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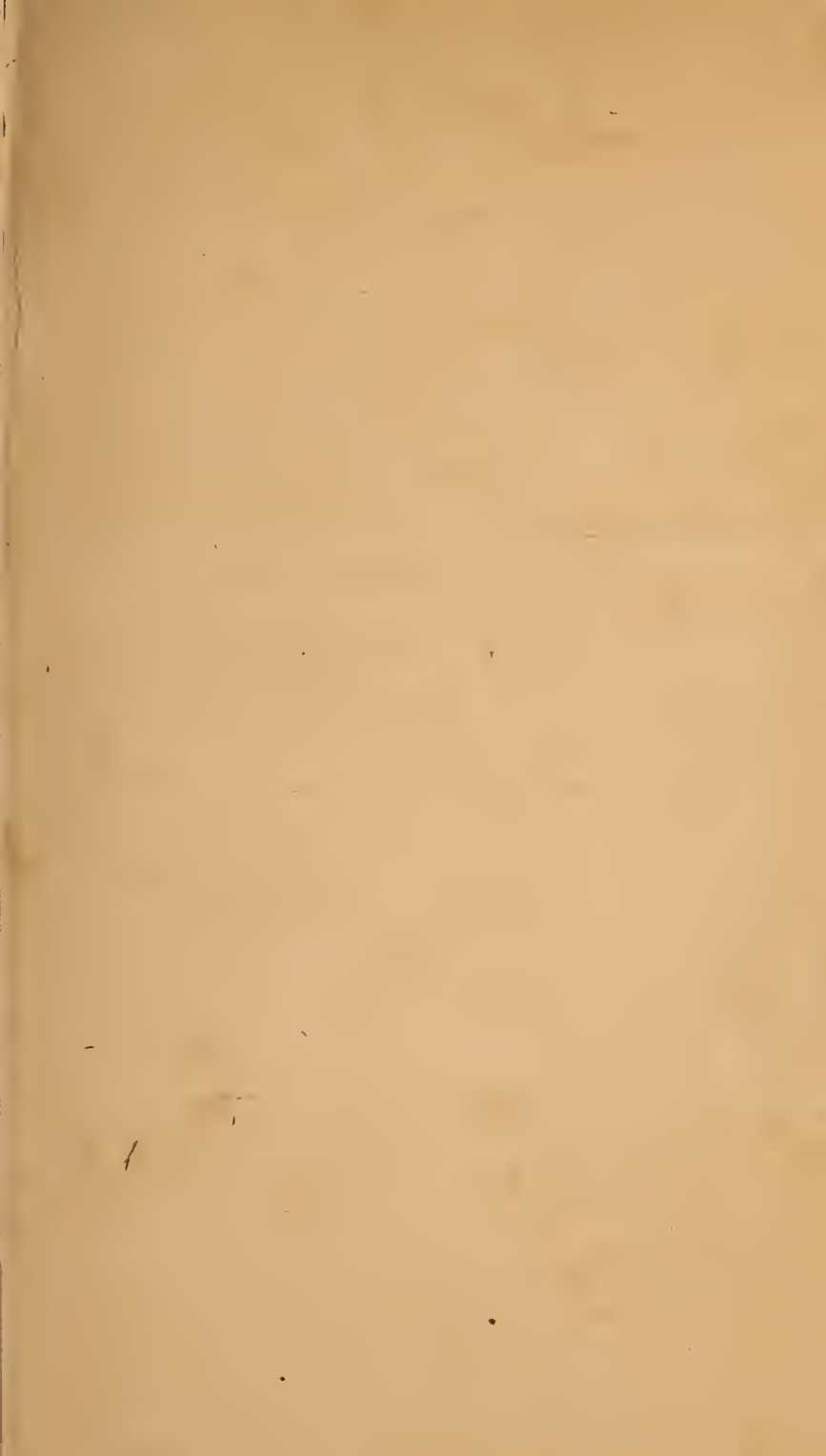
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THE  
CHINESE REPOSITORY.

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VOL. XV.

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FROM JANUARY TO DECEMBER, 1846.

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CANTON, CHINA:  
PRINTED FOR THE PROPRIETORS.

.....  
1846.





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## CHINESE REPOSITORY.

VOL. XV.—SEPTEMBER, 1846.—No. 9.

ART. I. *Chinese views of intoxicating liquor, as described in an address by one of the ancient kings, extracted from the Shú King or book of Records.*

MR. EDITOR,—I herewith send you, for the Repository, the original and a translation, both literal and free, of an address on wine, which has occurred in the course of reading the *Shú King* 書經, “standard book” of the Chinese, and one of the celebrated five classics. The occasion of the speech is this. About the year 1150 B.C., China was tyrannised over by *Chau-sin*, 紂辛 the last king of the *Sháng* 商 dynasty, and one of the greatest despots ever clothed with authority. He was deposed by *Wú wáng*, 武王, the founder of the *Chau*, 周, dynasty, who appointed his younger brother *Káng-shuh*, 康叔 or *Fung*, 封 to be governor in the capital city of *Mei* 妹. As might be expected, the region of the metropolis was far more corrupt than any other part of the dominions, inasmuch as the inhabitants had seen, and been influenced by the vicious example of the wine besotted *Chau-sin* 紂辛. Hence it was necessary to issue special instructions on the subject of the many irregularities and vile practices existing there; and *Wú wáng*, is represented as making the following harangue to the young governor on that occasion.

There is so much good sense in it, that, though delivered nearly 3,000 years ago, it may furnish many useful hints to persons who boast of far more civilization than the Chinese. This also must be taken as embodying the standard views of the whole nation down to the present time, on this subject; inasmuch as the *Shú King*

is the most ancient and sacred of all their books. It is regarded as containing, in embryo, every thing worth knowing, and every son of Hân holds it in as high estimation as the Christian does his Bible. It contains "the quintessence of Chinese literature and the great mass of native writers have formed their diction according to its pattern."

The term used for wine, *tsiú*, 酒, is applied to all kinds of intoxicating liquor, not excepting beer, cider, &c. Distilled spirits, made from a species of glutinous rice, called *nó-mei* 糯米, appears to have been known early in the history of the Chinese, as is evident from the mention of that liquor, and its disastrous effects in the old records of the empire. The *Yáu Hioh*, 紉學, ascribes the making of wine to *Tú Káng*, 杜康. Among the outside nations, the honor of this invention is awarded to foreigners in the northern regions, who flourished in the time of *Tú Yü*, 大禹, or Yu the Great, B.C. 2205. Another account mentions the name of *I-tih*, 儀狄, the inventor. The history of it is thus laconic and prophetic. "In the time of *Yü*, *I-tih* invented wine; *Yü* drank it. He had no sooner tasted it, than he banished *I-teih*, and prohibited the use of wine, saying, after-ages will make use of it to ruin the country." Never was prophecy more true or striking. Almost every page of Chinese history is a commentary on this sage remark of the celebrated *Yü*. The best part of the story is, that he himself ever after abstained from the use of wine. Mencius, who flourished 1766 years after *Yü*, in praising the worthies of antiquity for some one particular virtue, selects this as the theme of his praise of the celebrated *Yu*. His language is, "Yu detested the taste of wine, but loved virtuous words."

The arrack or *san shu* at present in constant use among the people is distilled from rice, and seems to be used in moderation. Very seldom is a drunkard seen reeling along the streets of China. There are no wine-shops or taverns where the people may resort for intoxication. All the drinking is done at home, or in private circles of friends and acquaintances. The great source of intemperance is *opium*, the use of which is increasing to an alarming extent, and plunging hundreds and thousands into irretrievable ruin. The disastrous effects of the use of opium, in a country so thickly settled as China, must be great, beyond all calculation. We see but little of its doings, because we are so much shut out from the people. Could we have constant intercourse among all classes, go into families, enter private abodes, we would no doubt find that a large amount of the

pauperism, crime, disease and death may be traced to this prolific source. And I entertain not a doubt that you and your readers will unite with me in the opinion that it is only by banishing the "black mud" from China, together with the whole family of intoxicating liquors, that we can hope for success in introducing true knowledge, science, and the Christian religion among its multitudinous inhabitants.

As a specimen of the style of the *Shú King*, I send a literal translation of the text. This may be of use to students of Chinese, while the more free rendering will serve for the general reader. I also add so much of the commentary as is necessary to elucidate the text. In many places the meaning is very clear, while in others the sense is obscure in the extreme. This is the fault of the whole work, and would lead us often to suppose that the Chinese characters comprising it were thrown together at random, or that the prince of Chinese literature, Confucius, who composed it from ancient records, performed the stupendous work in a very summary way. However that may be, the work should be read by every Chinese scholar as containing a "vast variety of original ideas and principles which to the very end of the existence of human society, will continue to constitute the basis of good government.

M. N. N.

Canton Sep. 1st 1846

(1) 酒 誥

THE WINE ANNOUNCEMENT.

(2) 王 若 曰 明 大 命 于 妹  
The king thus said, "Make clear the great order in Mei

*Text.*

1. The wine announcement, or speech of Wú wáng on wine, B. C. 1120.

2. The king addressing *Kángshuh*, or *Fung*, said to this effect. "Make clear manifestation of (my) great injunction to the city of Mei.

COMMENTARY.

1. Cháu, of the Sháng dynasty become maddened with wine, and the empire was corrupted by him. Mei-tú the capital city of Sháng was the more deeply polluted with this wickedness. Wú wáng took this territory, and conferred it on Kángshuh. Hence he composed a warning to instruct him.

2. Mei páng is what the book of Odes called Mei-huang.

邦 (3) 乃 穆 考 文 王 肇  
 city. Your venerable predecessor Wan wáng, founded  
 國 在 西 土 厥 誥 毖 庶  
 a kingdom in the western land, and announced a warning (to) all  
 邦 庶 士 越 少 正 御  
 the states, all the offices, together with the assistants (&) managers  
 事 朝 夕 日 祀 茲 酒  
 of business, morning evening saying, (for) sacrifices, (is) this wine;  
 惟 天 降 命 肇 我 民  
 only Heaven sent down the decree at first (for) my people  
 惟 元 祀 (4) 天 降 威  
 on account of the great sacrifices. Heaven's sending down inflictions  
 我 民 用 大 亂 喪 德 亦  
 (on) my people (&) causing great rebellions destruction of virtue, also  
 罔 非 酒 惟 行 越 小 大 邦  
 not is it not wine only does it? And small large states  
 用 喪 亦 罔 非 酒 惟 辜 (5) 文  
 being lost, also not is not wine the sole fault? Wan

3. "Your venerable predecessor, Wan wáng, founded a kingdom in the western land, and warned and cautioned all the states, all the officers—together with the assistants and managers, morning and evening, saying, in sacrifices use this wine. Heaven only sent down the decree at first for our people (to make wine) on account of the great sacrifices.

4. "Heaven's sending down inflictions on our people, and causing formidable rebellions (among the people), and the destruction of virtue, is invariably on account of wine: only that does it. And the cause of the ruin of small and large states (by princes) is also invariably on account of wine. That is the sole fault.

3. Wan wáng morning and night warned them saying: in arranging sacrifices, then use this wine. Heaven originally permitted people to invent wine only on account of the great sacrifices. All the states of the western regions were far removed from the capital of Sháng. Wan wáng in his warnings also repeatedly making wine the subject of his cautions, then we may know what kind of a city the capital of Shang was. Wan wáng was western lord, and hence he warned all the states.

4. The calamity which wine causes men is considered as heaven's infliction. Trouble and disorder are also perfected by heaven. The destruction of virtue by the people, and the ruin of states by princes are both caused by wine.

王 誥 教 小 子 有 正  
 wáng announced instructions to the small children have correct  
 有 事 無 彝 酒 越 庶 國 飲  
 have business. Do not forever wine it and all states drink  
 惟 祀 德 將 無 醉 (6) 惟 曰  
 only at sacrifices. Virtuously take it. Dont get drunk. Also said,  
 我 民 迪 小 子 惟 土 物 愛  
 my people lead on little children, only land things to esteem  
 厥 心 藏 聰 聰 祖 考 之 彝  
 and heart correct. Readily listen to ancestor 's constant  
 訓 越 小 大 德 小 子 惟  
 instructions and small great virtue, little children, only  
 一 (7) 妹 土 嗣 爾 股 肱 純  
 one. Mei land continue your legs arms magnify  
 其 藝 黍 稷 奔 走 事 厥 考  
 the art millet grain. Hurry run to serve your fathers

5. "Wan wáng instructed the youth, the office-holders, and men of business, thus; "Dont be constantly guzzling wine. And let the occasion of a national drinking be when sacrifices are offered, and then use it moderately so as not to become intoxicated."

6. "Also he said, "Let our people lead on their children only to esteem the productions of the soil, and their views will be correct. Let them attentively listen to the constant instructions of their predecessors, and let the youth look upon virtue in small and in great matters as only one and the same."

7. "Oh ye inhabitants of Mei, exert yourselves in magnifying the art of raising millet (husbandry). Hasten to serve your fathers and el-

5. "Little children" is a designation of young persons. Because their blood and breath are not settled, and they are more easily deluded by wine to the ruin of their virtue, therefore Wan wáng, especially announced instruction to them.

6. Wan wáng says, our people also should constantly instruct, and lead on their sons and grandsons to regard only the productions of the soil, to be diligent in sowing and reaping, and cultivating the land, without doing any thing else; then what their hearts maintain will be correct, and virtue will daily increase. Those who are sons and grandsons should also wholly obey the constant instructions of their grandfathers and fathers. They should not regard care in wine to be a small virtue, i. e. a virtue in a small matter.

7. This is Wu wáng instructing the *people* of the land of Mei. He says that the people of Mei should continue the strength of their four limbs and not

厥 長 聲 牽 車 牛 遠  
 and elders. Be diligent in leading carts & buffaloes. Go far  
 服 賈 用 孝 養 厥 父  
 to do business & trade. Use filial piety to support your father  
 母 厥 父 母 慶 自 洗  
 mother, Your father mother joyful, yourselves wash,  
 腆 致 用 酒 (8) 庶 士 有 正  
 abundantly so as to use wine. All officers have correct  
 越 庶 伯 君 子 其 爾 典 聽  
 and all seniors superior men. (If) you constantly heed  
 朕 教 爾 大 克 羞 耆 惟  
 my instructions you largely able to support the aged, even  
 君 爾 乃 飲 食 醉 飽 丕  
 the prince, you then drink then eat them to satiety. Largely  
 惟 曰 爾 克 永 觀 省 作 稽  
 then say you able ever to look examine (&) in action attain  
 中 德 爾 尚 克 羞 饋  
 to hit virtue. You perhaps able to nourish (&) present food

ders. Be diligent in leading carts and buffaloes, go far to do business and trade, so as filially to support your parents. And your parents being happy and joyful, then you can cleanse yourselves (wash your hands in innocency) and be liberal in the use of wine."

8. "Oh ye gentlemen, all who hold offices, and all ye chiefs, superior men, if you constantly heed my instructions, you will be abundantly able to support the aged with meat and drink in overflowing abundance. You will have abundant reason to say that you are able always to look within and examine yourselves, and in action can attain to hit (the correct standard of) virtue. Perhaps you will be able

be idle in extensively cultivating the art of husbandry. They should run to serve their parents and elders, some should be diligent in trade, in driving carts and going far to do business, so as filially to nourish their parents, &c. How he instructs the ministers.

8. We find from the foregoing that when their parents were joyful they were permitted to drink wine, that when they were able to nourish the aged, they were permitted to drink wine, that when they presented offerings and sacrifices to the gods, they should drink wine. At first he wished to forbid, and put an end to their drinking. Now he reverts to and opens out the principle which is that of "interdicting what is not interdicted," or "forbidding things among things not forbidden." If the instructions of a sage are not too press-

祀 爾 乃 自 介 用 逸 茲  
 sacrifices to the gods you then self help to use ease. Thus  
 乃 允 惟 王 正 事 之 臣 茲  
 you truly become royal regulating business's minister. Thus  
 亦 惟 天 若 元 德 永 不  
 also only celestial accord with original virtue. For ever not  
 忘 在 王 家 (9) 王 曰 封 我 西  
 forgotten in royal family. The king said, Fung! our western  
 土 棐 徂 邦 君 御 事 小 子 尙  
 land assist formerly states princes managers & youth perhaps  
 克 用 文 王 教 不 腆 于  
 were able to practice Wan wáng's instructions, not besotted in  
 酒 故 我 至 于 今 克 受  
 wine therefore I reaching to present am able to receive  
 殷 之 命 (10) 王 曰 封 我 聞 惟  
 the Yin's decree. The king said Fung! I hear it only  
 曰 在 昔 殷 先 哲 王 迪 畏  
 said formerly Yin's preceding wise bring carried out a reverence

to present food and sacrifices to the gods, and help yourselves to the enjoyment of ease and pleasure. Thus you will truly become royal regulating ministers. Thus, too, you will accord with the original virtue conferred by heaven, and be held in everlasting remembrance in the royal family!"

9. "The king (Wú wáng) said, Oh Fung (Kíngshuh), in our western land the youth, officers and princes of the states who assisted on a former day, were perhaps able to practice the instructions of Wan wáng, and were not besotted with wine, Therefore I, reaching to the present time, am able to receive the decree of the Yin (i. e. the Sàng) dynasty.

10. "The king said, "Oh Fung! I have heard it said that formerly the preceding wise king of Yin (Táng) carried out a reverence of heaven, and illustrated it among the lower people. Unchanging was

ing (ultra) the people will follow them. Filial support of parents, nourishing the aged, and frequent offerings and sacrifices are all the exhibitions of a good heart (or conscience), and interest leads us to them. The man who truly can fully perform these three things is furthermore a gentleman of perfect virtue, and how can there be grief at his becoming immersed in wine?"

10. Here he quotes the princes and ministers of Shang, who were diligent and devoid of luxurious ease, to warn Kángshuh.

天 顯 小 民 經 德  
 for Heaven illustrated (it to) the little people constant (his) virtue  
 秉 哲 自 成 湯 咸  
 firm his grasp of intelligent from the accomplished Táng all  
 至于帝乙成王畏相  
 reaching to Tí Yih perfected royalty revered prime ministers  
 惟 御 事 厥 業 有 恭 不  
 thus the managers (were) their assistants had reverence not  
 敢 自 暇 自 逸 矧 曰  
 presume on self laziness, self indulgence how much less say  
 其 敢 崇 飲 (11) 越 在 外 服  
 they dared to exalt drinking! And in the outside tenures  
 侯 甸 男 衛 邦 伯 越 在 內  
 Hau Tien Nán Wei states chiefs and in the inside  
 服 百 僚 庶 尹 惟 亞  
 tenures the 100 cotemporaries all officers both secondary  
 惟 服 宗 工 越 百 姓  
 and subordinates adoring work together with the 100 surnames (and)  
 里 居 罔 敢 洎 于 酒 不  
 village dwellers not dare to be besotted in wine. Not  
 惟 不 敢 亦 不 暇 惟 助 成  
 only not dare also not idlers, but assisted to complete  
 王 德 顯 越 尹 人 祇  
 royal virtue's display & aided magistrates to reverence

his virtue, and firm his grasp of intelligent men. From the accomplished Táng to Tí Yih (575 years) (the princes) perfected royal virtue, and revered their prime ministers. Hence their ministers were faithful aids, and did honor (to them). They did not dare to be lazy bodies nor self-indulgent. How much less can it be said that they presumed to do honor to drinking!

11. "And in the outside tenures the chief of the states of Hau, Tien, Nán, Wei, and in the inside tenures all the contemporaneous officers both the secondary and subordinates, together with all the inhabitants and villagers, none dared to become a wine besotted drunkard; and not only did they not presume on this, but also were diligent, only assisting to perfect the display of royal virtue, and aiding the magistrates to reverence the prince.



辟 (12) 我聞亦惟曰在今後嗣  
 the prince. I hear also only said in present after succeeding  
 王酣身厥命罔顯于民  
 king steeped his person, his orders not plain to people,  
 祇保越怨不易誕  
 reverently maintained only murmurings not change, great  
 惟厥縱淫泆于非藝用  
 only, his loose practices lusts pleasures in not lawful. Practiced -  
 燕喪威儀民罔不蠹  
 ease ruined dignity & manners. People not not sickened  
 傷心惟荒腆于酒不惟  
 wounded in heart, still overwhelmed in wine, not even  
 自息乃逸厥心疾很  
 himself cease his indulgences. Their heart sick embittered,  
 不克畏死辜在商邑越  
 not able to fear death, the crimes in Sháng city, though  
 殷國滅無懼弗惟德  
 Yin kingdom destroyed not sorry. Not also virtue's  
 馨香祀登聞于天誕  
 odoriferous sacrifices, ascend heard of in Heaven, great  
 惟民怨庶羣自酒隳  
 were people's murmurings. All host self wine, polluted deeds

12. "I have also heard it said that the recent king (Chau) steeped his person in wine, and his orders were not made plain to the people. What he reverently maintained produced murmurings, and yet he did not reform, but gave great licence to unlawful lusts and pleasures. He practiced ease, and ruined his dignity of manners. The people were univversally sickened and wounded at heart. Still he was overwhelmed in wine, and never even thought of ceasing his indulgences. Their hearts were so embittered and daring that they were unable to dread dying. Though the crimes of the city of Sháng (Mei) ended in the destruction of the Yin kingdom, no one was sorry. He did not possess the virtue of odoriferous sacrifices, sending up a report to heaven. Great were the murmurings of the people. All the host of

12. Here Wú wáng refers to Cháu of the Shing dynasty being overwhelmed in wine, to warn Kángshuh.

聞 在 上 故 天 降 喪 于 殷  
 reported on High. Therefore Heaven sent down ruin on Yin.  
 罔 愛 于 殷 惟 逸 天 非  
 Not take pity on Yin. Only excess (did it). Heaven not  
 虐 惟 民 自 速 辜 (13) 王  
 severe, only people themselves precipitated crime. The king  
 曰 封 予 不 惟 若 茲 多 誥  
 said, Fung! I not only thus these many exhortations.  
 古 人 有 言 曰 人 無 於 水  
 Ancient man have word say, men not in water  
 監 當 於 民 監 今 惟  
 reflect themselves, ought of people make a mirror. Now only  
 殷 墜 厥 命 我 其 可 不 大  
 Yin lost the decree, I he should not great  
 監 撫 于 時 (14) 予 惟 曰 汝  
 mirror to soothe in (our) time! I also say, you  
 劼 毖 殷 獻 臣 候 甸  
 exert yourself to warn Yin's good minister (and), Hau Tien  
 男 衛 矧 太 史 友  
 Nin Wei, How much more the great historian (your) friend,

his wine besotted and foul deeds were reported on high. Therefore heaven sent down ruin on Yin, and took no pity on it. The sole cause of all was luxurious ease. Heaven was not severe. It was only because the people (i. e. the prince and ministers) (were besotted in wine), that they speedily precipitated themselves in crimes.

13 "The king said, "Fung, it is not because of multiplying words that I thus speak (of T'áng and Chau). But the ancients have a proverb which says, "Men should not make a looking-glass of the water, they ought to make a mirror of the people." Now the Yin dynasty have lost the decree, should I not make a great mirror of them, to soothe (the people of) these times?"

14. "I now say, "You ought to exert yourself to caution the good ministers of Yin against wine and (the neighboring) tenures of Hau, Tien, Nán and Wei. How much more (should you caution) the great historian, and the internal historian, you friends, together with the

14. This section proceeds from the distant to the near, from the mean to the honorable and ascends by degrees. Then he wished that the reformation

內 史 友 越 獻  
 the internal historian (your) friend, together with the good  
 臣 百 宗 工 矧 惟  
 ministers, the 100 honored workers. How much more even  
 爾 事 服 休 服 采 矧  
 your servers, the instructors and workers? How much more  
 惟 若 疇 圻 父  
 even as it were (your) comrades, the regal-territory Father  
 薄 違 農 父  
 who expels the disobedient, the father of agriculture  
 若 保 宏  
 who renders obedient & preserves men, the superintending land  
 父 定 辟 矧 汝  
 father who fixes the laws. How much more you yourself  
 剛 制 于 酒 (15) 厥 或  
 rigidly repress yourself in regard to wine. He perhaps  
 誥 曰 群 飲 汝 勿  
 announced saying carousals for drinking you do not  
 佚 盡 執 拘 以 盡 歸 于  
 fail, entirely to grasp and apprehend so as to return (them to  
 周 予 其 殺 (16) 又 惟 殷 之 迪  
 Chau (me), I them kill. Further also Yin 's leaders

(internal) good ministers and all great officers? How much more (should you caution) those who serve you, the ministers of instruction, and the ministers of business? How much more should you caution your associates, such as the general of the royal domain whose duty it is to expel the disobedient, and the father of agriculture, who preserves men's lives, and the land superintendent whose province it is to fix the land regulations? How much more should *you yourself* rigidly *repress* the lust of wine in your own person.

15. Thus he announced saying. "In respect to drinking carousals don't fail to grasp and apprehend every member in order to return them to Chau (me), I will probably punish them with death.

should begin from Kángshuh's own person, and be carried out into government. Who would oppose him? And more especially, how should he *caution* them on the influence of wine guzzling or the nature of wine.

15. The people of Sháng herded together to drink, and practice intrigues and crimes.

諸 臣 百 工 乃 酒 于 酒  
 all ministers & 100 workers, if them besotted in wine,  
 勿 庸 殺 之 姑 惟 教 之 (17) 有  
 Dont use kill them, merely only instruct them. Have  
 斯 明 享 乃 不 用 我  
 this (I) clearly enjoy (them). If they not practice my  
 教 辭 惟 我 一 人 弗 恤  
 instruction language, even I the one man not sympathize  
 弗 蠲 乃 事 時 同 于  
 not clear your affairs. At that time the same as regards  
 殺 (18) 王 曰 封 汝 典 聽  
 killing. The king said, Fung! do you constantly listen to  
 朕 比 勿 辯 乃 司 民  
 my warmings. If not regulate your officers, the people  
 酒 于 酒.  
 besotted in wine.

16. "Further, all the officers and ministers of the Yin dynasty (whom Chau has) led astray, though they may be besotted with wine (yet not being able quickly to reform, and not forming drunken cabals), do not inflict capital punishment on them, but merely teach them to reform, or urge them to become sober useful officers.

17. "Should they retain these admonitions, (and be no longer wine drinking sots) then I will in an illustrious manner enjoy their services. But if they do not practice my instructions, I, the single man (the emperor), will neither sympathize with you, nor clear your administration. And thus you will be accounted as equally worthy of death, (with the members of bacchanalian clubs).

18. "The king said, "Fung! I warn you constantly to listen to my instructions. If you fail in regulating your officers (on the subject of wine drinking) the people will become besotted with wine." "

The law of death was established to awe the people, and keep them from presuming to transgress.

17. Should Kangshuh neglect to regulate the excessive wine drinking of all his officers and ministers, he can never restrain the people from becoming stupid sots.

ART. II. *Particulars of the typhoon, in the Chinese seas, encountered by the steam-ship Pluto, the bark Nemesis, and the brig Siewa, June 1846.*

THE following particulars we select from the friend of China and Hongkong Gazette. They will serve to show the character of those fearful storms which have destroyed so many vessels and so much property on the coasts of China. Similar particulars are to be found in almost every volume of the Chinese Repository. For additional notices of the storm in 1841, see our tenth volume, page 422. The first two paragraphs refer to the "Pluto."

"Left Hongkong at 6 A. M. on the 27th June, 1846, with a fresh steady wind at E.S.E. steaming and sailing to the southward; on Sunday the 28th at noon observed in latitude  $19^{\circ} 49'$  N., hauled up S. by E.; fine weather with a fresh wind: at sunset observed the barometer fall one tenth ( $20^{\circ} 90$ ); furled the foretopsail; at 8 moderate and cloudy; at midnight squally. Bar.  $29^{\circ} 68$ ; carried away the main gaff; took the sail in, double reefed the foresail, and stowed the jibs; split the fore stay sail, hauled it down and stowed the foresail; at 4 A. M. 29th all the sails stowed. Bar.  $29^{\circ} 54$ ; squally weather; washed away the first cutter on the weather side, carrying with her foremast davit roughtree rail, stauncheon, lashing and all that was fast to her; wind increasing to a gale with a heavy sea and tremendous heavy rain; got the starboard cutter and jolly boat on deck; Bar.  $29^{\circ} 26$ . Carpenters employed battening the latches down, ship pitching and laboring heavily, gale increasing; at 9 the inner jib blew out of the gasket to pieces, the after deck houses on both sides washed and blown away; at 10 the foremast deck houses blew away, with a portion of the paddle boxes, and native cook house, the ship pitching and rolling heavily, the engines scarcely moving round, ship drifting W.S.W. about  $3\frac{1}{2}$  miles by the log per hour. Carried away the iron tiller in the round of the rudder head; prepared lashings but of no use: at 11 Bar. still falling, tremendous gale with a cross sea, laboring heavily; ship buoyant with no appearance of straining; at noon nothing visible but foam, rain, and spray, the rudder knocking about very much. Latitude by account  $18^{\circ} 22'$  N., Longitude  $112^{\circ} 48'$  E.

June 29th, P. M. tremendous gales with rain and spray flying over the ship, labouring heavily; 12. 10 typhoon blowing, ship pitching, bows under, swept the decks forward of the gig, forge, hencoops, figure-head, head rail, and every other moveable, also injuring several of the crew, the foremast carried away above the eyes of the rigging, carrying with it the fore-top mast, topsail yard, and fore yard, jib-boom &c; filled the engine room to a dangerous state, which stopped the engines; at 12. 25. the typhoon lulled, got the engine to work and pumped the water out of the ship, and got the decks partly cleared; at 1 the wind shifted to S.W. and increasing again to a hurricane, ship on the starboard tack; the barometer fell in less than half an hour to  $27^{\circ} 55$  the sea foaming and breaking on board in every direction; at 1. 14 the Bar. began to rise slowly; at 4. 20 it had risen to  $27. 96$ . At 5. 80 to  $28^{\circ} 22$  and continued rising during the night but blowing tremendously heavy, the sea washing some of the hatches off, and the water forcing down below, at 9. 30, the weather roughtree rail gave way, to which the fastenings of the funnel were secured, so that the funnel and steam pipe, blew over on the port paddle box and bridge forcing the steam chest from its place; stopped the engines, drew the fires immediately, the sea breaking on board rendering the safety of the ship very doubtful, in consequence of the large opening left by the removal of the steam chest. On the 30th, at 2. A.M., the wind moderated a little, employed fitting a tiller for the rudder-head, out of the broken fore-top mast, at 8. 20 the gudgeon and pintles of the rudder broke off, and went down, the wind moderating, employed clearing the decks; at 11. 30 set a storm stay sail; at noon observed in latitude  $20^{\circ} 00' N.$ , Longitude  $112^{\circ} 37' Bar 29. 20$ . Grand ladrones N.N.E.  $\frac{1}{2}$  E. 137 miles.

“The following extracts from the log of two ships overtaken by the late typhoon, in the China sea, in which the Pluto, steamer, suffered so considerably, have been obligingly forwarded to us, and we proceed to lay them before our readers, with such deductions as may be drawn from them regarding the extent and direction of the typhoon.

*Extract from the log of the bark Nemesis,  
Robert Deus, commander.*

“On Saturday the weather was fine and clear, wind from the S.W. light, the barometer ranging from  $29^{\circ} 57'$  to  $29^{\circ} 53'$ , which may be said of the three previous days, 4 P. M. being the minimum.

“The following observations will show the state of the atmosphere, the course of the winds, &c.

	<i>h.</i>	<i>Barom.</i>	<i>Symp.</i>	<i>Ther.</i>			
Sunday 28th,	8. A. M.	29.54	29.76	83.0	NW	. by W.	
	10.15	29.49	29.72	84.0	Nth var.	3 pts.	
	11. „	29.45	29.66	84.2	N.N.W.		
	noon	29.41	29.63	84.5	do.		
	12.50	29.38	29.58	84.2	N.W.		
	1.30 P. M.	29.30	29.49	84.5	do.		
	2.10	29.22	29.42	83.8			
	6. lowest	28.78	28.97	83.5	W. by N.		
	10.40	28.88	29.08	84.0	S.W. by W.		
	midn.	29.12	29.32	84.6	S.S.W.		
Monday 29th,	2. A. M.	29.22	29.44	85.0	do.		
	3.15	29.24	29.47	85.0	do.		
		4.	29.25	29.17	84.5	do.	
		8.20	29.40	29.60	84.0	South	
		11. „	29.38	29.60	83.8	S.S.E.	
		noon	29.38	29.59	84.0	do.	
		1. P. M.	29.38	29.60	83.7	do.	
		5.	29.40	29.62	84.0	do.	
		6.	29.42	29.63	83.5	do.	
		8.	29.41	29.63	83.3	S. by E.	
	midn.	29.41	29.63	83.2	do.		

Varying in strength, moderate, cloudy and showery.  
 Fresh breezes cloudy and fair.  
 Increasing, heavy clouds from N.E. no rain.  
 Fresh gale, cloudy no rain.  
 A strong gale, heavy threatening clouds.  
 Increasing, heavy short sea, very confused.  
 From 2.30 P. M. till 8. A. M. 29th a perfect hurricane, veering round without any diminution in strength, the sea raging awfully and could not say from any particular direction—incessant rain a flash about 6 P. M. and at 2.30 A. M. no thunder. Sea fell fast after 4 A. M. Ship on the lar'o'd, tack all the gale.  
 From 4 till about 9 A. M. wind lulled, and at the latter hour again freshened to a strong gale, very squally, much rain.  
 From 5 P. M. very stormy appearance, blowing a fresh gale, heavy masses of black clouds overcasting the sky, and frequent flashes of lightning.

“Steering north from 4. A. M. 29th,—the gale moderated at 4 A. M. 30th—and the barometer only reached to 29. 53 at 19 A. M. of that day: barometer at Hongkong on the 3rd inst. was 29.72, at 10 A. M.

28th at noon Lat. 16.39' N. D. R. Long. 113.57' E.

29th „ „ „ 17.22' „ „ 114.29'

30th „ „ „ 18.59' ob. „ „ 114.38'

We had no observations on 26th, and on Saturday 27th we found a difference of 45 in the Latitude—supposed to be caused by a southerly current—which also set us 5'. to the westward.

*Extracts from the log of the brig Siwa,*

*J. C. Rundsen, commander.*

“Sunday, 28th June, at noon. Lat. obsvd. 17° 21' N., long chr. 113. 38' east, strong breeze with sharp squalls, handed the top gallant sails and sent the yard down, single reefed the top sails. At sunset gloomy with a fiery red sky, the sea running very high and irregular, handed the jib and main sail, gale increasing. Pumped ship at

6 inches in the well. At 11 P. M. strong gale with an increasing and turbulent sea, double reefed the main top sail and handed the fore top sail, pumped ship every two hours at 6 inches. Midnight; gale still increasing, vessel shipping much water fore and aft. Monday 29th; 7 A. M. close reefed the maintop sail and stowed the fore sail, vessel pitching and labouring exceedingly, the sea making a clean break over her, stowed the fore topmast stay sail, one pump continually going; 9 A. M. finding it blowing a complete typhoon and the vessel not being able to rise on the seas on account of the load of water constantly on her decks, came to the resolution, in order to save vessel and crew, to throw over board cargo, set all hands to throw rice over board. Noon, Lat. D. R. 18. 8' North, Long. D. R. 112. 32' east, the hurricane blowing harder than ever. Shipped a heavy sea which filled the whole waist and part of the Cabin, cut up studding sail gear and other spare rope, to throw round the yards as preventer gaskets, the sea shipped washed away part of the top Gallant bulwark and washed from off the long boat a topmast and top gallant steering sail which were carried over the lee rail. 3 P. M. wind suddenly chopped round to the N. West, wore ship to the N. N. E. sea running mountains high the vessel laboring exceedingly and shipping much water; 4 P. M. the main top sail blew away, clewed up the remains and stowed it, constant rain, one pump constantly going, hoisted a spare sail in the main rigging to keep the ship too; running gear constantly giving way: sunset; a sea struck the larboard quarter boat, one of the davits gave way, found it necessary to cut the boat away, before she should damage the ship's side, sea and gale as before. Midnight the wind veered round to the south west more moderate, shipping much water. Tuesday June 30th; at 1.30 A. M. single reefed the fore sail and set it, whilst pulling up a preventer fore brace the fore top man boang fell from the fore yard over board, the sea at the time running very high, could render him no assistance. Day light; more moderate, set the main sail, out reef of the fore sail, pump constantly going; one of the main shroud shackles carried away, and all sails bent were full of holes by the constant friction of the gaskets; at 8 A. M. set the single fore top sail, sent down main top sail, employed getting another ready to bend; noon strong breeze, heavy sea, ship rolling heavily.

"Lat. obs. noon 18. 37' north, long. by chro. 112. 40' east.

"The following is an analysis of the above observations, and also of the H. C. Steamer *Pluto's*.



	Maximum depression of Barometer.	First Indication of Storm		FIRST PERIOD OF TYPHOON.			
				Commenced		Ended	
1 Nemesis,	.79	Wind — N.	28th Jun. 10 A. M.	Wind — N. W.	28th Jun. 2 P. M.	Wind — S S.W.	29th 4 A. M.
2 Siewa,	—	—	28th Jun. Sunset	—	28th Jun. Midnight	N. W.	29th 3 P. M.
3 Pluto,	2.45	E.S.E.	28th Jun. 6 P. M.	E.	29th Jun. 4 A. M.		29th about noon

*Analysis continued.*

	Period of Calm	SECOND PART OF TYPHOON.				Duration of Typhoon.	
		Commenced		Ended		1st period.	2nd period.
1 Nemesis,	29th 4 to 9 A. M.	Wind — S.	29th 9 A. M.	Wind — S.b.E.	30th 4 A. M.	Abt. 14 hs.	Abt. 19th hs.
2 Siewa,	None	S W.	29th 3 P. M.	S. W.	29th Midn.	Abt. 15 hs.	Abt. 9 hs.
3 Pluto,	29th from 12th 25m. to 1 P. M.	S. W.	29th 1 P. M.	S. W.	29th Midn.	Abt. 8 hs.	Abt. 12 hs.

The time in the above analysis and observations, is reduced to civil time.

“The following abstract will shew the positions of the 3 ships in Lat. and Long. on the three days, from which their relative situations may be ascertained.

	NEMESIS, Bark.		SIEWA, Brig.		Steam Ship, PLUTO.	
	Lat.	Long.	Lat.	Long.	Lat.	Long.
23th Sunday	16.39 N.	113.57 E.	17.21 N.	113.38 E.	19.49 N.	113.30 E.
29th Monday	17.22 N.	114.29 E.	18.8 N.	112.32 E.	18.22 N.	112.48 E.
30th Tuesday	18.59 N.	114.33 E.	18.37 N.	112.40 E.	20.00 N.	112.37 E.

“The *Nemesis* being farthest to the south first caught the typhoon, which reached her about 2 p. m. on Sunday the 23th. In the instance of this ship, colonel Reid's theory is proved in a beautiful manner, and the regular retrogression of the wind from N.W. through the intermediate points to S.S.E. is very remarkable, shewing that she must have struck the circle on the lower limb on its S.W. side, and have left it on the upper or N.W. side, the wind then blowing from

the S.S.E. One half of the circle of the whirlwind must have passed the ship before striking her, which it did in its S.W. descent, whilst the course she was enabled to steer through the remaining half of the circle, was that which was most favorable for avoiding the *onward* course of the typhoon, and of getting clear of its track. The diameter of the circle through which she passed appears not to have exceeded 100 miles.

“The *Siewa* being perhaps 100 miles N.W. from the position of the *Nemesis*, although in the direct track of the advancing typhoon, was not apparently overtaken until 8 or 10 hours afterwards. It seems to have struck her less favorably than the *Nemesis*, and she consequently appears to have suffered considerably more; for she must have been compelled to run several hours in the onward direction of the whirlwind, until in its rotatory descent from W. to S. and the consequent change of the wind to the N.W., and then in the ascent from S. to E. with the wind at S.W., she was enabled by a change of course eventually to get clear of its track. The observations of this vessel although defective in several respects, as regards wind, barometrical observations &c., as far as they go, give the fullest corroboration to the rotatory theory.

“The *Pluto* being about 60 miles to the north of the *Siewa* did not receive the first impression of the typhoon until 4 hours later, when it had of course acquired accumulated force and extent, and then striking her on the ascending part of the gyrating circle, between the N.E. and N. making the wind east, the most unfavourable position for avoiding its track, she was drawn into the very center of its vortex, as we have described in a former paper, and without the possibility of taking any other course than one which would keep her in the center of its track, until its whole fury had passed over her in all its terrific violence. The vortex in which these two ships, the *Pluto* and *Siewa*, were thus entangled (the *Pluto* being in its centre and the *Siewa* at the same time perhaps not more than 30 miles distant) appears to have been of less extent than 150 miles diameter, as far as can be deduced from the scanty data afforded by the observations of two ships only, one of them being defective.

“The direction of the typhoon is clearly ascertained from the combined observations of the three ships, viz. their respective positions in latitude and longitude, times of contact &c., to have been, as we before surmised, from S.E. to N.W. At the time the *Pluto* got clear, the typhoon was driving with headlong violence towards the northern.

extremity of Hainan. It would be interesting to ascertain with what degree of violence it was felt there, and on the neighbouring coast of China, and whether any recurve took place on its reaching the coast, as is usually the case.

“There is one point worthy of remark, viz. the slow rate at which the typhoon progressed in its direct course, compared with its rotatory motion. It is of course difficult to obtain the precise times of contact—but taking them approximately as given above,—the rate is not more than 10 or 12 miles an hour in the first, and about 15 miles in the second instance, when it may be supposed to have acquired additional force. The greatest depression of the barometer was on board the *Pluto*, being 2.45 inches, arising from her being in the centre, which is in accordance with previous observation.

“An extract from the Log of the Bark *Jane* has also been forwarded to us, but too late for publication; she appears to have been somewhat further to the south than the *Nemesis* bark, her position being probably nearly the same during the typhoon, and which striking her in the same favorable manner, viz., on the S.W. quadrant of the circle (wind N.W) she was consequently able to clear its track without injury. The same retrogression of the wind, during a period of 18 hours, in which it gradually and regularly veered from the N. W. to the S.S.E., is noted by this ship, as was experienced by the *Nemesis* bark, at about the same time; affording additional confirmation of the correctness of the rotatory theory.

“Upon a consideration of the phenomena attending this typhoon, the attention is at once arrested by the extraordinary fall of the barometer from which the intensity of the typhoon may be estimated. The mercury fell so suddenly that for a time it was imagined the instrument had received some damage. Colonel Reid in his essay on storms quotes 28.20 as the lowest range of the barometer during a typhoon in the China sea, and 28 inches as the lowest range during a West Indian hurricane. Two instances however are on record, and it is believed the only two, in which the range is given lower than in the recent typhoon. Both cases are recorded by Horsburgh, the one on the coast of Japan, Bar. 27 in. the other in the neighbourhood of the Bashee islands, Bar. 27. 50. Every reliance may be placed upon the barometrical observations made on this occasion, as they were taken with great precision and accuracy by Mr. Dearlow surgeon of the *Pluto*.”

“We have been favored with the observations made on board the

steam ship *Nemesis* during the first of the two typhoons that occurred at this place, in July 1841, exactly five years ago: and as we believe the particulars have not before been published, and some of our readers may feel interested in them; they are subjoined.

Wednesday, 21st July 1841, steam-ship *Nemesis*, Hongkong, harbor.

h.	Barom.	Symp.	Wind.	
8.	A.M. 29.25	—	—	4 A.M. squally and cloudy with heavy rain at times. Day light proceeded up the harbour anchored at 7 under Cowloon with both anchors; heavy gales, down topmasts and lower yards, braced topsail yard to the wind.
8.50	29.10	29.87	—	
9.30	29.5	28.85	N.N.E.	9 A.M. typhoon at its height. Two junks drifted close to; one with foremast gone.
10.	29.	28.82	N.E. by N. $\frac{1}{2}$ E.	
10.30	28.89	28.82	do.	10 A.M. junk cut away remaining mast. One of the junks foundered with all hands. Observed ships drifting in all directions; some dismasted others foul of each other.
11.	28.99	28.81	N.E.	
11.30	29.1	28.86	E. by S.	
11.45	29.4	28.89	do.	
12.	29.8	28.92	S.E.	12 o'clock typhoon still raging.
12.30	29.13	28.95	S.E.	
1.	29.15	28.96	East.	1 o'clock weather do.
1.30	29.20	29.	S.E. by E.	
2.	29.23	29.2	E.S.E.	2 o'clock weather do. with occasional lulls.
2.30	29.26	29.6	S.E. by E.	
3.	29.28	29.7	do.	3 o'clock more moderate.
3.30	29.29	29.8	do.	
4.	29.30	29.10	E.S.E.	4 o'clock do.
4.30	29.33	29.13	do.	
5.	29.35	29.14	S.E.	5 o'clock moderating.
5.30	29.37	29.14	do.	
6.	29.39	29.15	S.E.	6 o'clock squalls with heavy rain.
6.30	29.40	29.15		
7.	29.41	29.16		7 o'clock more moderate.
7.30	29.45	29.19	South	
8.	29.50	29.25	do.	8 o'clock moderate and cloudy with heavy rain and squalls at times.

Thermometer uniformly at 80 Farn.

“The period of the greatest violence of this typhoon appears to have been about 6 hours, from 8 A.M. to 2 P.M. The greatest depression of the barometer being 28.89 at half past 10 A.M., from which point the mercury rose gradually, although the typhoon continued to rage for several hours after—a fact which has been previously observed, and is noticed by colonel Reid.

“The barometer had evidently fallen before 8 A.M. when it is first quoted above at 29.25. Assuming it to have stood at its average height, the maximum depression probably did not exceed .8 of an inch. The most remarkable circumstance attending the typhoon; is the well attested fact (see log) of the gyrations of the whirlwind being, for several hours, direct (i. e., moving in the same direction as

the hands of a watch) instead of retrograde according to all previous observation. The observations however being made from one point and that being stationary, sufficient data does not exist and no general inferences can be drawn on this subject, or of the extent and direction of this typhoon."

ART. III. *Missions in Manchuria and Corea. Letter of my lord Verroles, apost. vic. of Manchuria to the members of the two central councils of the work. Annales de la prop. de la Foi. March 1844. (Trans. by A. P.)*

*I-chau Liantung May 25th, 1843.*

GENTLEMEN:—It is with great joy I have received many and rich alms, allowed by your work to the recently established mission of Manchuria. We are separated from you, it is true, by an immense extent of country, and exposed to all the rigors of the seasons in these extremities of the earth; but the divine charity embraces all the world, the Scythian and the barbarian, from the Ichthyophagi of Saghalien to the Negro of Niger. Admirable association for the propagation of the faith, which makes the entire universe one family in Jesus Christ.

Be pleased then, gentlemen, and all the members of our holy work, to receive in my name, in that of all the sheep committed to me, and in the name of all my barbarians, the expression of my grateful acknowledgments. We are able only to return you prayers, and you may rest assured that I have not failed since I entered Liáutung to celebrate, with all the pomp our poverty permitted, the annual mass for our deceased associates.

I send you some details of our situation, and of this region unknown to the rest of the world: perhaps they may be interesting.

It was about the close of 1838 that the Holy See dismembered the ancient diocese of Peking and created this apostolic vicarage. The bulls which named me to this new post were remitted in February 1840. I was then in Sz'chuen, having charge of the college of that mission which is located, as you know, in Tibet, on the frontier of China. I resided there four years. It then became necessary, willing or unwilling, for the orders of the Holy See were pressing, that I should tear myself away from my sweet solitude and leave my dear pupils.

§ The work of God, messieurs, is slowly accomplished and always amidst many obstacles; thus, ever since the reception of the bulls to this day, I have been attended by an uninterrupted succession of oppositions and unexpected afflictions of all kinds. Blessed be the Lord it is so! And may his holy will be accomplished. And this will be a consolation to me, that though afflicting me he does not leave me, nor will I oppose the will of the Holy One. I left Sz'chuen in September 1840, and traversed the vast plains of Ssensí and Shán-sí and the immense and arid plains of Mongolia. From what others have written of traveling in China, you know it is not a very easy or agreeable thing. The war with the English and the strictness of the search for the contraband opium added almost infinite dangers to the toil and fatigue of so long a journey. The good Lord, who has always been our guard, preserved me from all accidents. I arrived in health and safety in the midst of my flock in May 1841. Manchuria is divided into three large provinces. Liántung on the south, Kirin in the centre, and Saghalien in the north. This immense country stretches from about 40° to 56° N. lat. and from 118° to 143° E. of Greenwich.

The west part of Manchuria is in general a flat country; the immense plains of Mongolia border upon it; this region is well cultivated for the Manchus are husbandmen and not nomads as the Mongolians. In the middle, which is generally more mountainous, the forests are full of tigers, bears, chamois and stags of a fine and elegant appearance. These forests, which cover the greater part of the surface belong to the emperor: no one is permitted to enter them under pain of death, and numerous sentinels are placed to guard them. They border upon Corea and extend far to the north. It is here that the yearly imperial chase takes place. The province of Liántung has to furnish, as its contingent, twelve hundred stags, that of Kirin is taxed six hundred, and Saghalien the same number. The emperor leaves the horns and the body to the hunters, and only reserves for himself the fleshy part of the tail. This tit-bit, regarded by the Chinese as very delicate and strengthening, is very dear and it sometimes sells for thirty francs and more.

The time for the chase is fixed for the 2d of November, and continues to the 5th of December. During this short space of time the Manchus are easily able to furnish the required number of deer. Indeed they light upon innumerable herds, and they only have to attend their ambuscades and they can kill as many as they wish.

This annual expedition is an affair of state. The first mandarins from each province are accustomed to direct it. The hunters, who are a well armed corps—the elite of our brave Chinese, emulate their superiors, and are able, with greater impunity than with the English, to make an essay of their martial intrepidity.

Above the summit of these mountains, almost all wooded, hovers the condor. I have seen the carcass of one of these fierce birds—which, though it was said to be a small one, was enormous. If we are to believe the inhabitants, they have sometimes found in the nests of these birds the bones of calves, of asses, (they have in this country a species of the ass which is very small) and of men—and bars of silver: for in their voracity they carry off everything they find. They pounce upon their prey with great impetuosity; and what they are not able to carry away, they tear to pieces. It is said, that a traveler's safety is only found in being well armed.

The sable is still found in these forests, called by the natives tiau-chau, because the fur is so precious: the emperor and some great mandarins, whom he permits, are clothed with it: the people only line the collar and the end of the sleeves therewith.

The rivers of the north, especially the Songari and the Saghalien, in Chinese, the *Heh lung king*, "*the river of the black dragon*" are full of the beaver and otter; they also find pearls in great quantities. The number is said to be very great: but the difficulty in procuring them arises from the imperial monopoly.

Here is also found that famous plant, the ginseng which is without contradiction the best tonic in the universe. When the vital forces fail and are totally exhausted, and when the patient is about to die, give a few grains of ginseng, and he will be recalled to life; continue it each day, and his vigor will be renewed and he will be able to survive many months. The price of ginseng is exorbitant, almost incredible; more than fifty thousand francs per pound! The Chinese say, the oldest is the best; it cannot be cultivated; and hence that which comes from Corea, which grows by culture, is of extremely inferior quality. At the annual fair in Corea it is sold in fraud with the knowledge of the mandarins, who shut their eyes.

The price of the Corean ginseng is more reasonable although it is still very dear, about two hundred francs per pound. The root only is used. I have endeavored to procure the seed, in order that Europe might possess this admirable plant. It is not able to increase in the north of Manchuria on account of the coldness of the climate.

I have passed this winter in the south of Liautung about the 40th degree—the latitude of Naples and Madrid; and we have had 26 degrees (centigrade) of cold, and the season, the inhabitants say, has been milder than usual, the mean temperature is about 30 degrees, nearly the temperature of Moscow!

Towards the north there is another singular thing. Here in the south, the earth does not freeze more than three feet deep; but in Kirin, where I passed the winter of 1841, it froze seven feet in depth. Not having then a thermometer which would descend lower than 16 degrees of Reamur, during many months I was not able to mark the degrees. You are ready to say, messieurs, that such rigor of the climate is impossible; the air appeared to cut like a razor; one would say that you tore off the flesh of the cheeks with pincers. The 21st of last January was extremely cold in the south of Liautung: it blew a strong north-east wind, which raised, as by a whirlwind, the snow which was so fine as to penetrate the clothes, the hat, and even the lungs. The eyebrows were a mass of ice, the beard was an enormous flake of ice; my eyelashes were frozen and stuck together, so that I could not open my eyes: such cold! But if we remove towards the Russian frontier, upon the right bank of the Saghalien or Amour near the large island of the same name and to the west of this river among the Poukoey, or among the Mantcheou-petonos a little to the south, there is no longer terms to express the degree of cold.

The Ichthyophagi, or rather the Yuphatatsi, live upon fish as their name indicates: I think that it is the seal or river cow. They are yet in a savage state, nomads, and lost in the midst of the trees and forests. Strangers to agriculture, they are occupied during the summer in fishing, whence they derive their means of sustenance and clothing. During the winter they live together in the woods, erect their tents around a large pile of wood, an enormous pile which they build with entire trees. Each year they come, at an appointed time, to traffic with the Chinese, to exchange their furs of beaver, otter, sable, &c., for cloths, tea, rice, &c. They do not permit the subjects of the emperor to go among them.

The Mauchus generally, from the south of Liautung to the Russian frontier, are divided into eight orders, or distinct classes, which have each their peculiar dress and color: it is these who are called the "soldiers of the eight banners," or the *pá-ki*, who form the élite of the Chinese soldiery, or the first troops of the celestial em-



pire: for this famous militia, when truly considered, is a ridiculous affair, they are as brave as children: as they gave proof in the war with the English. Then they prepared themselves seriously for war in case of a descent upon the shores of Liautung: but I declare to you I have never seen anything more strange or comical. Some of the Christians are soldiers—and they showed me the official instructions, which were from Peking. That you may not be incredulous, I will cite the text. “When you see a barbarian ship,” says one of these circulars, “give attention; if you see black smoke, be reassured, for infallibly the enemy will not disembark, they depart. If on the contrary, the smoke is *white*, be on your guard! they come.” There was sketched in miniature, or I might better say, a grotesque figure, which they said was an European vessel, a *yáng-chuen*. I could never have imagined what it was intended to represent. In this sketch they had placed the tables upon the top of the masts, and upon these tables the carriages of the cannon. But adieu to the páh-kí!

These Manchus who are all soldiers, are under the more direct supervision of the mandarins, and are organized by tens. As do all people who settle among the Chinese, these have felt their influence and embraced their customs: but more, in Liautung and even to the middle of Manchuria, they are forgetting their own language, they are obliged to learn it as we do Greek and Latin. The etiquette of the pretorium requires them to speak Manchu. But the mandarins themselves are forgetting the national idiom; they limit themselves only to speak from time to time some words for the sake of form. Notwithstanding this, this language is much superior to the Chinese, which is only a pitiable jargon. In the north they do not speak the Manchu.

How shall I describe the poverty of our Christians? It is extreme. I cannot say more; in the south it is as cold as at Moscow; and the greater part have only rags to cover their nakedness, and these rags are their cover by night as well as by day: for they have no covering to their beds. One sees the whole family lying extended on a large furnace, which divides the chamber lengthwise from one side to the other. Almost reduced to starvation by hunger how could they be expected to clothe themselves? This country is anything else than the land of promise, which flowed with milk and honey: the heaven is iron, the earth is frozen during eight months, there is no spring or autumn. An almost suffocating heat immediately succeeds the thaw;

the winds, or better said, the tempests are perpetual, the famines frequent! Every thing is very dear, and the administration of the Christians is very expensive. During the rains and inundations, which last from July to October, it is impossible to travel, the roads are sloughs without bottom, where horses sometimes disappear.

I have said it was a heaven of iron: nevertheless, it would be to be blessed a thousand times, if men, although contrary to their inclinations, were wise to disregard their exile, and turn their regards towards the country of eternity. But alas! it is here as everywhere; the same folly, the same excessive thirst and love of the riches and pleasures of this world. All this is the same among the Christians. The evil times, which paralysed the efforts of the missionaries, also effaced the trace of their labors: the great evil, a wasting lethargy, characterized the state in which I found my flock.

Nevertheless we do not lose courage. The almighty God, our glorious Saviour, is still able to raise from these stones children to Abraham! Your prayers, Messieurs, the associates of the holy work, your solicitude for us, work miracles of grace, and restore life to the dead. Already great changes have been accomplished; the Christians, by the fortunate arrival of new pastors, have been preserved from entire destruction. The living temples of Jesus Christ have been purified; the poor succored; the grace of baptism has been afforded to the children of unbelievers, in danger of death, to increase the number of the happy; the frozen shores of Liautung long silent have again resounded with the chant of our songs, and reëchoed the holy names of Jesus and Mary!

And Corea! At the mention of this name your hearts are moved with solicitude. Alas! Messieurs, what news I have to communicate! Bishop de Capse and his two associates are no more! On the 21st of September 1839 these generous missionaries were put to death, and about one hundred martyrs have been crowned in the space of eight months?

Bishop Imbert was born in Aix of Provence. He manifested from his infancy a great aptitude for letters and the sciences, and finished his studies with distinction. He departed for the mission in 1820, and was not able to enter Sz'chuen till 1835. The persecution which came to desolate this church, the death of the messengers sent to conduct him into China, obliged him to go three years into Tungking, where there was then peace. The insalubrity of the climate caused a malady which a Chinese physician regarded as hepatic; and from which he

suffered much. Having arrived at Sz'chuen, he acquired the language, which he spoke very well, in a very short time; and had also a perfect knowledge of the Chinese characters, which are so difficult to learn. Pious, active, industrious and laborious to the extent of his strength, he was an accomplished missionary. The Christians of Sz'chuen long regretted his departure. We bade him adieu in 1837, when he left for Corea. Two years after he died in the flower of manhood — aged fortyfour years; it was not till this event, that he was manifested to this new world, where his indefatigable zeal had availed to extirpate so many briars and to gather so much of the fruit of salvation! “Precious in the eyes of the Lord is the death of his saints.” But we must return to our martyrs: you will be desirous of details.

[Here follow sixteen pages of details of the sufferings and torturing of many native Christians; which, as they possess much sameness, recording on the one hand the cruelty of the persecutors, and on the other the general constancy of the Christians, would not be so interesting, are omitted. We notice the deaths of the bishop and the two European priests. *Trans.*]

The persecution commenced in April 1837. M. Chastan arrived at the bishop's on the 24th of July and M. Maubant on the 29th. His grace had invited them to meet and to deliberate what was to be done in so critical a position. The fact that Europeans were there, had been communicated to the persecutors; and they had given orders to their satellites to search for them. At first it was thought that it might be best to flee, and to go to the coast of China, or to that of Liautung: and thus momentarily yielding to the storm; and that only one should deliver himself up.

The bishop wished that this should be himself, because he said it is proper that the first shepherd should give his life for the sheep: MM. Maubant and Chastan claimed this honor each for himself: M. Maubant supposed he had special reasons why this happiness should be adjudged to him. Admirable contention! Our faith, Messieurs, is worthy of being embraced. At last, when they could not agree upon this point, they abandoned the project of delivering up one and the others fleeing: they especially feared to expose to danger, by their departure, the family that might aid their escape. It was then resolved that they should continue to conceal themselves in Corea. They separated the 30th of July: MM. Maubant and Chastan returned to the south of the mission. Upon their route, notwithstanding the

storm, they visited three small churches; and if at length they might be able to find an asylum in the family of a brave neophyte. M. Chastan had already found a refuge, and M. Maubant had prepared to return, when a message came from bishop de Capse, which invited them to come and join him in prison, and to deliver themselves to their executioners. Our dear associates received this message with a holy joy, and thought they heard the voice of Jesus Christ himself, who called them, through his minister, to receive the crown of martyrdom. A price having been placed upon their heads, M. Maubant said, that what they wanted they would have, cost what it would. Bishop de Capse thought that, considering the circumstances, it was better to sacrifice the pastors to spare their flock from many and great vexations. Up to this time, i.e. to the 7th of September, M. Maubant had taken great care of all the prisoners.—Here ends the journal of bishop Imbert; and there remain only incomplete notes from which to compile the account of the persécution. The letters from Corea which I have received of the date of 1842 do not give the name of the different martyrs, and mention nothing in detail. They only announce that our dear associates were put to death on the 24th of the 8th moon or 21st September 1839. The holy prelate delivered himself up on the 11th of August and had to submit to the cruel and bloody bastinado. MM. Chastan and Maubant were taken prisoners the 7th of September. You see that their captivity was not long; would that at least one of these had remained to dry our tears and to restore the ruins of this desolate church! Their precious remains were cast into one common grave: and the king placed a guard around the tomb. Nevertheless, three months afterwards, the Christians were able to remove them secretly: but it was impossible to distinguish them: they were there united for eternity. Illustrious Israelites! *“they were lovely and pleasant in their lives, and in death they were not divided.”* Already new apostles are ready to march upon the bloody traces of their predecessors. Bishop Ferreol the new apostolic vicar has not yet received the imposition of hands. Wandering hither and thither upon these desert plains without lodging and without refuge, we have not as yet been able to meet. However I hope to arrange, an interview with him to perform the consecration during the next winter. M. Maistre is also ready to enter Corea.

This letter, Messieurs, is already very long, and I hasten to conclude it. Ah! without doubt the love of Jesus Christ, which unites your hearts to us will render you sensible to our afflictions: without

doubt the simple narrative which I have made will be to you and to all the associates of your holy work a subject of admiration and of prayer. In effect what beautiful examples! What generous faith in these forsaken neophytes, remaining so many years without pastors, as if lost to the other part of the world! What intrepidity! The timid virgins and feeble infants becoming heroes! More powerful than death, the church of Jesus Christ triumphs to the end of the world over hell and its rage. "*And this is the picture that overcomes the world, your faith.*" The christian religion begins to grow old, say the infidels of Europe, and..... Thanks to our divine Savior, who, by his victorious grace, does not cease to preserve in her, and to renew each day, the vigour of its youth!

I have the honour, Messieurs, to be, with a respectful affection and the most distinguished regard, your very humble and obedient servant.

Emmanuel J. F. Verroles, bishop of Colombie and

Apostolic vicar of Manchuria.

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ART. IV. *Notices of the Danish man-of-war the Galathea now on a cruise round the world.*

PORTUGUESE ships, it is well known, were the first to lead the way to China. They arrived as early as 1516. Men-of-war and merchantmen came together. The Spanish, the French, the Dutch, the English, the Swedes and Danes followed in close succession. The Dutch trade commenced in 1601; the English about 1635; and that of the Swedes in 1732. The *Danes* seem to have come to Canton somewhat earlier; but the year in which their trade here began we cannot ascertain. Previously to 1745 the Danes had sent to China *thirty-two* ships, of which only twenty-two returned—so difficult and dangerous was the navigation of these eastern seas in those early times. In 1751 there were at Whampoa eighteen European ships; 9 *English*, the *Essex*, *Centurion*, *St. George*, *Cæsar*, *True Briton*, *Triton*, *Hardwick*, *Elizabeth*, and the *Success Gally* (a country ship); 4 *Dutch*, the *Constancy* (commodore's ship), *Friburgh*, *Am-sleeven*, and *Geldarmousen*; 2 *French*, the *Duke of Chartres* and the *Duke of Montereau*; 2 *Swedish*, the *Gothic Lion* and the *Prince Charles*; and 1 *Danish*, the *Queen of Denmark*.

The Danish ships seem always to have come as merchantmen : the *Galathea*, so far as we know is the first man-of-war that ever came to China from Denmark. This vessel was originally a frigate, but was afterwards altered to a corvett and her number of guns reduced to twenty-six. The object of her present cruise is both scientific and diplomatic.

The *Galathea*, bearing the Danish flag, is commanded by captain *Steen Andersen Bille*, chamberlain to her royal highness the princess Caroline of Denmark and commander of the order of Dannebrogue.

The following are the names of her officers and scientific corps, when she left Copenhagen : captains *Aschlund* and *Flensborg* ; lieutenants *Rothe sen.*, *Bruun*, *Hedemann*, *Colsmann*, *Roepstorff*, *Ravn*, and *Rothe jun.* ; doctors *Matthiessen* acting first physician, *Rosen* acting second physician and zoölogist, and *Diedrichsen* acting third physician and botanist ; purser *Blankensteiner* ; chaplain the Rev. *Aleth Hansen* ; zoölogists, professor *Dr. Behn*, *Mr. Reinhardt*, and *Mr. Kiellerup* ; mineralogist *Mr. Rinck* ; first botanist *Mr. Bernhard Kamphovener* ; general painter *Mr. Plum* ; and painter for the department of natural history *Mr. Thormann* ; with a crew of two hundred and thirty men.

The *Galathea*, after having been visited and inspected by his majesty the king of Denmark, the duke of Schleswig and Holstein, and the royal family, left Copenhagen June 24th 1845. Through the Kattegat and North seas she experienced heavy gales, and on the 9th of July touched at Plymouth, whence dispatches were sent home reporting her progress and safety. Taking her departure on the 11th (after a stay of only two days) she arrived at Madeira on the 20th July, and sailed again on the 27th, and reached Tranquebar October 12th. On the 16th she sailed for Pondicherry ; on the 17th for Madras ; and on the 22d for Calcutta, where she remained from the 7th of November till the 25th of December. While there many of the crew were sick, and three died.

During the corvett's stay at Tranquebar and Calcutta, a formal transfer was made of the Danish possessions on the mainland to the British authorities.

Before leaving Calcutta the expedition was joined by a commercial agent, who had been appointed by his Danish majesty and had arrived viâ Suez. This gentleman, *Mr. W. H. Nopitsch*, and *Dr. Behn*, are both Germans from Holstein.

From Calcutta the steamer *Ganges*, purchased, on account of the

Danish government, from the honorable the east India Company, was placed under the command of captain Aschlund with lieutenants Roepstorff and Rothe jun, and dispatched to Pulo Penang to carry a number of Chinese laborers to the *Nicobar Islands*. These officers with a number of seamen and Mr. Rinck, the mineralogist, were to remain at the islands. From Calcutta also some transports were sent for coal, and to bring up his excellency, governor Hansen, from Tranquebar to the Nicobars.

Having touched at the "Barren Island,"—where the scientific gentlemen went on shore to examine the volcanic soil,—the *Galathea* reached the Nicobars on the 6th of January and remained there till the 25th. During this interval, every effort was made to explore these long neglected islands. The results of these researches were committed to Dr. Philippi, a Prussian botanist, who while at Calcutta volunteered to join the expedition, and now to carry the results of the exploring parties, on the Nicobars, to the government of Denmark. These results, it is expected, will soon be published.

The search for coal, made by the mineralogist Mr. Rinck, is said to have been successful.

At Penang the *Galathea* remained from the 7th to the 21st of March, and her crew regained the health which was wanting on their arrival, though a few of them died, and Mr. Kamphovener was obliged to return to Europe on account of his indisposition.

Eleven days were passed at Singapore, when on the 9th of April the corvett weighed for Batavia; and after a stay there of 21 days she proceeded on her voyage to Manila, where she remained from the 5th till the 10th of June. She reached Macao on the 21st, and Hongkong on the 23d of June, and Whampoa on the 10th of July. Her marines came soon after to Canton, in consequence of the late riot. So much for the outward voyage of the *Galathea*.

From Hongkong she sailed about the end of July, intending to visit Amoy, Shánghái, the Sandwich Islands, Sydney, the west coast of America, pass round the cape to Rio and then back to Copenhagen, where she is expected to arrive about the end of next year, 1847. While in Canton captain Steen Bille had an interview with the Chinese authorities, and arrangements were made for hoisting the Danish flag, by a consular authority, which we see has been carried into effect.

While they remained in Canton we had the pleasure of an introduction to several of the gentlemen, and have to regret that their stay

here was so short — too short for the accomplishment of their scientific objects. They spoke in the highest terms of the kind and generous reception given them at all the places where they had touched on their voyage. The crew as well as the officers were, while here, in good health and high spirits. The Galathea had on board a band of excellent musicians, but as they did not come up to the city we had not the pleasure of hearing them perform. While at Whampoa an old Chinese made his way on board, speaking the Danish language, and was found to have been once compradore to the old Danish Asiatic Company's ships.

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ART. V. *Remarks regarding the translation of the terms for the Deity in the Chinese version of the Holy Scriptures.* By a correspondent.

MR EDITOR: Your correspondent about the Chinese terms for Deity has proved to every impartial reader, that *Sháng tí*, 上帝, is the most apposite term for rendering the word God into Chinese. If he had quoted Milne's cogent reasons, which were republished in the Repository a few years back, and numerous other native passages, in which "omnipotence," "omnipresence," and "omniscience" are ascribed to *Sháng tí*, he would have rendered the case still stronger. He might have added, that the best educated Chinese of the present day, when making a solemn appeal, always appeal to *Sháng tí*, the God of all.

To the wellwishers for the advancement of the knowledge of the true God in this country, the writer has done a great service. For the grief one feels, when *Shin*, 神, is used both in writing and in speaking, on seeing the natives point to their own gods, is such as almost to dishearten one in the circulation of tracts. Did there exist no other reason, but the use of this word being the same as that which designates idols, this would be sufficient to expunge it from every page of Christian books, as conveying the idea of the only true God. Still it has been retained, and even *Shin ming*, 神明, have been used for God, the creator of the world. Such being the the case, is this not inculcating reverence for the gods? Can any pagan judge otherwise from the literal meaning of the word?



In some instances we would differ with the translator. Under *Wan wáng chī shīn*, 文王之神, nothing more or less is understood, than the spirit of that renowned king. According to Chinese ideas every man, as long as he lives, has a *shīn*, 神. The Commentator of the *Chung Yung* means quite different things from what the writer of the article tells us. But we enclose the original with this, and beg an impartial translator to render it into English, always keeping in mind, that the question turns upon the dual principle; that *shīn* 神, and *kwei* 鬼, are analogous to *ki*, 氣, an ethereal fluid or the air; but that *hwei shīn*, 鬼神, are demons and spirits; in the end they are indeed one and the same thing (其實一物而已).

The inferences drawn from this passage stand on a par with the writer's conclusion to recommend *Shīn*, 神, as the most eligible term,—certainly for spirit, spiritual essence, subtle, fine, gods and idols,—but not for what he intends. The argument obtains double strength by the writer's own quotation, shewing that *Sháng tí* is the true term, and that *Shīn* can never convey the idea. Here perhaps, the matter will rest, and the term *Sháng tí*, 上帝, be adopted by every man who wishes to glorify Jehovah, the God above all, throughout eternity.

I remain, Mr. Editor, Yours X. Y. Z.

The "original" from the Commentator on the *Chung Yung*, enclosed by our correspondent, we here subjoin:

### 中庸第十五章

子曰鬼神之爲德其盛矣乎程子曰鬼神天地之功用而造化之迹也朱子曰以二氣言則鬼者陰之靈也神者陽之靈也以一氣言則至而伸者爲神反而歸者爲鬼其實一物而已

After his strictures on the translation of a former correspondent, we are surprised that X. Y. Z. did not himself undertake to act the part of "an impartial translator." We shall shortly return to this subject, which demands the most careful consideration, and shall endeavor to show that *Shīn*, and not *Sháng-tí*, is the proper word for θεός. A correspondent writing us on this subject says, "we are

heartily sick of the phrase Sháng-tí. *It is not the right one*, for no sooner do we pronounce it, than every body around us cries out, "Oh you mean *Yuh hwáng tá tí*, 玉皇大帝; and it takes us more time to convince them that we do not mean their *Sháng-tí* than it would to teach them a new term." This fact, that there are more Sháng-tí than one, though not the principal objection to the use of the phrase, is a very serious one indeed. But our limits will not now allow us to enter on this discussion.

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ART. VI. *Notices of Sháng-hái: its position and extent; its houses, public buildings, gardens, population, commerce, &c.*

SHÁNG-HÁI HIEN, 上海縣. or the district of Sháng-hái, belongs to Sungkiáng fú, 松江府, or the department of Sungkiáng. The city of Sháng-hái is in lat.  $31^{\circ} 24' 29''$  N., long,  $121^{\circ} 32' 02''$  E. and distant, in a direct line, from the mouth of the river Wúsung, about seven miles. The place was visited by Messrs. Lindsay and Gutzlaff in the Lord Amherst in 1832: in 1835 again by Messrs Medhurst and Stevens; and in 1842 by the British military and naval forces. By the latter we gained the following facts. "The wall is  $3\frac{3}{4}$  miles in extent; that of Ningpo is  $5\frac{1}{2}$ ; but its suburbs are more extensive than those of Ningpo. The gardens of the *ching hwáng miáu* are spacious and well built, with many summer and grotto-houses. Gardens, yielding most excellent fruit, are generally attached to the houses. Farmsteads and hamlets diversify the landscape around the city; and the grounds, as far as the eye can see, are entirely flat. The distinct separation of the layers of deposited soil, on the banks of the river, strongly reminded those gentlemen who had been in Egypt, of the Nile."

The following particulars we borrow from the Hongkong Register; they were, we believe penned by a Spanish gentlemen, who visited Sháng-hái in 1843.

"The city of Shánghái is situated about fourteen miles from the sea and on the right bank of a river of the same name, which flows into the Yángtsz' kiáng at a small distance from its mouth. Ships of the largest size can ascend the river and anchor in front of the city, although a pilot is sometimes indispensable, and it is difficult to avoid getting on shore. Captains, experienced in these seas, say not-

withstanding that the approach and entry of the river present no less difficulty. The city has a rampart or wall with a circuit of five or six miles. It has many embrasures where cannon might be pointed, but it is so narrow, in some places, that it would be impossible to manage artillery on carriages. The wall is without bastions, exterior defences and ditches. The houses of the suburbs, moreover, which form whole wards on some sides, are built close to it. It has five entrances, each consisting of two gates, but without drawbridge or other defense. The streets are narrow and filthy to a degree difficult to be imagined. Shops of all kinds are numerous, or to speak more correctly, every door is a shop. The city contains at least 300,000 souls. Along the river the houses are washed by the water.

“Shánghái is truly the port of the city of Súchau, which is about 150 miles distant by the river. Súchau is considered by the Chinese as the paradise of their country. Those who have succeeded to an inheritance, those who have obtained sudden riches, in a word, those who wish to spend some thousand dollars merrily, betake themselves to Súchau. Here are found the best hotels, the pleasure boats are the most sumptuous, the most pleasant gardens, the fairest ladies. The fashions for the dresses and *coiffure* of the fair sex change in China every three years, and these fashions proceed from Súchau and give the laws even to the ladies of the court. The circumstance of being so near this city and the mouth of the Yángtsz' kiáng have made Shánghái a mercantile emporium. The Yángtsz' kiáng is a river that washes the walls of Nanking and of several other provincial capitals, without reckoning an immense number of inferior cities, as it is navigable for large vessels for more than a thousand leagues into the interior. Indeed the navigation of this vast river is of the greatest amount. In it there are several ports of great resort. In that of Hánkau, in the province of Húkwáng and situated 600 leagues from the sea, are found continually assembled from six to eight thousand vessels. The river besides receives a vast number of tributaries, all more or less navigable, and its mouth, as already mentioned, is contiguous to Shánghái.

“The vessels which arrive at this port are known, at the custom-house, as those of the north, of Fuhkien, and Canton. The vessels of the north come principally from Kwántung, Liántung, Teintsin, (at the mouth of the Peiho, the river which passes Peking,) and from the province of Shántung. The vessels of Kwántung and Liántung are the same as those of Teintsin. Those of Shántung proceed from

the different ports of that province. Both are known under the name of vessels of the north; and all that come to Shánghái annually at the commencement of the northeast monsoon amount to 900. From Fuhkien about 300 come annually, but a greater part of them come from Hai-nan or Formosa, and some from Chusan and Ningpo, also from Manila, Bali, and other ports prohibited to the Chinese. About 400 come from Canton, a great part proceed from Macao, Singapore, Pinang, Jolo, Sumatra, Siam, and other places prohibited to the Chinese.

“The vessels therefore of the outer seas which come to Shánghái annually are 1600, although in some favorable years they have amounted to 1800. Taking these vessels at an average of 200 tons, we shall have an importation of 300,000 tons. Although the vessels of the north are 900, and those of the south only 700, these latter have a greater total amount; among the former are many of only 60 tons.

“The vessels of the north bring a great quantity of a dry paste, known under the name of *tánping*, the residuum or husk of a leguminous plant called *teuss*, from which the Chinese extract oil, and which is used, after being pressed, as manure for the ground; great quantities also of the same plant unpressed, hams and salted meat, oil, wine and spirits, timber for ship building, wheat, chesnuts, pears, fruits, greens, &c., come from the north.

“From Fuhkien they bring sugar, indigo liquid and dried, sweet potatoes, salted fish, paper, black tea, and soap; from Canton sugar, cinnamon, Canton cloth, fruits, glass and chrystals, perfumes, soap, white lead, &c.

“The vessels arriving from Singapore, Malacca, Penang, Java, Jolo, Sumatra, Borneo, &c., and which are entered at the custom-house as coming from Fuhkien or Canton bring European goods of all kinds, opium, flints, pepper, shark's fins, deers' horns, cochineal, hides, nails, nutmegs, liquid and dried indigo, bicho de mar, birds' nests, mother o'pearl, shells, tortoise shells, ivory, buffalo's humps, sugar, canes, betel-nut, sapan-wood, ebony, iron, lead, gold-thread, and all kinds of wood for spars, ornamental and fragrant, as well as materials for dying and medicine, coming from the Red Sea, the Persian or Indian seas, and the isles of Polynesia.

“The ships of the north, that is those which return to Kwántung, Tientsin and Liáutung, carry away cotton, some tea, paper, silks, and cotton stuffs from Nanking and Suchau, European goods and flints, opium, and a great part of the sugar, pepper, bicho de mar and birds'

nesses, &c., which the vessels passing under the name of Fukkien and Canton bring to *Shánghái*. Some of them however return in ballast. These last mentioned vessels return with cargoes of cotton, earthen ware and porcelain, (especially for Formosa,) salted pork, green tea, raw and manufactured silks, native cotton cloth, blankets, hemp, dried pulse of various kinds, fruits, and part of the goods brought by the vessels from the north.

“There is besides an interchange of a vast number of articles connected with the coasting trade, such as baskets, charcoal and coal, wood, straw, pipes, tobacco, gypsum, varnish, umbrellas, mats, lanterns, sacks, sponges, fruits, vegetables, &c.

“There come besides to *Shínghái* by the *Yángtsz'* kíang and its branches, vessels from various ports amounting in all to 5,400 annually. These never put out to sea, but convey into the interior the goods brought by vessels from the south and the north, as well as transport from the interior the goods to be despatched by these vessels. In addition to the vessels employed in the inland navigation and those which go to sea, amounting as has been shown to 7,000, there are at *Shánghái* innumerable boats & barges employed in fishing and in conveying passengers and goods.

“It may be inferred from the foregoing description that *Shínghái* is not only a point of great trade in imports and exports, but also an emporium where there is an exchange of national and foreign commodities between the southern and northern parts of the empire.

“It would be an object of great interest to form a complete statement of the imports and exports, but whether it is that they are unwilling to communicate their information, or that they really have none (and I rather believe the latter) I found all the Europeans with whom I was acquainted at *Shánghái* completely ignorant of this matter; and so much so that all assured me there came to that port at the least 5,000 vessels annually, solely because this number could be counted in it and even more. But we have seen already that the greater part are only the means of transport into the interior, instead of the carts and mules employed in other countries, or lands less favoured by nature than *Shánghái*. My application to the Europeans being unavailing, I might have turned myself to the rich native merchants and even the vessels anchored in the river, but this required, amongst other matters, a knowledge of the language of *Shánghái* and of the innumerable dialects which are spoken by the seamen and merchants who come thither. For such an undertaking I found myself very ill

prepared. In Manila and Canton I used much diligence in vain to find some fit Chinese who would follow me and act as interpreter. At Macao even I had difficulty in finding a servant, amongst those there who speak a kind of English and Portuguese, which it is necessary to study before you can understand it, but in Suánghái he was scarcely of any use to me, knowing no other dialect than that of Canton. Another whom I took into my service, in the former city; although he understood a little more of the idioms of the country, was equally useless to me, because I understood him very imperfectly. I could therefore only avail myself of the little which I could speak of the Mandarin dialect of Nanking (the language called the Mandarin varies not only between different provinces and cities, but even between the interior and suburbs of the same city); but it was impossible, with such feeble aid to keep myself afloat in this sea of difficulties. Another resource was left me, and it was to make application to the custom-house, but I would have been a simpleton to expect to gain information from the chief men there. Therefore it was by artful means, and putting in operation resources which rarely fail of their effect in China, I found access indirectly to a kind of Register or cash-book, in which was set down daily the quantities entered for duties received on goods imported. But this book, not having tables or sums, it was necessary in each article to extract page by page, the particular quantities, to form a calculation of the whole sum. And as this was a tedious process, and I feared consequently that it might cause trouble, I was content to glean the notices I wished for regarding articles which were of importance to the commerce of Manila. I found the result that there are yearly imported into Shánghái 520,000 peculs of sugar, from 25 to 30,000 of sapan-wood; an equal quantity of dye stuffs; from 3 to 4,000 of canes; 1950 of bicho de mar; 1700 of shark's fins; and 1500 of birds' nests. This last article is probably introduced in greater quantity than is entered; because the first quality pays five taels of duty at the custom-house, which must be a temptation to the dealers and those engaged in the office. A rice merchant from Fuhkien assured me that from 3 to 4,000 piculs of bicho de mar are imported, although those entered do not amount to 2000. The same amount of fraud is probably committed in shark's fins. Dye stuffs pay a duty of 4 mace per pecul, sapan-wood 1; shark's fins 1 tael 5 mace; bicho de mar 8 mace; sugar 100 cash.

“All the duties received at this customhouse on Chinese vessels

produce a little more than \$100,000, of which only 80,000 enter the imperial treasury.

“There is however considerable confusion in the money, weights and measures of Shánghái. Money transactions are effected in pieces of silver called sycee, in Spanish dollars of Carolus and Ferdinand. Silver is reckoned by taels; 720 taels are equal to 1000 dollars of Ferdinand. But these dollars are here almost nominal, since those current at Shánghái are Carolus and bear to the others a premium of from 5 to 15 per cent. At the time of writing this notice the respective value of dollars was in the following proportion; 100 pure Mexican, Spanish 95, stamped of Carolus or Ferdinand 93. Sycee is not all of equal value. Some is in large pieces of the form of a Chinese shose, and of the weight of 50 taels, others are in small bits of various figures and weights, each of which has its own denomination, and they are received at different discounts. The first or large size is current at Shánghái, and is at a premium of 3 to 4 per cent. above Spanish dollars, that is above the rate of 720 taels to \$1000. At this moment one tael of such silver is equal to 1720 cash, one Carolus dollar to 1280.

“The measure is the *chih* equal to 15 inches 2 lines of the foot of Burgos, and 4 per cent. shorter than the *pau* of Canton. The *cháng* is also used, which is equal to *tên chih*.

“The weights are the *pecul (tán)* and *catty (kin)*. The Chinese merchants in their purchases and sales of sugar, and some other articles, make the catty equal to 14 taels 4 mace; from which it follows that the *pecul* only weighs 90 catties at 16 taels. Or else they make it of 18½, in which case 100 are equal to 116. The first weight they call *shui kwan tsing*, and the second *lai yan seng*. Besides these they have the *fatse ping*, or *tsao ping*, the catty which is of 16 taels; the *sima ping* of 17; the *kin ut pin* of 15 taels 3 mace; and the *un la shui kwan tsing* or *shan sho shui kuvu tsing* of 12 taels 8 mace. Whereas the *pecul* of rice contains 160 catties, of wheat 140, of barley 120, of flour 100. Thus do they make the catties larger or smaller, counting them at the rate of from 14½ to 18½ taels; also they have taels of two or three kinds; for example 19, taels of the *sima ping* are equal to 20 of the *shui kwan tsing*; that is to say, the weights come to be conventional, but Europeans always bargain for piculs of 100 catties of the custom-house of Shánghái, which is the same as that of Canton. This however does not prevent a person making inquires of the natives in order to gain commercial information to prevent being misled.”

To the foregoing we add a few particulars from Lieutenant Ouchterlony's book, in which, by the bye, are some "astounding errors and incorrect representations." For instance, the "Illustration" opposite page 304 throws up Alpine ridges in the rear of Sháng-hái, where not a hill or mound of any height is to be seen! The lieutenant tells us that the ramparts of the city, though well built, cannot be accounted strong, by reason of their insignificant height, which renders them easy of escalade in many points; the gateways, four in number, are well placed in square bastions, projecting clear of the main rampart, and having double entrances, so as to isolate the inner gates in the enceinte from the outer opening in the front face of the bastion. The military establishments were not found to be on an important scale; the arms and ammunition were poor in quality and of no large amount. The most remarkable buildings are situated near the centre of the city, and consist of spacious halls and pagodas, built in a sort of square of great extent, having in the centre a sheet of water, with bridges, weeping willows, acacias, ornamental stonework, &c., &c. The private dwelling houses have usually many squares included in their range, the whole being walled in by high brick enclosures, with only two doors for ingress and exit. The pawnbroker's establishments, except in style and extent, closely resembled those of England. The lieutenant's account of these is amusing, but we must refer our reader for it to his book. The ice-houses, "a most welcome discovery," were very simple in form and principle of construction; but perfectly efficient, the rays of the sun being reflected from thick high roofs made of thatch, and the communication of heat to the interior being prevented by thick mud walls. The ice was abundant. Much of the furniture in the houses "was exceedingly solid and good, often elaborately carved and ornamented in a very costly manner." The slabs of marble were especially beautiful. "One of these, which was let into the back of a couch, measured seven feet and a half in length, and fifteen inches in breadth; it was white, variegated with veins of different hues, and presenting a most tasteful and gorgeous appearance."

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ART. VII. *Peking Gazettes: notes and extracts from the numbers from number thirty-three for April 20th to number forty-five for May 15th 1846.*

WE now resume our notices of these state papers: but circumstances, for the present quite beyond our control, prevent us from giving such ample notes and extracts as we desire. We look at the working of the machinery of this huge government with feelings of mixed astonishment and solicitude, for it seems to drag and groan under its own weight. If it continues to move on, as we hope it may, it must ere long undergo great changes; and it is high time there were at the emperor's court plenipotentiaries from all the other great nations of the earth. This measure must be adopted, else the Chinese will soon find "armed expeditions" on their coasts, making demands for spoiliations, indignities, etc. Although we see only a very small part of the whole machinery, we see enough to convince us that the present order of things must be of short duration. But to the Gazettes.

No. 33.

April 20th and 21st. Lin, zealous as of old, appears in this number as disciplinarian, asking rewards and advancement for the meritorious, and proposing degradation and punishments for the unworthy and the idle and incompetent. He sees — and who does not see? — the evils that fill the land, and he would fain work a reform, even as he did in the case of opium — the evils of which, instead of alleviating, he greatly enhanced. But Lin wishes well to his country, and is much better qualified to deal with the Chinese than with "the outside barbarians." For the soldiers in the province of Kansuh, he has requested, and the emperor has been pleased to grant, supplies of *siáu meh*, 小麥, "small wheat," as rations.

In this number, the discovery of some singular articles in Chin-kiáng fú is announced; but in terms so brief as to leave us ignorant of their precise character. It seems that the governor of Kiángsí, the province in which are the Poyáng lake and its many tributaries, — found it necessary to improve the navigation of the waters in Tányáng, and proceeded thither in person to direct and superintend the deepening and widening of the water-ways. In accomplishing this, the workmen dug up 石碑木椿等物實從前所未見, "stone-tablets and pestles, such as were never before seen." So much the Gazette tells us; and we leave our readers as fully informed as ourselves; and not more curious to know what the said tablets may be.

No. 34.

April 22d and 23d. Here we see, first, his majesty and his sons going to the temples to offer incense to the gods; next we see sundry of

his servants delivered over to the Criminal Board for the maladministration of the mint, and other public affairs; next we have the governors of Chihlí and Lin disciplining their subalterns; next, lists of expectants of office are introduced to his majesty; and finally we have a detailed report of those foul deeds of which it is a shame to speak, but which blacken almost every page of Chinese history.

No. 35.

April 24th and 25th. This number is almost wholly filled with the details of a case brought forward by Hingan and Kwánglin, charging Húsungáh and others with the crime of having embezzled the emperor's property. On trial they were found guilty and sentence passed accordingly, consigning them to the bamboo and banishment.

No. 36.

April 26th and 37th. Hingan again appears, requesting that certain robbers may be delivered over to the Board of Punishments, and that guards may be placed over a condemned malefactor of the imperial house to prevent suicide.

No. 37.

April 28th and 29th. Minor matters — reports of audiences, appointments, and other things of the like sort — fill this number.

No. 38.

April 30th and May 1st. Here we have a long and labored report, from the General Council, on the memorial of Chú Tsun, regarding the national currency. We shall publish Chú Tsun's memorial as soon as we can get it translated, and parts or the whole of this report may come along with it.

No. 39.

May 2d and 3d. We have here a curious note of thanks presented to the emperor by Chuh Kingfán, president of the Board of Rites. On the anniversary of Chuh's seventieth birth-day, the emperor took occasion to confer on his aged minister a variety of gifts, consisting of scrolls; beads; and *Fán tung wú liáng shau Fuh yih tsun*, 梵銅無量壽佛一尊, which appears to be nothing more nor less than the immortal Budha in copper, i.e. an idol or copper image of that so-called deity. And oh, what thanks and clouds of incense are offered in return! And what knockings of the head and prostrations of the body! Our plain English would be but a poor vehicle for the lofty praises poured forth by the veteran statesman in acknowledgment of "the heavenly favors of the august and high" one.

We have here also a report from the principal officers of Shensí regarding the severe illness of Tang Tingching — who is now said to be dead; but of this we have seen no official report.

No. 40.

May 4th and 5th. This number is filled with matters of no interest to our readers, such as changes and degradations of the minor officers.

## No. 41.

May 6th and 7th. Híngan, now *tsiáng-kiun* or commandant at Moukden, reports the capture of sundry freebooters, and requests the emperor to give cominands for their punishment; and, at the same time, he asks that rewards may be bestowed on the captors. These robbers resemble the wild Arabs, and carry off horses, cattle, sheep and whatever may chance to come in their way.

Several pages of this number are filled with the details of a case of parricide, which occurred in the province of Hon'in. The governor, being unable to decide regarding the criminality of the son, referred the matter to the emperor, who, in accordance with the recommendation of the court which sat on the case, gave sentence that the murderer should be decapitated, and the constable, of the village where he lived, branded and bamboosed.

## No. 42.

May 8th and 9th. Here is reported a case of cruel oppression, brought before the Censorate from the province of Sz'chuen. A young man was falsely accused and tortured till he died, and for four full years his brother sought redress in vain in the provincial courts, and that too where one of the Cabinet ministers was governor-general. How the case is to end, the Gazettes do not show.

## No. 43.

May 10th and 11th. Here we have another case of murderous oppression, which occurred in the province of Chihlí. A poor man is accused of theft, and then tortured to death; and the tools of the maladministration are delivered over to the Board of Punishment. These cases of oppression are said to be very numerous, in all the provinces. And not the poor only, but the rich also are subject to these cruelties, and that too solely on account of their riches.

## No. 44.

May 12th and 13th. Here is, what the Chinese consider, a most admirable paper, written by one of the descendents of Confucius. On the 70th anniversary of the emperor's mother birth-day, which occurred last autumn, his majesty deputed an officer to go and offer sacrifices to the "master of ten thousand ages." Hence the paper before us was written, in acknowledgement of and in gratitude for that "heavenly favor." To common readers the language is quite incomprehensible. It is redolent with insense, and abounds with expressions of highest praise, such as we would deem becoming only when addressed to the governor of the nations — to Jehovah God of hosts. The emperor receives it all with the usual 知道了, WE KNOW IT!

## No. 45.

May 14th and 15th. Maladministration, maladministration, and nothing but maladministration seems to be the order of the day, from north to south from east to west throughout all the emperor's wide dominions. The sovereign seems mild and gentle amid all these

disturbances, willing to forgive offenses, and ready to confer favors and bounties on all who merit or need them. He has recently directed 30,000 taels of silver to be given to his children in Formosa, who last autumn were deprived of all their property by inundations.

His majesty has sent a special commissioner, post haste, to look after and regulate the imperial stud in Manchu, and is amusing himself with the manœuvres of his equestrian archers in Peking.

P.S. In an extract from the Gazettes, but without date, we have an account of a civil war in two of the departments of Fuhkien—Changchau and Tsiuenchau—in which 24515 houses and 668 cottages were burnt, and 130638 persons were killed or wounded! These civil wars are of very frequent occurrence among the “peaceful Chinese.” A fracas of this sort occurred a few days since near Canton, between parties of gamblers, ending in the murder of eight men.

ART. VIII. *Journal of Occurrences; facilities for intercourse and business at Shānghái; fearful omens and earthquake at Ningpo; indemnity for losses at Fuhchau; affairs at Amoy, Hongkong and Canton; triennial examinations throughout the provinces.*

FROM SHANGHAI there are recent reports, which indicate that, to the foreign residents there, the prospects are flattering. In a commercial point of view, the expectations of the most sanguine are likely to be realized. If China can be preserved from foreign and civil wars, the foreign commerce of Shānghái may be, by degrees, increased many *many* fold, it being, on account of its position, the point from whence supplies will be carried to the central, northern and western parts of the empire. From all that we can learn, the residences and the facilities of intercourse are every thing that foreigners can wish. The people make those who come from afar welcome, and their bearing towards them is mild and peaceable. Dr. Lockhart's assiduous labors, as a skilful medical practitioner, have, in addition to the direct good of healing great multitudes, done much to prepare the way for the preaching of the gospel. A correspondent, under date of September 4th, writes: “Dr. Medhurst's new chapel has been open two Sabbaths; attendance about 300; I hope to have one open in three or four weeks that will accommodate about the same number.”

Mr. Walter Henry Medhurst jr. is about to return to England on sick certificate, and Mr. Harry S. Parkes is to act in his stead during his absence.

From *Ningpo* we have recent letters, and give below some extracts. Mr. Thom, so long and well known as a resident in China, is also about to return to England on sick leave, and, during his absence, George Grey Sullivan, esquire, is to be H. B. M.'s acting consul. “This place does not seem to attract much trade; there has been

but *one* merchant vessel here this year. The weather has been, during mid-summer, oppressively warm, the thermometer frequently standing at 98° and in some houses as high as 103° for hours together. But the nights are almost always pleasant."

"Chusan is given up and the people are again under their own rulers, and very glad of it — notwithstanding all that has been said of their desire to be under foreign rule. Under the date of August 4th, Ningpo, a correspondent thus writes.

"The good people of Ningpo have been sorely troubled with real and imaginary evils during the present year. First we had a winter of unusual severity. Then in April such long continued and copious rains as seriously interfered with planting and transplanting the rice. The *kin tú*, or prohibition of the slaughtering of pork, was resorted to, to appease the gods and procure a cessation of the showers, and finally, as a last resort, the gods were put out in the rain! Then in the months of May and June and July, when there is usually much rain falling, the heavens were almost hermetically sealed. The usually very damp season of June, which is here called "the yellow mould," passed away as dry as though we had been in the desert of Sahara.

"In consequence of the drought, the canals are all dried up, rice is rising in price, and the supplies that are usually brought from near Sūchau are unable to arrive. The *kin tú* has been resorted to three times to procure rain, but hitherto without success, and should none fall within two weeks the second crop of rice will be of little value, and much distress may be expected. In addition to these evils, the superstitions of the people have caused them no little trouble. First there was in the month of June a report that the poisoners were abroad, and that many persons had died in consequence of eating cakes, which had been poisoned and dropped by designing villains. The remedy proposed for the poison was neither more nor less than human excrements, to which many actually had recourse. The panic occasioned by this rumor, (which seems to have originated in some cases of cholera morbus) was very great, and for awhile the people were afraid to purchase any thing from the strolling pedlars who hawk rolls and bean-curd and fruit about the streets, and these poor people, finding their "occupation gone," were put to some distress for a livelihood.

"Scarcely had this rumor died away, when a more fearful one came in its place. Some ten days ago a placard was posted up on the walls and street-corners, warning the people to be upon their guard, for some of the neighboring cities had been visited by evil spirits, who went through the streets at night shouting furiously and entering into houses to harm the inhabitants. These evil spirits were to be guarded against by charms, on which the mystical characters, *híh, kí, chuh, ting*, were written or printed in red, and also by strips of red cloth worn around the person. Consequently vast numbers of the charms have been sold, and the dealers in red cloth of all kinds have turned their investments to profitable account. It is

said that more than three thousand of these evil spirits (literally *chí jin*, 紙人 paper men,) have been haunting the city for some days past, and no little terror has been manifested by old and young on the subject. It seems that the evil spirits, are arranged under the banners of the *Yin* principle; and as the sound of brass gongs and kettles of all kinds belongs to the *yang* principle, the latter have been beaten with a hearty good-will, night after night, till midnight, in hopes of frightening away the evil spirits. This has been an occasion of no small profit to the dealers in brass, who are said to have sold off nearly all the brass gongs they had on hand. Many persons have been so apprehensive of visits from the spirits that they have set up watching all night long and went to bed by day.

"To crown all, while the apprehensions from the evil spirits were at their height, we had a visit of an earthquake. Not having had any previous experience of the effect of earthquakes, I am not able to say whether it was a "smart" shock or a "severe" one, but perhaps your readers can form some opinion for themselves from the following account.

"Aug. 4th. I was awaked shortly after three o'clock A. M. by an earthquake. Having been sound asleep, it was a moment or two before I became conscious of the real nature of the disturbance. There was a dull heavy roaring in the atmosphere, (heard also by several other persons in other parts of the city,) apparently coming from the north or northwest, and the roof of the house moved as though it were being gradually lifted off by a heavy wind. Thinking it might be a furious tempest, I was about to get up for the purpose of closing the windows, when I found the bed moving violently beneath me. Jumping up and going to the window, I found the motion still continued, as the whole house was working with some violence, and being now aware of the nature of the case, and fearing lest the house should fall, I thought it best to escape into the open air, but the motion had ceased before I got out. All this took up the space of about one minute. The motion of the earth and of house was from north to south, and was felt in some places more sensibly than in others.

"The consternation that prevailed in the city was indescribable, owing to the rumors and panic caused by the story about the evil spirits, many people were sitting up when the shock occurred, and it was so severe that it aroused every person else. When it came, it seems to have been the general impression that the evil spirits were coming to carry the city by storm. The inhabitants of the house next door to mine set up a terrific shriek, and in an instant the whole city rang with the beating of gongs, the firing of rockets and crackers, and the shouts and crying of men and women in terror. To increase the alarm, a bright falling star shot from the zenith towards the north, bearing a long train of light behind it, and to many terrified imaginations it doubtless seemed as though the *Yang* and *Yin* principles were wrapped in endless confusion and heaven and

earth about to end. The noise and beating of gongs continued so long and so loud, that it was impossible to distinguish any other sounds. I regretted this, for several times I fancied I heard the same dull heavy roar repeated, and the Chinese, supposing that it was the shouting of the spirits of darkness, exclaimed, "There they are. They are coming!" It may however have been only the blended sounds of gongs and rockets and shoutings of men, as they rose on the night air.

"The Chinese are sorely puzzled to account for these prodigies; some say they are caused by the spirits of the English and Chinese soldiers, slain in the last war, now fighting their battles over again; while others attribute them to the presence of the foreigners, and especially of the Roman catholics who are just about to rebuild their long desolate Tien chú táng."

In a public "notification to British subjects at *Fuhchau fú*," by Mr. consul Alcock, it appears that \$46,000 (forty-six thousand dollars) have been paid to some few British subjects, for losses occasioned by popular violence. The consul's object is to warn his countryman against doing any thing, or allowing aught to be done, to disturb the public tranquility. Under present circumstances the greatest circumspection should be observed by all foreigners at all the ports. But if outrages are committed, and property is destroyed, the emperor's government must indemnify. The above "forty-six thousand" may serve as a precedent, if in future other damages are sustained. And by the by, we think the local authorities of Canton are under obligations to foreigners for what they did on the 8th of July last to prevent the destruction of property.

From an official notification, we see that Richard Belgrave Jackson, esquire, has been appointed H. B. M.'s consul at Fuhchau; and Mr. Martin Crofton Morrison, interpreter.

Mr. consul Layton has given notice, "that sugar may henceforth be imported into Amoy at an *ad valorem* duty of *five per cent.*, and that *peas* may be imported *free* of all duty;" and further, that "the Right Worshipful the Hae-kwan" has been commanded by his superiors to return to the consul the sums that had been levied as imperial duties upon certain parcels of sugar and peas imported from Manila. Under Mr. Layton's watchful care, we doubt not that every thing possible will be done to foster and increase the commerce of Amoy.

Of the Protestant mission there we continue to receive favorable reports. The Rev. Alexander Stronach and family, who not long ago arrived at Hongkong from Singapore, have recently proceeded to join the mission there; and the Rev. Mr. Pohlman, who has been at Canton for two or three months for medical aid, has returned to Amoy; while Mr. and Mrs. Young, on account of ill-health, have left for a season to try the climate of Macao.

For increasing the military strength of *Hongkong* a detachment of royal sappers and miners has been ordered. It seems, also, that a

detachment of "Malay soldiers (volunteers), from the Ceylon rifle regiment," is to be sent on under colonel Brereton, of the Royal Artillery. "The object of having these volunteers is, for making them non-commissioned officers in the corps of Malay gunners, which will be formed and attached to the Royal Artillery in Hongkong, as soon as a sufficient number of Malays are obtained from Borneo, arrangements for which are in progress." The editor of the Hongkong Register, in his number for the 15th instant, after remarking on the recent changes in the Queen's government, winds up with the following paragraph.

"It seems thus not unreasonable to hope that better days are yet in store for Hongkong. To secure a through change here, his (earl G's) attention requires only to be called to the imbecility, if not perversity that has ruined a settlement that at first gave promise of a different course, to which the energy of the settlers secured a progress unexampled in any British colony, so far as they had only to contend with physical obstacles, though they could not resist the influence of measures framed, as it had been expressly, to drive Commerce from our shores. Surely to obtain a change so much to be wished for, nothing more should be requisite than a knowledge of the state of blockade in which we are now placed, where by sea no one dares take a passage in the usual fast-boats if he have property of any value; and by land whether with property or without, no one can move half a mile beyond the limits of the town, without almost a certainty of being robbed; and at least one attempt has been made within the last week to rob a gentleman on horseback even on the Queen's Road; while the government, though supported by a force both Naval and Military sufficient for a much greater emergency, sits by in listless indolence or indifference, week after week, without even an effort to put a stop to the pirates and robbers that hem us in."

The Rev. William C. Milne and Mrs. Milne, with the Rev. Mr. and Mrs. Cleland, of the London Missionary Society, arrived in Hongkong on Tuesday the 22d ult.—We see that the Religious Tract Society, London, has resolved to employ colportures in Hongkong and Shanghai; and are glad to learn that the Brit. and Foreign Bib. Soc. is about to prosecute its good work on a liberal scale in this country. To give the volume of revealed truth to the people of any land is truly a good work.

Regarding public affairs in *the provincial city*—"the City of Rams," as the old historians call Canton, we are quite at a loss what to think or write. Many are anticipating more troubles and new out-breaks, there being not a few of the populace who are seeking revenge for what they suffered on the 8th of July last. The Nemesis, for some days back anchored above the city, in the Macao Passage, has resumed her old anchorage in front of the factories. At present (Saturday the 19th) all is quiet; and if proper circumspection is observed, we doubt not that peace will still be preserved.

On the 25th instant the great triennial examinations, for the degree of *Kū-jin*, will open in the capital cities of all the eighteen provinces. These will be continued for several successive days and with great interest, the number of candidates amounting to six or eight thousand in each of the provinces; the examiners are appointed from Peking.







1880

