God, believe in Jesus Christ and pray to him, and depart from all wicked ways.

JOURNAL OF OCCURRENCES.

REBELLION. Till within three or four days, nothing of great interest concerning the highland rebels, has transpired. Governor Le, who left Canton early in the present month, reached Leenchow on the 11th.

During the last two or three weeks, we have heard it confidently rumoured, that his Majesty's government would try to divide and conquer the rebels, by offers of peace and place. A native of the highlands, in the service of the Emperor, was called away from a situation on the coast, to go and try to *talk over* his fellow-clansmen. And quite recent accounts from the hills state, that a rebel was "topped" by an Imperial knob of considerable rank, and so sent to persuade Chaou, the 'Golden Dragon,' to surrender. The traitor carried an *order*, with which he was to *admonish* the chief rebel to submit, and so give himself up to certain death. And, still further, it is rumoured, that

the traitor had 2000 followers, to enforce his exhortation to submission. But the 'Golden Dragon,' who was the Lion couchant on the hills, put the envoy and his 2,000 all to death.

But since the 27th, these rumours have given place to credible and serious intelligence. It is now pretty evident, that there has been some hard fighting. The enemy, which at first seemed to retire before Governor Le and his forces, showed themselves, in small numbers, on the 20th, and the fighting began. It continued for five successive days; when the rebel army appeared 30,000 strong, and 2,000 of the Imperial troops, including a large number of officers, were dead on the field.

Rumours, though they prove false, still tend to show the character of a people. Chinese rumours often respect the degradation or death of their

governors, and other great men. The Governor of Yunnan province, who continues to write to the Emperor about copper and various other matters belonging to that region, has, within our memory, been more than once, by false rumours, degraded, his ill-gotten gains seized by the Emperor, and himself doomed to death. The Governor of Keangnan, about six weeks ago, according to the universal rumour, swallowed gold leaf, and so killed himself. But, in the Peking Gazettes, he is still alive, and writing memorials to His Majesty, as usual. These rumours are probably got up by the malicious, and propagated by the oppressed, who wish they may be verified.

Since Governor Le went in person to the highland war, there is a rumour, that, on his approach to the hills, he lost a good many officers and men, by a stratagem of the enemy. One dark night, they having fastened lights to the horns of sheep and goats, let them loose upon the mountains, and the Imperial troops began to fire away at the lights born by the sheep, whilst the men in arms came down by a defile, attacked the Imperialists in their rear, and made no inconsiderable slaughter.

The effect of lights suddenly exhibited in a dark night, is exemplified by Gideon's three hundred torches, concealed in pitchers; at the sight of which, accompanied by the sound of three hundred trumpets, the armies of the Midianites, which were "like grasshoppers for multitude," were thrown into disorder and completely routed; for "all the host ran, and cried and fled." In all such cases there is a moral effect, which is the cause of the physical one—a panic. Three hundred pieces of cannon under different circumstances might not work so great a defeat as the three hundred pitchers and lamps did. Frederic, called the great, said what was palpably untrue, when he affirmed that the Almighty was always on the strongest side, physically considered. No! "the race is not always to the swift, nor the battle to the strong," either in personal or national affairs. If God blow upon the mightiest army, it withers, and is routed. Who can stand before his cold! Witness Napoleon in Russia.

MANEATERS. In various periods of Chinese history, it is recorded, that "men ate men." Revenge and hunger may induce this horrible act. A report has reached us, by a coasting vessel from the north, that his Imperial Majesty has remarked, that 'the signs of the times this year, indicate a state of things, in which men will eat men.' The Empress mother reproved her son for these words, and told him, that such language ought never to come from the lips of an Emperor. Further to explain away the idea, she ordered wheaten paste be fashioned like men, and these *bread-men* to be distributed among the people; and that thus 'men might eat men.'

On the eastern frontier of Canton province, the inhabitants are said to delight in wars, and sometimes even to devour their enemies, whom they have slain in battle. At the present time there is, in those regions, a great scarcity of rice, and much distress; business is at a stand, and nothing but robbery and plunder prevail;—human being are said to be devouring each other;—but this we do not believe.

THIEVES and ROBBERS. The Canton police has, of late, been much harassed by the multiplicity of applications, from all quarters, against thieves and robbers. What vexes the heads of the government is, that in many cases the offenders cannot be caught.

The Governor himself, has expressed great displeasure with the officers of the military police, because of their being unable to discover the thieves, who stole from a Shanse trader, three or four thousand dollars, which were taken from under his bed. His Excellency's displeasure led to great zeal and severity of search, which has occasioned the loss of three lives. A suspected boat on the river was overhauled, a scuffle ensued, and three passengers were either knocked, or fell overboard, and were drowned. The officer who headed the search, in order to screen himself, has sent in a very false statement, that he was opposed in his duty by swords and spears; his people wounded. &c. &c.

The executive of the Chinese government, in many cases, acts most talaciously. The letter of the law

is carried into some sort of effect; but whether upon the innocent or the guilty, is a secondary question. The absurd peremptoriness of authority, that a thing must be done, whether practicable or not, occasions a great deal of injustice; and sometimes the condemnation, to capital punishment, of persons completely innocent.

DECAPITATION. The Canton court circular of the 18th ult., announced the trial, sentence and execution of of seventeen criminals. Their heads, severed from their bodies and put in small cages, were exposed to public view in the market place, near the execution ground, just without one of the southern gates of the city. Here we supposed was an end of the tragedy. Not so; the circular of the 22nd, four days after the decapitation, states that their heads, still in the cages, were labelled and sent off to Ying-tih;—a town some miles distant from Canton, the native place of the criminals, and the scene of their depredations.—there also to be exposed to the view of the populace.

BANDITTI. Of late, in the district of Heang-shan, associated banditti have been excessively troublesome to the farmers on the banks of the rivers. They levy a tax of so much per acre, to be paid every quarter of a year. An opulent farmer named Wan-ho-tseih, on the 19th of the 3rd moon, resisted this unjust levy, and was in consequence carried off by the banditti, who demanded twenty thousand dollars for his restoration.

REPUDIATION. A Mantchou Tartar soldier, named Chang, received

his bride the other day, and for alleged infidelity, heaped upon her every possible personal insult, with public indignity, and sent her away to the house of her parents. The affair came before the Tartar Commandant, who would have dismissed both the father and the husband, being men in arms, but for their good archery; on which account, they were retained in his Majesty's service.

SUICIDES. A poor cottager, at the late season of sacrificial rites, performed at the tombs of ancestors, having nothing to provide the oblations to be used on the occasion, sold a favorite fowl, which constituted all his property. The purchaser gave him bad silver, or rather copper washed with silver, which he received and went his way. But when offered in payment, it was rejected. The man's vexation was so great that he went and hanged himself; which, when his wife ascertained, she also put an end to her mortal existence. But these suicides are ascribed to the pressure of deep poverty.

MANTCHOU TARTARY, being by the reigning family always considered as the region of simplicity and honesty, his Majesty is a good deal annoyed at several recent robberies and thefts there. Besides, the local officers have not been able to catch the thieves. He says, this state of things is extremely detestible, and to mend the matter, he has plucked the knob of office from the head of Cha-hing-ah, giving him three months time to bring to justice certain offenders. In case of failure, Cha-hing-ah may expect something worse.

Postscript. By the Peking Gazettes we learn, that two Mantchou commissioners, one holding high civil as well as military office at Peking, the other Governor and General-in-chief of one of the Mantchou provinces, have been sent by the Emperor to Hoonan, to superintend the war, and endeavour to put down the rebellion. Their names are He-ngan and Hoonng-ih.

Two individuals at Peking, have been convicted of using opium; one of whom, an officer, has been degraded, and the other has been sent to the custody of Choo, Fooyuen of Canton. A third, awaits his trial for traffic in the drug. It is said (not in the Gazettes) that, the two commissioners, above named, after visiting Hoonan, will come to Canton, to make inquiries concerning the opium trade here.

Accounts from the highlands continue unfavourable; and, by an express from Governor Le, more troops are being despatched for Leenchow.



