

## CHINESE REPOSITORY.

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## DESCRIPTION OF THE CITY OF CANTON.

ON native maps the name of this city is written, Kwang-tung Sang-ching, that is, "the capital of the province of Kwang-tung:" but when speaking of the city, the natives usually call it *Sang-ching*, "the provincial city," or "the capital of the province." The city is built on the north bank of the *Choo-keang* or Pearl river; it stands inland about sixty miles from the "great sea." From Hoo-mun, (the Bogue, or Bocca Tigris,) which the Chinese consider as the mouth of this river and the entrance to their inner waters, the merchantman, pursuing the best track, sails a few points to the west of north until she arrives near the "first bar;" thence her course is almost due west to the anchorage at Whampoa. From this place, after quitting your ship, you continue on without changing your course, and leaving the city close on your right, you soon reach the foreign factories. These are situated a short distance from the south-west corner of the city walls, in latitude 23 degrees 7 minutes 10 seconds north, and in longitude 113 degrees 14 minutes 30 seconds east of Greenwich, and about 3 degrees and 30 minutes west of Peking.—Of these factories some account will be given in the sequel.

The scenery around the city in the adjacent country is rich and diversified, but does not present any thing bold or grand. On the north and north-east of the city, the country is hilly and mountainous. In every other direction a wide prospect opens before you. The rivers and canals, which are very numerous, abound with fish, and are covered with a great variety of boats, which are continually passing to and from the neighboring towns and villages. Southward from the city, as far as the eye can see, the waters cover a considerable portion, perhaps one third part, of the whole surface. Rice fields and gardens occupy the low lands, with only here and there a few little hills and small groves of trees rising up to diversify the otherwise unbroken surface. The city itself—including all, both within and without the walls,—is not of very great extent; and though very populous, derives its chief importance from its extensive domestic and foreign trade.

The city of Canton is one of the oldest cities in this part of the empire, and since its foundations were first laid, has undergone numerous changes. It is not easy, and perhaps not possible, to determine its original site and name, or to ascertain the time in which it was first built. But although it is not important to decide either of these questions, it may be interesting to the reader to have a brief account of what the Chinese themselves narrate, respecting one of their largest and most populous and wealthy cities.

More than 4000 years ago, according to the Chinese classics, the celebrated YAOU commanded one of his ministers to repair to Nan-keaou,—which was also called Ming-too, “the splendid capital,” and govern it and the surrounding country. Nan-keaou then included the site of the present city of Canton, and belonged to the southern regions of Yang, which last formed one of the twelve states

into which the whole world (China) was shortly after divided. These 'southern regions' seem to have been very extensive, and were subsequently known by different names, as Keaou-che, Keaouchow, Ling-nan, Kwang-chow, Nan-hae, Nan-yue, Pih-yue, Yue, and *Yue-tung*. This latter name is often used in classical writings and official documents, at the present time, to designate the province of Canton.

During the time of the *Shang* dynasty, which fell 1123 B. C., the inhabitants of these southern regions first began to pay tribute to the emperors of China.—Soon after the next, the *Chow* dynasty, took the throne, the empire was extended; many improvements were introduced; the people began to engage in agriculture; and when the "son of heaven received tribute from the four quarters of the earth," some of the tribes of Keaouchow (which then included Canton,) "brought crabs and frogs, others brought snakes and crickets." These southern tribes were often very troublesome to the rulers of China.—About 630 B. C., Ching-wang-yun, a virtuous and benevolent man, became master of the country of Tsoo, and sent tribute to the emperor, who directed him to subdue his disorderly neighbors on the south, that they might not disturb the tranquillity of the middle kingdom. Tsoo was then a powerful state, and the tribes of the south soon submitted.

The historians of Canton are able to trace the origin of their city to the time of Nan-wang, one of the last emperors of the *Chow* dynasty, who reigned 2000 years ago. The city, which was then called Nan-woo-ching—"the martial city of the south," was surrounded by nothing more than a kind of stockade composed of bamboo and mud; and perhaps was not very much unlike some of the modern "strong holds" of the Malays. It was at first of narrow dimensions, but was afterwards enlarged, and seems to have been more than once

removed from one place to another; and at different times, like the country itself, it has been called by different names, which it received either from its situation or from some passing occurrence. One of its earliest names, and one which is still used in books, was *Yang-ching*, "the city of rams." This designation was obtained from the following occurrence, *viz*:—Five genii, clothed with garments of five different colors, and riding on rams of five different colors, met at the capital; each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people of the district, to whom the genii thus spake:—

Yuen tsze hwan hwae, yung woo hwang ke:  
May famine and dearth never visit your markets.

Having uttered these words, they immediately disappeared, and the rams were changed into stone.—From this same occurrence, the city is also called "the city of genii," and "the city of grain;" and one of their temples is named "the temple of the five genii." This temple stands near one of the gates of the city which is called "the gate of the five genii;" and in it the five stone rams are to be seen to this day.—There are many other legends interwoven with the history of the city, but we need not stop here to narrate them.

During the reign of the famous Tsin-che-wang, about two centuries and a half before the christian era, the people of the south rose in open rebellion, and the emperor sent thither 500,000 men to subdue them. These soldiers were divided into five armies, one of which was stationed at *Pwan-yu*. For three full years these soldiers neither relaxed their discipline, nor put off their armor. At length however, provisions failed; the people became desperate, and made a furious onset against their invaders; the imperial troops were routed; their commander slain, and the blood flowed several tens of *les*, or Chinese miles.—But these rebellious tribes

shortly after submitted to the founder of the *Han* dynasty, two centuries before our era. In the time of *Woo-te*, *Nan-yue* included nine of the thirty-six keuns, or principalities, into which China was then divided; and the city of Canton was called *Nan-hae-keun*, "the principality of *Nan-hae*;" and *Pwan-yu* was a distinct heen.

In the reign of *Keen-gan*, A. D. 210, we first meet with *Kwang-chow*, which was then the name of an extensive territory, and is now the name of the foo district which includes the city of Canton. During the two next centuries the changes and divisions were very frequent, and too numerous to be mentioned. In the time of *Teen-keen*,—or *Woo-te*, "the martial monarch"—whose reign closed A. D. 543, the people of Canton sent a piece of *fine cloth* as tribute to the emperor; but that hardy warrior was so displeas'd with its luxurious softness that he rejected it, and issued a mandate forbidding the manufacture of any more cloth of so fine a quality. During the reign of the same emperor, *Kwang-chow* was divided; and a part of it was called *Kwei-chow*, which is now *Kwei-lin*, the capital of the province of *Kwang-se*. In this division the Chinese find the origin of the names of the two *Kwang* provinces, namely, *Kwang-tung sang*, or "the wide eastern province;" and *Kwang-se sang*, "the wide western province."—It should be observed here, that this province was not actually called *Kwang-tung sang* until a subsequent period. We first meet with the name *Kwang-tung* in the reign of *Shaou-ting* of the *Sung* dynasty, about 1150. During the reign of the next emperor, and so until the close of the dynasty, it was called *Kwang-tung loo*; under the *Yuen* dynasty it was called *Kwang-tung taou*; and received its present name, *Kwang-tung sang* in the reign of *Hung-woo*, the first emperor of the *Ming* dynasty. It was at the same time also (about A. D. 1368) that *Kwang-chow*, the principal district, of the

武帝

廣東省 省 *shaang* 城 *cheng*

province, was first called a *foo*; previously it had been usually called Kwang-chow *lòo*.

For three or four centuries previous to this time, considerable intercourse was maintained between the inhabitants of India and the people of Canton. But it was not until about A. D. 700, and in the time of the *Tang* dynasty, that a regular market for foreign commerce was opened at Canton, and an imperial commissioner appointed to receive the "fixed duties" in behalf of the government. "Extraordinary commodities and curious manufactures began to be introduced;" and in 705 the famous pass was cut by Chang-kew-ling, through the Mei-ling chain in order to facilitate intercourse between Canton and the more northern parts of the empire. Multitudes of trading vessels now flocked to Canton; but in 795, either because the extortions were insupportable, or from some failure in affording proper inducement to the merchants, they all deserted the place and repaired to CochinChina. Near the close of the next century, the CochinChinese came by land, and made war on Canton; provisions became scarce, and large vessels were built to bring grain from the province of Fuh-keen.

After the fall of the *Tang* dynasty, A. D. 906, there arose, reigned and fell, all within the period of about fifty-three years, five dynasties. To the first of these the people of Canton sent tribute of gold, silver, ivory, and various other valuable commodities, to the amount of five millions of taels. In consequence of this, the emperor created Lew-yen, the principal person concerned in sending the tribute, king of Canton, under the title of *nan-hae-wang*, "king of the southern sea." The court of Canton is represented, at this time, as having been cruel and extravagant in the extreme;—"criminals were boiled, and roasted, and flayed, and thrown on spikes, and were forced to fight with tigers and elephants." The horrid tale of these awful cruelties shocked the founder of the *Sung* dynasty, who in the

fourteenth year of his reign, A. D. 964, declared it to be his duty to rescue from evil the people of this region. A prodigy was now seen in the heavens, "all the stars flowed to the north;" and in the ensuing year the people obtained peace and tranquillity.

The first emperors of the Sung dynasty appear to have studied much the welfare of Canton, whose inhabitants then lived in a very barbarous state. Witches and wizards were prohibited; sorcery was interdicted; and the temples, which had been built for the practice of superstitious rites, were thrown down by order of government. The people were forbidden also "to kill men to sacrifice to demons;" and to relieve the sufferers from the noxious diseases which were prevalent, dispensaries of medicines were established. Useless and extravagant articles of apparel were discountenanced; and pearls and ornaments of gold for headdresses were disallowed. Government likewise forbade expeditions against CochinChina, reprobating the idea of distressing the people from a mere covetous desire of gaining useless territory. In 1067, during the reign of the fifth emperor of this dynasty, the city of Canton was inclosed by a wall, at an expense of 50,000 taels. This wall was about two English miles in circumference, and was built for a defence against the people of CochinChina, who had frequently invaded and plundered Canton.

The founders of the Yuen dynasty, who became masters of the throne in 1279, rushed in upon the south of China like bloodhounds. Towns and villages were laid in ruins, and such multitudes of the people were slain, that "the blood flowed in sounding torrents." For a time the foreign commerce of Canton was interrupted; but when peace and tranquillity were restored, commerce began again to revive. In 1300, an "abundance of vessels came to Canton;" and not long afterwards the ports of the provinces of Che-keang and Fuh-keen were also opened for the reception of foreign ships,

Fernao Peres de Andrade seems to have been the pioneer in European commerce to China by the cape of Good Hope. He reached Canton in 1517—during the peaceful and most prosperous times of the *Ming* dynasty. Spanish, Dutch, and English adventurers, soon followed the Portuguese. And the ports of Canton, Macao, and Teen-pih in this province; those of Ning-po and Chusan in Che-keang; and that of Amoy in Fuh-keen, became large marts for European commerce.

We pass now to the time when the present Tartar family gained possession of the throne of China. In the third year of Shunche, A. D. 1647, the inhabitants of the city and province of Canton “had rest and tranquillity;” and the divisions and government continued as they had been during the time of the preceding reign. But this quiet state of affairs was not long to be enjoyed. Yung-leih, endeavoring to revive the authority of the Ming family, raised the standard of rebellion; imperial armies, composed partly of Tartar and partly of Chinese soldiers, were dispatched from Peking; and the provinces of Fuh-keen, Kwang-se and Kwang-tung soon submitted—excepting only the city of Canton, which resolved to try the fortune of war. The place was well prepared for defence, and the people for obstinate resistance. The river on the south, and the ditches on the east and west of the city, rendered it accessible to the enemy only on the north; for the Tartars “had neither boats nor skill to manage them, but the city had both the one and the other,” and a free navigation of the river southward to the sea. The garrison of the city too was strengthened by great numbers who fled hither for safety. For more than eleven months the Tartars continued to make frequent assaults, and were as often repulsed and driven back with great slaughter. The final capture of the city is described by Martin Martini, a jesuit who was at that time in the south of China, in the following words:—

“This courage [of the people of Canton] made the Tartars fall upon a resolution of beating down the walls of the city with their great cannon, which had such an effect, that they took it on the 24th of November, 1650; and because it was remarked that they gave to a prefect of the city the same office he had before, it was suspected that it was delivered by treason. The next day they began to plunder the city; and the sackage continued till the 5th of Decembér, in which they neither spared man, woman, nor child; but all whoever came in their way were cruelly put to the sword; nor was there heard any other speech, but *kill, kill these barbarous rebels*. Yet they spared some artificers to conserve the necessary arts, as also some strong and lusty men, such as they saw able to carry away the pillage of the city. But finally, December 6th, came out an edict, which forbade all further vexation, after they had killed a hundred thousand *men*, besides those that perished several ways during the siege.”

Native writers, while they differ very little from the above accounts, add other particulars, some of which we subjoin. The imperial troops were commanded by Shang-ko-he and Kang-ke-woo, two Tartar officers of high rank, who had orders first to subdue, and then to remain and govern the southern provinces. Of the rebels, Too-yung-ho was the commander-in-chief, who, as soon as he saw that the Tartars were victorious, deserted his men and fled by sea to Hainan. The second in command was Fan-ching-gan, the traitorous prefect, who by plotting with the enemy enabled them to enter the city. According to a manuscript account, the whole number of slain, during the siege and the plundering of the city, was 700,000;—“every house was left desolate.” The Tartars, after they had finished this work of death, took up their quarters in the old city, where they still live, and civil officers were appointed to reside in the new city. It is said, that in the old city only one house,

built before the sacking of the city, is standing at the present time. The destruction of property, as well as of life, was very great. All prospect of escaping with their treasures being cut off, many of the people dug holes in the ground and there deposited their money in earthen jars; these are sometimes found by persons when sinking wells or breaking up the old foundations of houses and temples.

From these ruins the city has gradually risen; and up to the present period, has increased in population, wealth, and influence. Bands of pirates and robbers, especially during those periods of misrule which generally attended a change of dynasties, have frequently harrassed the people and embarrassed their commerce. Even to the present time, lawless rovers prowl in the neighborhood of the city, and often carry off property, and sometimes human victims; but they are too few and timid to hazard any open attack on the inhabitants. Foreigners have suffered very little from the depredations of these freebooters and are even much more secure than the natives themselves.

Without further remarks relative to the history of this city, we now proceed to take a survey of it in its present condition. In every age of the world, and in every country, large cities have exerted a powerful, controlling influence on the moral, political and commercial destinies of nations. This perhaps is true in its fullest extent in old and populous countries. The ancient cities of western Asia and of Egypt, and the metropolis of the Roman empire, did very much to promote civilization, and the cultivation of arts, sciences and literature. In modern Europe the influence of "*these worlds in miniature*" is very clearly seen. Take for example the cities of northern Italy. "In spite of their bloody contests with each other, and the vices to which these gave rise, they must be considered as

having lighted the torch of modern civilization." Elsewhere, and in numerous instances, the same position is illustrated. Cities—comparatively speaking—rose rapidly; "and wealth, industry, knowledge and equal laws spread from them through Europe." In India the influence of large towns and cities is noticeable. In China it is more difficult for us to estimate accurately the kind and extent of power which they possess and exert. That it is very great, there can be no doubt. But whether Canton is on the whole exerting a salutary or an injurious influence on the Chinese empire, can best be determined after we have surveyed its extent, and the various institutions, resources, occupations and character of its inhabitants.

That part of the city which is surrounded by a wall is built nearly in the form of a square, and is divided by a wall running from east to west, into two parts. The northern, which is much the largest part, is called the *old city*; the southern part is called the *new city*. According to some foreign, as well as native books, the northern part was once "composed, as it were, of *three* different towns, separated by very fine high walls, but so conjoined, that the same gate served to go out from the one and enter the other." These divisions ceased long ago to exist. The new city was built at a much later period than the old. The entire circuit of the wall which now includes both divisions of the city, is variously estimated by the Chinese. At a quick step we have walked the whole distance in little less than two hours, and think it cannot exceed *six* English miles. On the south side the wall runs nearly due east and west, parallel to the river, and distant from it perhaps fifteen or twenty rods. On the north, where the city "rests on the brow of the hill," the wall takes a serpentine course; and its base at the highest point on the hill is perhaps 200 or 300 feet above the surface of the river.

The walls are composed partly of stone and partly of bricks: the former is chiefly coarse sandstone, and forms the foundation and the lower part of the walls and the arches of the gates; the latter are small and of a soft texture. In several places, particularly along the east side of the city, the elements have made such inroads on the walls as to afford satisfactory evidence, that before the prowess of a modern foe they would present but a feeble resistance. They rise nearly perpendicularly, and vary in height from twenty-five to thirty-five or forty feet. In thickness they are twenty or twenty-five feet. They are the highest and the most substantial on the north side, evidently so built because in that direction hostile bands would be the most likely to make an attack. A line of battlements, with embrasures at intervals of a few feet, are raised on the top of the wall round the whole city; these the Chinese call *ching-jin*, literally, *city-men*; and in the rear of them there is a broad pathway. There are two "wings," or short walls, one at the south-east, and the other at the south-west corner of the city, which stretch out from the main walls; these were designed to block up the narrow space between the walls and the ditches of the city. Through each of these, there is a gate in every respect similar to those of the city.

The *gates* of the city are sixteen in number: four of these lead through the wall which separates the old from the new city; so that there are only *twelve* outer gates. Commencing on the north and passing round to the west, south, and east, the following are the names of these twelve gates, *viz*:—

1. *Ching-pih mun*:—this is the principal gate on the north; before it, is a small semicircular space surrounded by a wall similar to those of the city; it forms the entrance for government officers and the bearers of public dispatches when arriving from Peking by land: officers not unfrequently come to

Canton in boats, in which case they usually make their entrance at one of the southern gates.

2. *Ching-se mun*:—this is the only gate on the west which leads into the *old* city; for a Chinese city this gate is very broad and high—perhaps fifteen feet wide and twelve high!

3. *Tae-ping mun*:—this is the only entrance into the new city on the west; it is similar to the other western gate, but not so large.

4. *Chuh-lan mun*:—this is a small gate, and the first one you find after passing round the south-west corner of the city; it is the nearest gate to the foreign factories.

5. *Yew-lan mun*:—this is near the chuh-lan gate, and like it seems designed chiefly for the conveyance of heavy merchandise into the city.

6. *Tsing-hae mun*:—this perhaps was intended to be the water gate, as both its situation and name seem to indicate.

7. *Woo-seen mun*—is “the gate of the five genii,” and has nothing remarkable except its name.

8. *Yung-tsing mun*:—there is nothing around this “gate of eternal purity” that can indicate such a name, but very much to suggest an opposite one; it is moreover the gate which leads to the field of blood—the royal execution ground.

9. *Seaou-nan mun*:—this “small southern gate” is the sixth and last on the south of the city.

10. *Yung-gan mun*:—this “gate of eternal rest” leads into the new city on the east, and corresponds in every respect with the *Tae-ping* gate on the west.

11. *Ching-tung mun*:—this is the only gate on the east which leads into the *old* city, and it corresponds with the *Ching-se mun* on the west, to which it stands directly opposite.

12. *Seaou-pih mun*:—this “little northern gate” forms a convenient entrance for bringing in water and provisions, and also building materials, to supply the northern part of the city.—Having now gone round the city we pass to the inner gates.

13. *Kwei-tih mun*:—reckoning from the west, this is the first gate in the wall which separates the old from the new city.

14. *Tae-nan mun*:—"the great southern gate," is the second.

15. *Wan-ming mun* is the third; and

16. *Ting-hae mun* is the fourth, and last gate.

Of these sixteen gates, the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, and 13th, as we have numbered them above, belong to the Nan-hae, and the other eight belong to the Pwan-yu district. A few soldiers are stationed at each of the gates, to watch them by day, and to close and guard them by night. They are shut at an early hour in the evening and opened at dawn of day. Except on special occasions no one is allowed to pass in or out during the night-watches;—but a small fee will usually open the way, yet always exposes the keepers to punishment.

We must now extend our description so as to include the *suburbs*;—the streets, and buildings of which, differ very little, if at all, from those within the walls. On the west they spread out nearly in the form of an isosceles right angled triangle, opening to the north-west, having the river on the south, and the western wall of the city, for its two equal sides. On the south they occupy the whole space between the wall and the river. On the east they are much less extensive than on the west. There are no buildings on the north except a few small huts near the principal gate. Taken collectively, the suburbs are scarcely less extensive or less populous than the city within the walls.

The *streets* of Canton are numerous,—we have before us a catalogue containing the names of more than six hundred, among which we find the "dragon street;" the "flying dragon street;" the "martial dragon street;" the "flower street;" "the golden street;" the "golden flower street;" and among

many more of a similar kind, we meet with a few which we should not care to translate. There are several long streets, but most of them are short, and crooked; they vary in width from two to sixteen feet, but generally they are about six or eight feet wide, and they are everywhere flagged with large stones,—chiefly granite. The motley crowd that often throngs these streets is very great indeed. At a busy hour of the day, the stout, half naked, vociferating porters, carrying every description of merchandise, and the nimble sedan bearers, in noise and bustle make up for the deficiency of carts and carriages; these together with the numerous travellers, various kinds of retailers, pedlers, beggars, &c. present before the spectator a scene which we shall not attempt to describe.

Not a few of the visitors, and not a little of the merchandise, brought together here, are conveyed into the city by means of canals, or *ditches*. There are several of these; one of the largest of them extends along the whole length of the wall on the east of the city, and another one on the west side. Between these two, and communicating with them, there is a third canal which runs along near the wall on the north side of the new city, so that boats can enter on the west, pass through the city, and out at the eastern side; and vice versa. There are other canals in the eastern and western suburbs; and one in the southern. Into these larger channels a great number of smaller ones flow: these the Chinese call the “veins of the city.” There are also several reservoirs; but none of them are of great extent. Much of the water for the use of the inhabitants is supplied from the river and canals; wells are frequent; rainwater is employed also; and for tea &c., fine, wholesome water is plentifully furnished from several springs, which break out on the north of the city, both within and without the walls.—There are several bridges, some built of stone, thrown over these canals.

### A map of the city and suburbs of Canton.

In the absence of an accurate map of Canton, the accompanying one, executed by a native hand—we dare not say *artist*,—will afford a tolerable idea of the general plan and outline of the city. It is a facsimile of one of the best native maps, except only in the lettering, in which the Chinese character has been wholly omitted, and a few Roman letters, for convenience in reference, placed in their stead.

a. These letters mark the situation of the *Choo keang*, or Pearl river. A small fort, called the *French folly*, stands in the river a short distance from the south-east corner of the city; another fort, called the *Dutch folly*, stands further up the river: a little higher up are ledges of rocks, which at low water are seen above the surface. Beyond the foreign factories westward, several small canals branch off into the suburbs; but for a mile or two the river itself is nearly strait.

b. This letter points out on the map the situation of the *foreign factories* on the north bank of the river.

c. This letter marks the locality of the Mohammedan mosque, in the old city near the western gate; it stands erect, and not inclined as represented on the map.

d. A native pagoda. This stands north of the mosque, or Mohammedan pagoda, as it has often been called.

e. A lofty and conspicuous building called the *five-storied pagoda*; it stands on the north side of the city.

f. The Governor's house; it stands in the new city not far from the Yew-lan gate.

g. The Foo-yuen's house, which stands near the center of the old city.

h. House of the Tseang-keun or Tartar general; this is also in the old city, and not far from the two pagodas.

i. The house of the *Hoppo*; it is situated on the south side of the new city, a few rods east of the Tsing-hae gate.

k. House of the Heo-yuen, or literary chancellor of Canton; it is in the south part of the old city.

l. House of the Poo-ching-sze, or treasurer of the provincial revenue, near the center of the old city.

m. House of the Gan-cha-sze, or criminal judge of the province, near the house of the literary chancellor.

n. The house of the Yen-yun-sze, or superintendent of the salt department; it stands near the Kwei-tih gate.

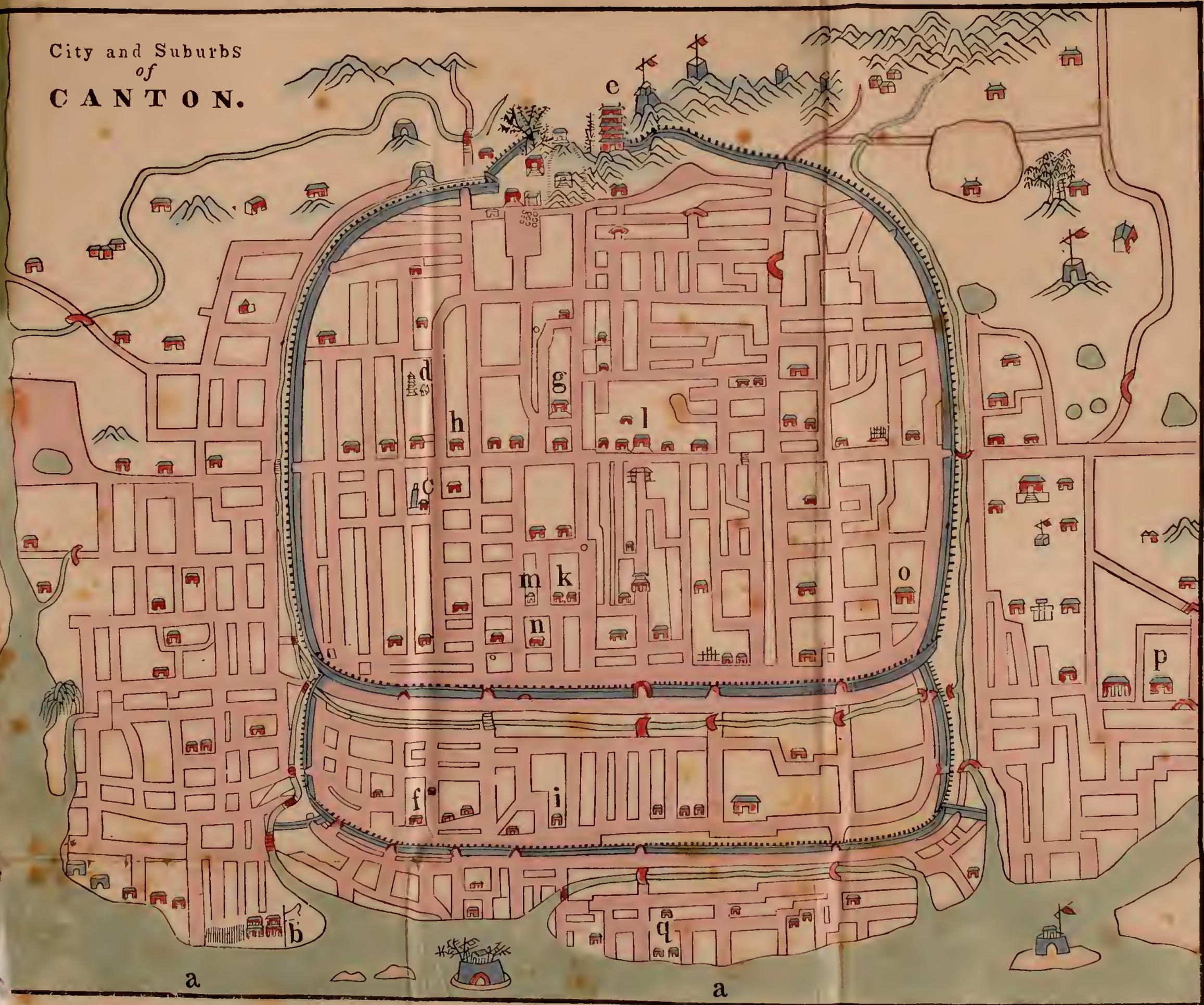
o. Kung-yuen; a hall for the reception of literary candidates at the regular examinations; it stands near the south-east corner of the old city.

p. Yuh-ying-tang; a foundling hospital, on the east of the city, about half a mile from the walls.

q. Teen-tsze ma-taou; the execution ground; without the southern gates, near the river.

*Note* These several buildings will be noticed more particularly in a future number, when we come to describe the buildings of the city.

City and Suburbs  
of  
**CANTON.**





## MISCELLANIES.

THE HUMANITY OF WOMANKIND.—Travellers among savages and semi-civilized nations have very frequently recorded their great obligations to the humane feelings of kind-hearted women, in relieving their distresses, and softening the hearts of their persecutors. There are some instances no doubt in history of the contrary case, in which proud, bigoted women have been cruel; but these are the exception, not the rule. A native correspondent has brought to our notice a case to illustrate the first of these remarks. We quote it as given in the Chinese language.

The woman seized by the police runners of ———, was born in Malacca, and married to an emigrant from Ta-poo district in Chaou-chow. She bore to him five children, sons and daughters. The eldest daughter was sixteen, and the eldest boy, eight or nine. The husband's family name was *Hwang*, and his name *Shing*. At Malacca he acted as a carpenter and kept a shop for the sale of wooden utensils. Afterwards he went to Singapore, where he accumulated a little money, and opened a shop for piece-goods and other miscellaneous articles. But latterly trade becoming dull, his thoughts turned towards home, where his aged mother was still living. Besides, at Singapore the *San-ho-hwuy* is numerous, and he was frequently assailed by insult and violence from the members of that fraternity, who demanded loans of money and extorted credit. He therefore sold off the things in his shop, and had two thousand dollars or more remaining.

Ta-poo, his native district, is a place of industry and economy, where cottages and plots of ground

can be bought. The women are acquainted with agriculture, weaving, and cutting wood for fuel. A boy of only five or six years of age is able to take care of a buffalo, and a girl of five or six years of age can spin. Without spinning and weaving, not a creature "sits and eats," that is, sits still doing nothing but consuming food. All work. Three years' husbandry will leave one year's overplus, as a provision against famine or drought. And with the overplus they sometimes trade a little in the neighboring villages to gain a little money for marriages, and for times of sickness and funerals. In that neighborhood somewhat of the custom of the ancients prevails. One or two thousand dollars can buy an estate on which a person may have a comfortable residence. I should like to live in such a place and grow old there; spending half my time in husbandry, and half in reading books; where also I might diffuse the knowledge of the true God, and not spend life in vain.

To this place Hwang wished to return, but he was seized by the police, with his wife and children, and all were subjected to torture as if they had been robbers or thieves. And there were people who told the magistrate that Hwang had twenty or thirty thousand dollars worth of property; and wished him to extort two or three thousand in order to liberate him and his family. If he would not disgorge, he was to be sent through the district courts to the provincial city, with crimes alleged against him. Hwang was not rich, and he dreaded the expense of the several courts, as well as being finally criminated. But God appeared to protect him, contrary to the machinations of his enemies.

The wife of the magistrate, and her aged mother, hearing that there was a foreign woman in the court, desired to see her. The officers immediately brought her to the inner hall to see the lady. The prisoner prostrated herself and knocked-head. Compassion arose in the lady's heart. The pris-

oner's children, both boys and girls, were brought in sobbing and crying. This increased the sympathy. The lady asked the prisoner why, being born in a foreign land, she had consented to come back with her husband. She replied; "Unhappily I was born in a distant country and became the wife of a stranger. But I could not part with my husband and children. I felt compelled to follow him home." The lady then exerted all her influence with the magistrate, and argued thus:—"This woman's husband being poor went to distant regions in search of work. He now brings back his wife and children to nourish an aged mother. They are good people. You must not distress them. If you now take their money, and the many courts they have to pass before they get home do the same, they will be ruined. If you send them to Canton under criminal charges, alas, for their poor old mother, who is standing at her door and looking with expectation for their arrival! You must arrange matters well for them."

The magistrate now felt for them, and said, that a wife's following her husband was perfectly reasonable. He forthwith liberated them, furnished them provisions in abundance, and gave them a pass, affirming that the wife was born on the coast, and not in a foreign land—a lie, by the way, intended to defend them against all coasting cruizers, &c., till they reached their home, that no one might dare to extort money from them.

We think it no profanation to remind our biblical readers of *Pilate's wife*, who, when he was set down on the judgment seat, sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

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CHINESE CHIT-CHAT.—We are no great talkers with the natives; nor are we mere spectators; our

department is rather that of readers. But what we read is not always addressed to us, and we cannot therefore call the information, which we sometimes get from our reading, *correspondence*. We have occasion to see papers official, general, and confidential—as to names. From these we collect our *chit-chat*, by which we mean the current rumors and opinions of the day, which happen to come to our knowledge. We think that a nation's true character is, in many particulars, better ascertained from the incidental occurrences and opinions, than from more labored and inquisitorial research,—because an “*inquisitionist*” always forces a *respondent* into a cautious and assumed character, for the sake of self-defence.

The late inundation and its destructive consequences are still talked of and written about. One poor man, when the waters rose, was in the city of Canton, and his family in the country. He hired a boat and hastened home; but he found the place where his cottage had stood, and all the surrounding neighborhood one vast sheet of water; and as he concluded that his wife and children were “entombed in the stomachs of fishes,” he gave vent to bitter cries and imprecations, and forthwith essayed to drown himself; but was prevented by others.

Being now left solitary in the world, he resolved to have his head shaved and become a priest of Budha. Some derided him, and others pitied him. He mentioned his design to one who had acquired some knowledge of the christian religion. This person spoke to him of the providence of Almighty God, by whom judgment and calamities are sent down upon mankind, sometimes to punish the wicked, and sometimes to alarm and awaken the righteous. He dissuaded the poor man from the idea of abandoning the world; and exhorted him rather to remain in it, to fear God, do good, and prepare for a future state. Adding, that on this occasion,

hundreds and thousands have suffered as well as you; how absurd were they all to become priests! The native friend who thus talked to him, felt a wish to refer him to the Bible, for he thought the man well-disposed, but he was afraid before a stranger to acknowledge his reception of that book, lest he should on account of christianity involve himself in trouble. The poor man seemed to assent to the advice, but remained silent.

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CHARITABLE INSTITUTIONS.—Of this description of institutions in Canton, there is one for the aged, friendless poor, and another for foundling infants; yet strange to say, instead of being supported by native contributions, every “barbarian ship” which enters the port pays about nine hundred dollars towards their support, without even the pleasure of ever having been informed that the money extorted, is professedly thus appropriated. We came to this knowledge incidentally, by the perusal of a letter from a native, who was discussing the merits of “rice ships” as they are called, that is, those foreign ships which import rice. Exclusive of what is called the “measurement charge,” and the “present,” foreign ships pay three other sums which amount to upwards of thirteen hundred dollars. Nine hundred of these go to the above mentioned institutions,—an arrangement which has been sanctioned by the emperor, and no such arrangement can be altered by the local government without an appeal to his majesty. Four hundred and odd go to the customhouse soldiers and people to pay for their food, &c.

The local government, of Canton in lately diminishing the charges on the rice ships, did not take the trouble of applying to the emperor, and therefore cut off those allowances of the custom-house which are not sanctioned by imperial decree. But the custom-house people *pay* for their situations, and they murmur loudly because of the injustice of

diminishing their allowances. To revenge themselves they have examined old laws about searching Linguist's boats, &c., and have revived them in order to give annoyance, and obtain, if they can, a restoration of their allowances, or an equivalent from somebody, for permission to let business go on in its usual free and unembarrassed manner!

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**IDOLATRY**—*the last stage in the course of declension from God*  
 —*the means of knowing right and wrong without the Bible*  
 —*the means of learning the true God as enjoyed without the*  
*Scriptures—the divine feelings towards idolatry—its uniform*  
*tendency to degenerate—its state in China—effect on personal*  
*character—no hope in it of remedy.*

FOR two thousand years after the creation, we do not find that men offered worship to any other than their Maker. It is granted that they greatly failed to render him the homage which is his due, and they most grievously sinned against him in other ways also; but if they rendered obedience to any God, it was to the true and living God. Whoever sinned, sinned from the force of temptation, not from the influence of principle; for all the worship and obedience in the world, hitherto was rendered to the Creator,—no device having been yet framed to excuse the withholding of homage from him. But this state of the world was succeeded by a further advance in wickedness; and is marked by the origin of various systems of idolatry.

Idolatry may be defined in general terms, *rendering religious homage to something else than the true God*. This climax of stupidity and impiety goes to legalize transgression against Jehovah, by keeping his claims out of mind; it dignifies the worship of any thing which man may deify, by the name of religion, and thus sanctifies sin as an offering to the Holy One. That this has been the actual result, the melancholy history of idolatry in the world for three or four thousand years, abundantly testifies. If the Jews be not an exception, what nation has not first sinned against the known and true God, next forgotten him and made other gods, and last broken his laws to render homage to them that by nature are no gods? To disregard the will of the Creator is the first step in this downward course; to disregard that will and justify that disregard by substituting the will of another god, is a further step; but to adopt such idolatry as *demand*s the violation of the divine will, thus making transgression against Jehovah a merit with false gods,—this seems to be the lowest stage of infatuation and depravity. This completes the delusion, and sanctifies, sin, cruelty, or lust. Yet in every idolatrous nation which

we know or have ever known, this has been the end of the course; for in all of them, the impiety and frequent inhumanity of parts of their religious system, is notorious. Yet what is especially worthy of remark, the public sentiment of those countries has been so debased by these very idolatries as to tolerate the excesses.

Though these facts are acknowledged and deplored by the friends of God and men, yet it is often considered the misfortune rather than the fault of the present race of idolaters. It is said that their fathers having never taught them the true religion, and God having never given them the Bible, it is very difficult to see how they can be *blamed* for the worship of false gods, though they are *pitiable*. This difficulty which is often expressed, if we mistake not, is oftener felt than expressed. Though we cannot compare the guilt of the pagan who has never seen the revelation of God, with his who rejects or disregards that revelation, yet neither can we at all believe that *any man* is left so destitute of the means of knowing his Maker as to be excusable for disobeying him, and becoming an idolater. The question may be fairly stated thus: *whether God will hold every rational man, with or without the Bible, accountable to himself*. But as no man can be held accountable to know God, without at least *some* means of knowing him, so no man can be accountable *further* than he has the capacity and means of knowing him and his will. The question therefore turns on a previous point, whether the condition of men is such in this world, that it is *necessary* to be idolaters. This we consider a fair statement of the case, and such as every idolater may be called to meet in the day of judgment.

In every nation, Jewish, christian, or heathen, the man who feareth God and worketh righteousness, is accepted of him. Here are presented the two grand principles of all true religion—reverence of God and righteousness towards men. The same are expressed in other words by our Saviour; “love to God and love to our neighbor;” and are declared to be the sum of the law and the prophets. Now if any man is able in any degree to gain the knowledge of these essentials of religion, he is bound to practice them in his life. But if he cannot attain even to these, he cannot be accountable to God for the exercise of any true religion whatever, as it cannot exist without these. This life therefore could not be in any sense a season of *probation*, nor could the present actions of men be any ground of judgment hereafter, because while living, they could neither have known their Lord or his laws.

But in truth, these elements of religion, are interwoven into our very being. We see especially two avenues of moral perception which God has constituted in our nature, and which may be termed *reason* and *conscience*. These resemble in their offices, the two senses sight and feeling; one brings information of the external and the remote, the other of the more intimate

and internal. Before it is perverted by indulgence in sin, the human mind is a most glorious device of the Almighty; and in nothing more so than in its complete adaptation to benevolence like its benevolent Creator. For example; there is no man living perhaps who has not found by the sad experience of remorse, that in doing wrong he was doing violence to the best and noblest part of his nature. So there are few, who have not after doing a benevolent deed, felt that inexpressible satisfaction of heart, which plainly told that they had, for that time, acted as they were designed to act. A single experiment of the right and the wrong is enough to convince beyond all dispute, which course is agreeable to his nature. Nor is this decisive mode of reasoning, unknown to any nation; for the sayings and experience of all men have recorded, that well-doing tends to make the actor happy, and evil doing, unhappy. This native feeling which makes man a law unto himself, is overcome only by perseverance in trampling upon it; it is obliterated never. So well has the gracious and almighty Ruler of men guarded against their violating the rule, which requires them "to do to others as they would be done unto." So palpable is the rule to all, that it is discovered without argument, by the mere sense of feeling. No rational man can pass this eternal barrier of the law of love without being deeply and often reminded of it; therefore every man who does pass it, is fully accountable for the transgression. But it is not till he has long passed this barrier, and habitually violated his sense of right and wrong, *that he becomes incapable of seeing God in all his works* in this world. So well is one fundamental principle of religion involved in the very nature of men.

No less remarkably adapted is the constitution of men, to recognize the *first* principle of religion, love to God; for we are sure, that a grateful heart, guided by an honest purpose, cannot pass through this world, radically ignorant of its Maker. Nor are we alone in this opinion, but it is plainly said, "the knowledge of God, is manifest unto them. For that which is invisible in God, as his eternal power and Godhead, is clearly seen, being understood by the things which are made; so that their ignorance is without excuse." This divine testimony is abundantly confirmed by the history of men. What less than this does the two thousand years monotheism of the world, while yet no Bible was given, prove? The knowledge of a supreme Deity which is yet scarcely eradicated entirely from the pagan systems, proves that such knowledge is not beyond human attainment. But most of all the notorious fact, that there have been men in almost all nations, who have discovered it, if it had been lost, believed it, and taught it, proves that God has not left himself without witness in the world. Two of the chief barriers against idolatry which must be passed before a man can forget his Maker, are the natural feeling of "obligation for favors received," and the natural

dictate of reason "that the workman is known by his works." These two simple principles, which are natural and known to all men, are sufficient to lead an honest and inquiring mind to know and love the great Benefactor of mankind.

Give man the capacity of enjoyment, the power of observing and reasoning, place him in the midst of this world, and then see what a plenitude of means he possesses of knowing its Maker. For, every sense which is given him, can find employment only on the things with which the world is furnished. Every object of sight, of hearing, of feeling, of tasting, and of smelling, is either an original product from its Creator, or evidently some modification only of that product. If he walks, he walks on a globe which no man made. If he breathes, he breathes an invisible and boundless atmosphere, which itself makes the idea of an invisible Power, no novelty to him. If he sees, it is only in light which is immensely diffused, and which has no visible Creator. If he speaks, hears, or thinks, he uses and he knows that he uses only such powers as were *given* him,—and given him by no unwise or unkind being. Tell us now how an honest mind, we will not say can, but how can he not learn the first principle of religion—love to God? Say not that these thoughts are obvious enough to a person enlightened by revelation to contemplate a perfect God, but are wholly beyond the reach of a mind not previously directed to seek them. The history of many men who have had no Bible disproves the objection; and had others been as earnest to know their duty and honor their Maker, as to honor themselves and live in pleasure, we cannot say that they would have lived in the worship of idols.

But it is proved also that rational, immortal man may walk amidst these scenes which are all alive with divinity, and yet learn little or nothing truly of his blessed Maker. Yet to have arrived at that stage of stupidity, he must have violated and blunted the divinely implanted principles of right and obligation in his nature. For this is evident; that if man enjoys life with its attendant blessings, without gratitude to *any* giver, he violates his natural principles of gratitude, and for that, he and not his Maker is accountable. But if he feels grateful to some being, and yet invests that being with an impure or imperfect character, he violates the principle of right reason by thinking differently of the divine being from what his works exhibit him. Lastly, if he clothes the invisible power which he adores, with those beneficent and mighty attributes, which he sees must have been exercised both within and all around himself, he will then have in his mind the true and perfect God, in his essential character. If now he clings to that God in grateful obedience, he will be *acting* the first principle of true religion, and the great command of God. Say not this is impossible; that the blindness of men forbids it; their immersion in gross and sensual pleasures unfits them honestly to seek

for their duty; for that, their Maker cannot be responsible. Had half the ingenuity and perseverance been exerted in seeking the true God, which has been spent in weaving and defending fine-spun systems of error, Jehovah would not now be a stranger in his own world. We cannot pursue the topic further, but will propose this question; whether the favored christian who faithfully clings to his Savior, and so maintains a holy life in the world as to be saved at last, is saved without as much honest effort on his part, as would have delivered an idolater from his delusions? For if *any man lives a penitent and godly life*, who can say that the grace of Christ is unable to reach him, though while he lived he never heard the only name by which we can be saved?

We have insisted thus on the capacity of all men to learn and practice these elements of true religion, for two reasons; because some persons seem to regard idolatry and its accompaniments rather as the harmless vagaries of children, than as the accountable acts of men, made in the image of God and made for immortality;—hence they do nothing to banish it from the world. Others who would gladly instruct and bless the world with christianity, feel bound by their sentiments to condemn idolatry, yet secretly feeling that it is rather a misfortune than a fault, they are not fully awake to supply the wants of others as they would be, if they believed that their degraded condition was self-caused. But to avoid all chance of mistake in our reasonings, we will look at the decisive expression of the feelings of the divine Being towards idolatry. That this is not regarded by the Almighty as a trivial or venial fault, but with the very deepest displeasure, is known to the readers of the sacred Scriptures. From the first mention of idolatry more than three thousand years ago, one condemnatory voice is uttered against it, from the time of Moses till the days of the Redeemer on earth. One feeling is uniformly expressed of it, in whatever nation practiced, but more intense, as would be expected, against the Israelites. Of them it is, that such language as the following was used. “And they set them up images and groves in every high hill and under every green tree, and there they burned incense in all the high places, and wrought wicked things to provoke the Lord to anger; and they worshipped all the host of heaven, and served Baal, and caused their sons and their daughters to pass through the fire, and used divinations and enchantments. Therefore Jehovah was *very angry* with Israel, and removed them out of his sight.” But of foreign idolaters the Lord said to the Israelites, “ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods. For every abomination to the Lord which *he hateth*, have they done to their gods; for even their sons and their daughters have they burned in the fire to their gods.” Still from age to age, from nation to nation, and from continent to continent, men

have wandered away from God, and have loved to wander. What emphasis does this fact give to the following reproachful language. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God: every one of them is gone back: they are together become filthy: there is none that doeth good, no not one." Similar language to this, but more severe is found also amidst the grace and peace which the New Testament sheds on the world. There, stands out most prominent an inspired description of heathenism as beheld from the purer and higher dispensation of christianity, which will remain to be pondered by wondering men, long after the vices there enumerated shall have been banished from the world. We refer to the first chapter of Romans. In the gospel of Christ it is, that we meet the repeated, solemn and affecting asseveration, "idolaters *shall not* inherit the kingdom of God."

Having thus viewed the causes of idolatry, and the feelings of the Almighty towards it in all ages, we turn to the inquiry, whether judging from its course in the world, there remains any reasonable hope that *the nations will be enlightened and blessed by it*. On this point, a truth most obvious to every observer is, that in every nation where idolatry has once been established, the worship has become more gross and outrageous than at its commencement; public morals have degenerated, and the divine authority has been prostituted to impure or political purposes. For in the infancy of those errors, while the minds of men gradually fell away from the living God, there still remained much of truth in their doctrines, and much comparative purity of morals and of noble sentiments. Hence it is, that amid the ruins which the completion of these systems has brought on later ages, we find all nations agree in turning backward to the past, as to a purer age, sighing over departed piety and virtue. In no nation perhaps is this trait so conspicuous as in China; for hope, and thought, and mind itself, are here set towards the past. Traces of the comparative elevation of the earlier religions, may be found in the systems of Pythagoras, of Menu, and in the Shu-king, the oldest religious book of the Chinese. But those simpler views and those better days soon passed away from the nations, along with the knowledge and love of the perfect God.

Respecting the religion of the Grecians, the historian Gillie says; "it would require a volume to illustrate the salutary effects of this venerable superstition. The nature, characters, and occupations of their gods were suggested by the lively feelings of an ardent mind. They were supposed subject to the blind passions which govern mortals. They delighted in the steam of sacrifices, which equally gratified their senses and flattered their vanity." But even his admiration could not extend beyond the heroic age. "The dangerous power of oracles, the

abused privilege of asylums, the abominable ceremonies of the Bacchanalia, and the horrid practice of human sacrifices, circumstances which cover with deserved infamy the latter periods of paganism, were unknown to the good sense and purity of the heroic age. In most of the Greek colonies of Asia, temples were erected to the earthly Venus, where courtezans were honored as priestesses of that condescending divinity. Corinth first imported this innovation from the *east*; and after the repulse of Xerxes, the magistrates of that republic ascribed the preservation of their country to the powerful intercession of these votaries of Venus. Their portraits were painted at the public expense." Thus the honor due to the Lord of hosts, was given by the enlightened Greeks, to *prostitutes*,—sanctifying sin and honoring pollution! Still this praise is due to the Greeks, that they exhibited the gods under no other than the human form, though often degraded almost to a beast. Far more abominable were the representations of the gods among the Egyptians; and likewise those now existing in India, where the form of giants, brutes, and monsters, are given to the gods. In India, the boasted sublimity and simplicity of their religion have come to sanction the notorious cruelty and pollution of their existing idolatry.

In China, owing chiefly, as we think, to the literary and political regulations, there is perhaps less that is disgusting and inhuman in their worship than in any other idolatrous nation which has ever existed. Gross idolatry was introduced here later than in any other nation; it has never swayed the government by means of a religious establishment; it has not had the learning and wealth of the nation to maintain it at public expense. The gross idolatries have not had their full swing here, they have not had their perfect work, not having generally prevailed till modern times. Yet with all these impediments, here are already developed the prominent evils invariably attendant on all heathenism. In this age of the world, in some provinces of China of not in all, the murder of infants is still practiced, and without any actual punishment from the laws. Yet so open is this practice that we have it from an eyewitness, who, a few months since upon the coast, saw the victims of this custom. The condition of females also here is essentially the same as it has ever been in pagan countries under the operation of the brute maxim, that "might gives right." Their consignment to ignorance, to perpetual seclusion from society, and to the almost complete control of the other sex, is as strongly marked in the Chinese policy as in any other. This single custom operates effectually to the degradation, and dismembering from society of a hundred millions of persons in China. Another heathen privilege is enjoyed here, though unhappily it has passed to nations which esteem themselves very far from all paganism.—We mean the right of religious persecution. This is the claim of a government to prescribe the object and the forms of

religious worship, and to enforce that prescription by pains and penalties. Certainly if the will of the Supreme were felt to be the supreme rule to all, no mere man would dare to encroach on that prerogative. All those christian governments which have endeavored by punishments to enforce religious observances, have attempted, contrary to their Lord's will, to make his kingdom of *this world*. But in these enforcements, they only adopted the very principle of the heathen governments to which they succeeded, and by which they were surrounded. Thus the Romish church, after it became dominant in Rome, *adopted the persecuting sentiment of the heathen government before it*. This is indeed no excuse whatever, yet it shews us whence the persecuting sentiment originated.

The christian rule that "we ought to obey God rather than men," deprives every human government of supremacy over the human conscience, and it is the only religion on earth which forbids such domination. It is this which has driven persecution from the only countries where it is not now practiced. There never was an idolatrous nation which did not claim the right to persecute of course, and actually use it when convenient. In China, the command of the son of God, and the command of the "son of heaven," are contrary the one to the other,— "teach all nations"—"teach not my nation."

The Supreme Being has not been for thousands of years the object of prayer or of any worship with the *people* of China. The patriarchal model of government seems to have devolved the duty of public homage to this Being, entirely upon the emperor; hence the people who were released from that worship, released themselves also from the duty of learning him and of daily communion with him. In process of time, when this Supreme Being came to be regarded as the pervading energy of nature, even this stated act of national homage ceased to be much else than the formal adoration of a metaphysical principle. Thus shorn of personality and affections, this Being ceased to be, if it had even been, regarded as the living One, suited to attract and return the warmest and dearest affections of the human heart. Hence the formal and artificial character of the national worship. But the religious wants of men demanded something more palpable than the worship of abstract principles. It is not wonderful therefore that the introduction of a foreign idolatry was welcomed in China by those who had still any *heart*. Nor is it surprising that by this means, God should be less thought of than before, so that the prevailing idolatry engrosses all the religious affections which yet remained. They know and they acknowledge that the objects of their worship are not *God*, that He forms no object of their prayer, of their joy, or of the communion of their heart.

The most striking effect of this religious system in China is on the personal character of the people. Nowhere in the world

is there exhibited so settled and so extensive an apathy on divine subjects as here. You approach a Chinese and introduce the subject of love to God, for he never begins such a topic. Speak of him as our benefactor, our friend and ruler. Do you find that his heart is ready to meet you with pleasure on this common ground? Is he delighted to dwell on it as a familiar spot, where his best affections love to linger, where his heart is at home? No, you have not waked the chord of feeling within him. Follow him, as far as we may, when the cares and the business of the day are past, to the quiet of home and the enjoyments of friendship. Does his mind naturally turn to the solaces of religion with his assembled family? Does he converse with his friends of the power and the kindness of God? We ask not for the social meeting for religious conversation and prayer, as in some other countries; but what evidence appears that religion is his delight, and the thought of God the dearest of all thoughts to his heart? The formal burning of a little gilt paper each evening, is small proof that the remembrance of the Maker is cherished by the soul which was made in his own image.

The repulsiveness of the Chinese character towards foreigners, has long been matter of history. If this narrow and selfish feeling were shown towards foreigners only, we might ascribe it as some do, to the influence of their officers and laws. But the same or nearly the same want of interest in the welfare of their own countryman, rather proves it to be a national trait, fostered by national sentiment. Occupying a most fertile soil and salutary climate, they have cut off the free interchange of kind offices with their fellow creatures, dissociated themselves from the family of men, placing themselves alike beyond the sympathies of others, and beyond commiseration in the common calamities of man. They broke the divinely established order by which God styles himself the Father of all nations—all nations whom he made of one blood. They ask no aid of others, they offer no aid to them, they neither inquire for their welfare or existence. It may be said of them as of the dead:—

They have no share in all that's done  
Beneath the circuit of the sun.

This violent disruption of the natural brotherhood of men, seems very unlike the warm-hearted benevolence of the good man, who seeks not to separate his interests from others, but rather to identify his happiness with the enlightening of the world.

Where then is the remedy for these old and multiplied miseries? It is acknowledged as well by Chinese as others, that for 2000 years there has been a growing corruption in doctrines and morals, and not only continued but accelerating. The deep degeneracy of these later ages prevents the hope of

reform. The thing is scarcely if at all attempted, and the modern sages, it is believed would hardly desire it, if it were practicable.

We look in vain to their policy; we have no expectations from their old classical books. These books and that policy have seen their best days; they have had long and unlimited sway more than any similar system, and yet they have brought the nation to its present state. There is not vitality and power enough in them to restore man to happiness. No man expects help from them to reform and bless the nation. The religious apathy is too deep, and the national evils too extended to admit the hope of their removal by any human system of restoration.

Look over the world, and see whether any remedy is provided adequate to the miseries of weak and sinful men. What aid will you call? Learning and philosophy have come, but they have become atheists, and need help themselves. Idolatry has come, and brought more gods but no more aid. The koran has come, but without the sword which must water with blood the soil where Islamism is to flourish. Most deeply are we persuaded that the remedy for the wants and the sins of men in China, is the same as for us and for all the world,—Jesus Christ who came into the world to save sinners. This faithful saying is worthy of all acceptance; for we see no other sure hope for China or any other nation than in him who brought life and immortality to light by the gospel. Every delight which we daily receive from this heavenly source, makes us more desirous to see them receiving the same. Very far is our feeling from exultation over the weakness and darkness of our fellow-men, while we are thus examining their religious systems. Far is it from pride, as though we were naturally a more deserving and elevated race. No, we own and we feel that if benevolent men had not brought to our fathers the gospel which had been given to them, we should now be living under religious delusions equally unprofitable with the Chinese, but more, yes more barbarous. Raised to happiness and intelligence by this means, we wish to extend the blessing to all the unhappy children of men. But oppressed by the weight of ancient customs, ground down by the extortions and caprice of their rulers, living often in fear, in poverty, and want, the Chinese needs the consolations of the gospel to cheer him in this life. And when the fears of death come upon him, the prospect of annihilation, or of a return again to life and suffering, are a poor substitute for the solid hopes of pardon through the Savior.

The expectations which we cherish of the religion of Christ, and all for which we aim, are these. We hope it will bring back all nations to the love of one and the same God; so that every man will find in his fellow-man a common ground of friendship, and a common bond of union. By means of it also, the Bible will

become the standard of right and wrong in the whole earth; and all men living by the same rules, and studying these same "memoirs of the Almighty," will find the causes of mutual dissension dying away, and a common and kindly interest pervading all the members of the great family of mankind. By this also, all men will learn their equal obligation and feel gratitude alike to the same Savior, by whom they are redeemed unto God. Nor do we regard these great results as at all visionary or doubtful; for this remedy is sufficient for all, and the truth of the Bible itself is staked upon such an event,— "all the ends of the world shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before him."

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PROPHECY.\*—"*We have also a more sure word of prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, till the day dawn and the day-star arise in your hearts.*" Peter's second epistle, i. 19.

If any one thing more than another is recommendable to a missionary, who has to overcome obstacles insurmountable to human strength, it is a close attention to the divine prophecies. We are not advised to be carried away by our own visionary projects, which we may have cherished, and which have sometimes brought the study of sacred literature into great disrepute; but we are to "take heed to the *sure word of prophecy* as unto a light that shineth in a dark place." To be illumined by this divine light when all around is darkness; to remain unshaken under all disappointments; to do the work of love after many, *many* years of vain labor, while the scoffer is laughing, and the infidel is sneering; these are effects which our attention to the sure word of prophecy ought to produce. When our friends at home have lost their interest in our adopted country, when the seed has long been sown on stony ground, then it is our duty to recall their thoughts to the more sure word of prophecy.

Perhaps few missions in the world have been so discouraging as the Chinese. Year after year has elapsed without crowning the efforts which have been expended, with a corresponding success. The greater part of the laborers have sunk into the grave; others have left the service, and others returned home. Few natives have felt the saving power of the gospel. Christian books have been scattered far and wide, without producing (to mortal eyes) an adequate effect. And now after all the labor and toil, we have not yet penetrated into this vast empire; our stations are either on the borders, or far away in the Indian archipelago, and the present laborers are reduced to small numbers. The same antinational system which at first counteracted our efforts, is still in full force. The laws against

\* From a Correspondent.

popery have not yet been revoked; the precious gospel, this divine gift, remains unknown to the nation; and a more formidable barrier than any other—Chinese apathy towards every thing which does not strike the senses, is as deep as ever.

This is not the language of despair. Unbelievers may ask; where is the day of the Lord's coming? And we humbly answer; "it is not for you to know the times or seasons which the Father has put in his own power." Hitherto it has been the day of small things, but our labors have not been quite in vain. There are converts, schools, preachers; and there is a door opened to the Chinese empire. Let us not treat the small things, which God has hitherto done, with contempt, lest we perish together with an unbelieving world. But let us at the same time acknowledge, that as laborers we have never resisted unto blood. That noble purpose "to spend, and be spent,"—that ardent desire to live and to die for the cause of God, has not taken entire possession of our whole selves. We do not indeed wish to see the names of "hundreds subscribed with their own blood," pledging themselves to enter the lists of combatants; we want something superior and more essential, an unreserved surrender to the Savior under the deep conviction of his omnipotent love. This will teach and prompt us to preserve to the last in our endeavors to promote the salvation of our fellow-sinners. This is the great requisite in the Lord's servants. Bring also arts, sciences, and the goods of this world into this holy cause, without boasting of your sacrifices, and you are welcome.

To rush heedlessly into dangers, to put the world at defiance, will rather injure the cause than promote it;—there is a more excellent way. When the doors of "the celestial empire" are thrown open, boldly to enter the list of missionaries, to gain the hearts of the people by kindness and long-suffering, to promote their temporal and eternal welfare by every measure in your power, without being known or registered in public journals, neglected and forgotten by friends, if possible;—after all to be treated with contempt both by the Chinese government and common people,—this is the true way of establishing the gospel in this remote part of the world. Let us not deride the supposition that China may very soon be open for missionary enterprises.

Amongst the numerous promises in Scriptures, there is one which bears directly upon China, and it is well to dwell a little upon the subject. In the twelfth verse of the 49th chapter of Isaiah, God says; "Behold these shall come from far; and lo, these from the north and the west, and these from the land of *Sinim*." Great philologists are agreed, that *Sinim* was the name under which eastern Asia or China was known to the inhabitants of western Asia. Both the Arabs, Syrians, Malays, and Siamese, to this day, call it *Tsin*, *Chin*, or *Shin*; and

even a narrow-minded man might well doubt, whether the Hebrews, who knew the existence of Hindostan, (Esther, i. 1.) under the name of Hodu, and of Scythia under the name of Magog, could be entirely ignorant of the largest and oldest of empires. Sinim is the Hebrew plural of Sin. Or should we think that whilst petty nations come into remembrance before the Lord, the millions of China should never be mentioned? All are numbered before him, they are the creatures which his hand has made, and for whom the Savior bled and died.

Whatever may be the impenetrable designs of Providence, that up to these latter days, this great nation remains destitute of the gospel, we cannot fathom them. It is not for us to know the times or the seasons which the Father hath put in his own power, but we ought to believe that his unalterable word will be fulfilled. If nevertheless, sullen despair occupies our hearts and we begin to exclaim; "the Lord has forsaken this country; the Lord has forgotten this empire;"—O let us remember the divine assurance; "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Though this was primarily addressed to Zion, yet it is applicable to all nations, who are made of one blood, and who have one Father; and it follows immediately after the promise uttered in behalf of China. Therefore we ought to go forth in the strength of this gracious promise, and plead with the Lord, and wrestle for a blessing upon this nation. Has he not said; "It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the gentiles, that thou mayest be my salvation to the end of the earth?"—Or do we think, that our Savior is not the King of the whole earth, and that China is not given to him for a possession? He does intercede for this numerous, though long neglected people, while seated at the right hand of the Father, as a true high priest, who compassionates all the nations of the earth.

At the present crisis, which is big with great events, and when the march of intellect is rapid as the eagle's flight, we may look for great things. The wall of national separation is pulled down by a more powerful hand than human.—If the decree is passed in heaven, that China shall be saved,—what will the imperial edicts and prohibitions avail? There may be a hard struggle, for it is to be the last; but the bulwarks of Satan will not withstand the shock, nor his armies prove victorious. God will reign and subject China to his sceptre. If we then could ascend on high, we would join in the anthem; "sing O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord has comforted his people, and will have mercy on his afflicted." But whilst we are living here below,

let us "lift up our eyes round about and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth."

Whilst we remember these promises, and believe and labor to the last, with wisdom granted from above, we shall be successful. Has not the Lord said, "I will make all my mountains a way, and my high-ways shall be exalted?" Only be strong in our God, and he will remove the appalling obstacles.

Let us therefore strain every nerve to accomplish the object. We have to do with a nation half-civilized, which has schools and a national literature. The press can be made a mighty engine to batter down the wall of national separation. Our productions, if well written, will take the attention of the Chinese public at large, which is not prejudiced either against strangers or christianity. Let us at the same time not be prejudiced against them; but give arts and sciences as wide a range as it is in our power to do; for these are the hand-maids of the gospel. Above all, let us show, that we are truly interested in the spiritual welfare of those whom we consider our parishioners, though they do not acknowledge us as their pastors. There is much misery in China, and we may alleviate a great deal by proper measures. Whilst we neglect not the wise and the learned of this world among them, and who invariably stand high in their own esteem, let us condescend to the poor, the illiterate, and the wretched, who constitute the majority of the nation. This advice is now very easily given, but not so easily followed. But so long as we set before us a crucified Savior, who expired on the cross to save us wretched sinners, we may follow his footsteps who went about doing good. This will be a powerful way of preaching the gospel to the heathen, and of silencing all gainsayers. This way of exhibiting, together with the propagation of the glorious doctrines of the Redeemer, a correspondent practice, is humbly submitted to the fellow-laborers of the writer, who at the same time acknowledges his own deficiencies in word and deed.

It is to be expected that the Missionary, Tract, and Bible societies will second the efforts of uninfluential individuals, though already burdened with their own multifarious operations. And is there no literary society, either in Europe or America, which has any thing to spare for the Chinese? We hope not to plead in vain.—Let us conclude with the prayer; "Awake, awake, put on strength, O arm of the Lord. Awake, as in the ancient days, as in the generations of old. Art thou not it, that hast cut Rahab, and wounded the dragon?" Yea, may it be so. Amen and Amen.

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**MILITARY REWARDS.**—It is the custom in China, as in many other countries, to reward those who have distinguished themselves in battle, with promotion. And those who fall in battle

under peculiar circumstances, are rewarded by honors decreed to their posterity. Late Peking gazettes furnish a detailed account both of those who behaved well and ill, on the occasion of the Formosan insurgents taking the town of Kea-e. One imperial officer headed a party of his soldiers in running away and seeking shelter among the mountains, where he still continues not captured. Another having associated with himself a few faithful adherents, in order to prevent the powder magazine from falling into the enemies' hand, blew it up about themselves. But the explosion not destroying their lives, they rushed sword in hand upon the rebels and slew several of them before they were overpowered. The wives, children, and servants of these warriors also continued faithful to death, though some of them were most cruelly treated by the rebels. Two of the women continued to rail at the insurgents till their noses were cut off, and their tongues cut out. The sons of the leader of this little band are to receive a nominal office, to be hereditary to all generations without end!

CHINESE EMIGRANTS.—We have seen several statements from Chinese, who have been in the straits of Malacca, respecting the situation of emigrants at some of those settlements. They complain most bitterly of the oppressive old Dutch system of "farming" the revenue to any vagabond who will bid highest. The authority thus conferred on gamblers and opium-smokers, they consider detestable; and the cupidity of government, mean and degrading. But the farmers of provisions, such as pork and the like, are also great oppressors. They league with native police-men and enter people's houses, insulting their women, and sometimes robbing the inhabitants under the pretext of searching them. They have been known to take a small quantity of a prohibited article into a house, and pretending to have found it there, then prosecute the inmates in order to obtain the penalty. The industrious and well disposed Chinese are thus oppressed by governmental people, and also by secret associations of the idle and vicious among their fellow countrymen. Those who get rich also commit great atrocities, which through the influence of money never come to light. Such a man has lately returned to China. He first hired Chinese assassins to murder his partner in trade, and then hired Malays to murder the assassins.

It is painful to read the story of such cruelties suffered by the Chinese emigrants. Often, no doubt, this class of persons is such as "leave their country for their *country's good*," but often it is otherwise. Compelled by oppression or pinching poverty to emigrate, they find too few friends in their wanderings. Cast off also entirely from any protection by their government, they are left at the mercy of any foreign oppressors where they may reside; with the prospect of being plundered again, on their return home, by their countrymen.

## LITERARY NOTICES.

*Researches of the Rev. E. SMITH and the Rev. H. G. O. DWIGHT in Armenia: including a journey through Asia Minor, into Georgia and Persia, with a visit to the Nestorian and Chaldean christians of Oormiah and Salmas.* 2 Vols. Boston: 1833.

DURING the last fifteen years, a large extent of territory around the Mediterranean, including Greece, Asia Minor, Syria, Egypt, and the African coast, has been surveyed by protestant missionaries. The religious and moral condition of the Coptic, Maronite and Greek communities have been, by these investigations, brought before the benevolent societies in Europe and America; and, while many spontaneous efforts have been made to revive the "oriental churches," a desire has been excited to learn more accurately the condition of other sects residing farther east—such as the Armenians, the Georgians, Nestorians, and Chaldeans. With the special view of ascertaining by personal observation the present state and character of these classes of people, especially of the Armenians, Messrs. Smith and Dwight were instructed by the "American Board of Commissioners for Foreign Missions," to undertake the journey described in the volumes before us.

These gentlemen left Malta on the 17th March 1830; touched at Smyrna, and reached the capital of the Turkish empire on the 19th of April. On the 21st of May, after having gained some knowledge of the Armenians residing in Constantinople, they set their faces eastward. At Tokat they visited the tomb of *Martyn*; then took a view of Erzroom, which was once a thoroughfare for the commerce between Europe and the East; thence turning northward they entered the Russian possessions, and passed up to Tiflis, which occupies the right bank of the Koor. Tiflis has the appearance of a busy and populous city, and its streets present a crowded and lively scene—in which the Russian soldier and the stately Turk, the Armenian with turbaned head and the Georgian priest, the dark Lesgy with his short sword, the Persian known by his flowing robes, the half-clad Mingrelian, and the Circassian driving his spirited horses, all act their parts. Lying at nearly equal distances from the Black and Caspian seas, Tiflis may ere long become again, as it was in the days of Justinian, the thoroughfare for the over-land commerce of Asia. A sad harbinger from christian America had gone before the missionary travellers. "In the first caravanserai we

entered, the day after reaching 'Tiflis," say they, "we stumbled upon a hogshead of New England rum!"

On the 5th of August they seated themselves in a large covered baggage-wagon drawn by four horses abreast after the Russian fashion, and left Tiflis. As they went down the valley of the Koor, they met that dreadful scourge—the *cholera* on its march to Europe. One week's journey from Tiflis brought them in sight of Shoosha, but not until they had passed through scenes of personal sufferings, which they "would rather forget than describe." A crooked route from Shoosha to Tebriz, led them along the banks of the Aras; where, as they travelled from Nakhebevan up to Erivan and back again, they gazed upon Mount Ararat, which is known to the natives by the name of *Masis* in Armenian, and *Aghur-dagh* (heavy mountain) in Turkish. "At all seasons of the year, it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and which, with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it." From several points of view the appearance of that Mount, once "the stepping stone between the old world and the new," was very majestic. At Ziveh-dudengeh, one fine autumnal morning in November, when they arose at the earliest dawn "the summit of Ararat was whitened with the broad light of day, while the obscurity of night still dark-

ened its base; the first rays of the sun soon crowned it with gold; and then gradually descending, spread over it to its base a robe of similar brilliancy."

They reached Tebriz on the 18th of December. Abbas Mirza, the prince royal of Persia, into whose hands the Shah has resigned the management of his foreign relations, has his seat at Tebriz. His religious views are liberal, and his practice tolerant; but with his liberality he is also immoral, indulging in drinking and other dissipation. Abbas has been nominated by the Shah to be his successor on the throne of Persia.

Tebriz, now the capital of one of the most populous and productive of all the provinces of Persia, has a population of about 60,000, and also an extensive trade, the whole of which is in the hands of the natives. "The costly goods of Kashmeer and the East are brought by its merchants from the region of the Indus, and exchanged in the bazars of Constantinople for the manufactures of Europe. While some of the productions sent to India by the British East India Company for the Persian market, find their way hither from the ports of the Persian gulf; and the productions of Arabia are brought from Bagdad."

The first trait in the character of a Persian, that strikes a traveller coming from Turkey, is his civility. "The Turkish gentleman receives you standing, coolly puts his hand upon his breast for a salutation, asks you to sit as if the invitation in any form was an act of condescension, and a few common-

place questions, with long intervals of silence filled up by pipes and coffee, complete the ceremonies of your reception. The Persian, not only honors you by rising; but, putting you at once into the position of his lord, and assuming the attitude of your slave, he forces you into his own seat, if it happen to be the most honorable." The Persian differs also from the Turk, in his readiness to admit European innovations. Chairs and tables are used in the houses of some of the rich at Tebriz; several beautiful porcelain tea-sets, of the latest English fashion, were eagerly bought up when our travellers were there; and many shops in the bazar were stocked with a variety of European table furniture.

During the whole of their sojourn at Tebriz, Mrs. Smith and Dwight enjoyed the kind offices of several English gentlemen. Wearied with their journey, and sick as one of them was, the attention of Drs. Mc Neill and Cormick, Maj. Willock, Capt. Campbell, and others, made an impression on their minds, which they hope never to forget. The last named gentleman, then acting envoy, treated them with a hospitality, that could hardly have been exceeded had they been his own brothers. He readily facilitated their proceedings in every thing that depended upon his official capacity; and, what they esteemed not the least of his attentions, "he opened his house for religious services on the Sabbath, and took pains to procure a full attendance."—At their departure from Tebriz,

Captain Campbell and Major Willock supplied them with recommendatory letters to the chief officers and khans of Oormiah, and other places.

A journey of a few days now brought the travellers to Dilman; and after spending a few days among the Chaldeans and Nestorians on the west shore of the lake of Oormiah, they turned their steps to the north-west, passed through Erzroom to Trebizond; embarked on board an Illyrian ship bearing the Austrian flag; sailed down the Black sea; and reached Constantinople, having been absent "just a year and four days," and travelled by land more than twenty-four hundred miles.

We have perused the *Researches* with much interest and pleasure. The travellers seem to have been intent on collecting valuable information of every description. The geography, manners, and customs of the countries which they visited, as well as the intellectual, moral and religious condition of the people, were objects, which constantly occupied their attention. In the Turkish, Russian, and Persian dominions, they found the people ignorant, without the means of education, and accustomed to all the immoralities and crimes which usually follow in the train of ignorance. A numerous priesthood, with but a few honorable exceptions, they found scarcely less ignorant, and often more vicious, than the people.—The whole region over which they travelled has for a long time past been desolated and depopulated by wars; and agriculture and commerce have been interrupted.

An introductory article to the "Researches," contains a brief *History of Armenia*. It is an inland country, and extends about four hundred and thirty miles in longitude, and about three hundred in latitude; it has its western boundary not far from six hundred miles east of Constantinople. The noble Euphrates, the Tigris, the rapid, furious Aras (Araxes), and other rivers, have their sources in Armenia. In its most flourishing period, the country was divided into fifteen provinces. "In the centre of them all was the province of Ararad (Ararat), distinguished for its extent and fertility, and which, from its having been almost invariably the residence of the Armenian court, is uniformly mentioned in the Bible, instead of Armenia itself." The Armenians are known at the present day, as a scattered race; they are found, "not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe." They are great travellers, and almost every important fair or mart, from Leipsic and London to Bombay and Calcutta is visited by them. The whole number of Armenians has been estimated to be 10,000,000.

While at Tiflis, our travellers made many inquiries concerning the Georgians; they are at present a small nation, supposed not to exceed 600,000 souls; are divided into three classes, namely, *free commoners*, *nobles*, and *vassals*. They are of the Greek faith, and in their religion differ very little from the Russians, whose emperor is now

their hege lord.—During their early history, the Georgians were frequently molested by the Khazars, the Persians, and the Greeks. In 538 A. C., while groaning under the dominion of Kai-khosrov of Persia, "the Georgians saw with astonishment a company of *Chinese*, headed by one of the royal family of that distant empire, burst through the gates of Daric, and come to their aid. They were received with joy, their arms were victorious, and the prince was presented with the fortress of Orpet, (called also Samshvilde and Orbisi,) on the Khram, which gave name to his family. His descendants, the Orpeliens, afterwards distinguished themselves both in Georgian and Armenian history, and now, at Tiflis and elsewhere, they hold their rank among the Georgian nobility, and boast of higher heraldic honors than any of the crowned heads of Europe."

With the *Cossacks* they had much to do in the course of their journey, and their opinion of them continued to the last to improve. The first Cossack they met, (it was on the morning they entered Erzroom amidst a dense fog,) is thus described.—"In a clear atmosphere, large as he really was, and mounted upon a tall and stately horse, with a spear at least twelve feet long projecting on one side, a rifle slung upon his back on the other, a heavy sword by his side, and a brace of pistols in his girdle, he would have appeared sufficiently formidable; but magnified by the mist to a gigantic size, he seemed almost like Mars himself." The

Georgians speak the same language, and profess the same religion as the Russians; but they are a distinct nation, with their own peculiar institutions and rights. They pay no taxes to the autocrat, and in their territories on the Don, no Russian holds an office or exercises authority. Yet the emperor claims from them a military service, which obliges every man to alternate three years at home and three years in the field, "and in fact converts the whole nation of more than 200,000 individuals into a standing army."

The *present Chaldean* christians are of recent origin. Most of them live in the province of Oormiah, and are but few in number. They are papal Syrians. Their bishop, Mar Yohanna, was educated at Rome; and his priest had been twelve years in the college of the Propaganda.

The *Nestorians* are somewhat more numerous than the Chaldeans. Once their community was very large. As early as A. D. 498, "they assumed the attitude of the dominant christian sect in Persia." They have had churches in Mesopotamia, Arabia, Syria, Hindostan, Transoxiana, Mongolia, "and, if we may credit [and why may we not?] a monument subsequently discovered by papal priests, Nestorian missionaries planted churches in the heart of northern China."—However much these churches may have been protected and fostered by Prester John, Genghis and his descendants, they were destined to a speedy overthrow. The fell Timur, like a besom of destruction, swept christianity from

Transoxiana, exterminated or effectually concealed it in Mongolia, and persecuted unto death multitudes of the Nestorians of Persia.

"We are glad to learn that a missionary has already been appointed to labor among the Nestorians of Oormiah. How he will be received by them, experiment alone can fully determine. "Their extreme liberality towards other sects, their ideas of open communion, and their entire rejection of auricular confession, are considerations which have produced in our minds," the travellers remark, "a firm conviction, that a mission to the Nestorians would meet with far fewer obstacles, than among any other of the old churches. The week that we passed among them was the most intensely interesting of our lives."

Messrs. Smith and Dwight had frequent opportunity while on their journey, to witness the operations and enjoy the society of German missionaries. From them they derived much valuable information concerning the Armenians, moslems and others.—At Shoosha they were in the latitude of Bukharia and distant from it only about sixteen degrees, and less than twenty-five degrees from the Chinese frontiers.—The recent visit of Lieut. A. Burnes and Dr. Gerard to Bukharia we intend to notice at another time.—We view with lively interest the advances of enterprising christian missionaries and other intelligent travellers into central Asia. Darkness and confusion have long reigned over those plains; but the day will come, perhaps very soon, when light will break forth

and order be established. Once, more freedom of intercourse was enjoyed; it will be so again; and a highway will be opened, by which the traveller, leaving the capital of Japan, passing through the gates of Peking, and then touching at Cashgar, Bukharia and Teheran, may without molestation speedily reach Constantinople, Vienna, Berlin, Paris, or London.

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*The Indo-Chinese Gleaner: containing miscellaneous communications on the literature, history, philosophy, mythology, &c., of the Indo-chinese nations, drawn chiefly from the native languages.* MALACCA; printed at the Anglo-chinese Press.

THE first number of this *Quarterly* periodical was published in May 1817, under the editorship of the late indefatigable Dr. Milne, and was continued until April 1822. The need of such a medium of communication was very early felt by those who had undertaken to make themselves and others familiarly acquainted with the character and wants of the people of eastern Asia. Indeed, one of the first, though minor objects contemplated by Dr. Milne and his colleague and predecessor, in establishing the Anglo-chinese college, was the publication of a periodical in the English language. The *Gleaner* was commenced and continued "under many disadvantages;" still every number was replete with valuable original matter, such as could not fail to be interesting to the philosopher, to the historian, and especially to the christian philanthropist.

Had the Indo-chinese Gleaner been continued to this day, with its wonted ability and spirit, it would have contained a most valuable collection of information; even as it is, we know of no one work that will compare with it, on most subjects relative to China. We frequently avail ourselves of its aid.—For Dr. Milne's opinion of the value of such periodicals, we must refer our readers to 'A sketch of the life of Milne,' which appeared in our first volume. See page 321. In the opinion there expressed we fully concur.

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A MONTHLY PERIODICAL in the Chinese language.—The first number of this work was published in Canton on the 1st instant. An edition of 600 copies was immediately disposed of; but was not sufficient to supply subscribers that had already been obtained; and a second edition of 300 copies has been struck off. Few of the natives, we understand, have as yet become subscribers to the work; many copies of it, however, have fallen into their hands; and, so far as we can learn from personal inquiry and common report, they generally entertain a favorable opinion of it. If it can be continued, as we trust it will be, we have no doubt that the number of subscribers and readers will soon be very much increased. What opposition it may have to contend with, remains to be seen. We shall anxiously watch the progress of this new periodical as it goes forth, in its elegant costume, to seek new acquaintances and to inform them of what has been and is now existing and transpiring *beyond* the

limits of the celestial empire; and we shall endeavor faithfully to report its successes, and (if it shall be so) its reverses. Let it go richly stored with useful knowledge and science—the hand-maids of true religion—and we bid it God speed.—We subjoin the original *Prospectus*.

WHILE civilization is making rapid progress over ignorance and error in almost all other portions of the globe,—even the bigoted Hindoos having commenced the publication of several periodicals in their own languages,—the Chinese alone remain stationary, as they have been for ages past. Notwithstanding our long intercourse with them, they still profess to be first among the nations of the earth, and regard all others as “Barbarians.” This empty conceit has greatly affected the interests of the foreign residents at Canton, and their intercourse with the Chinese.

The monthly periodical which is now offered for the patronage of the foreign community of Canton and Macao, is published with a view to counteract these high and exclusive notions, by making the Chinese acquainted with our arts, sciences, and principles. It will not treat of politics, nor tend to exasperate their minds by harsh language upon any subject. There is a more excellent

way to show that we are not indeed “Barbarians;” and the Editor prefers the method of exhibiting facts, to convince the Chinese that they have still very much to learn. Aware also, of the relation in which foreigners stand to the native authorities, the Editor has endeavored to conciliate their friendship, and hopes ultimately to prove successful.

As all the members of the foreign community here have a common interest in the successful prosecution of such a work, the Editor hopes to find among them a sufficient number of subscribers to defray the expenses;—the more so, as the Chinese themselves must, at least for some months, be incapable of appreciating a publication of this nature; and consequently little support can be immediately looked for from them.

The subscription will be for six months, being at least one dollar per month, for which sum seven copies will be delivered. The numbers will be issued regularly:—each number will contain upwards of twenty pages, and will be embellished by maps and plates, illustrative of geographical and astronomical subjects, &c. Should the work meet with the support and approbation of the community, it will be considerably extended by much additional matter.

CHARLES GUTZLAFF.

Canton, June 23rd, 1833.

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## RELIGIOUS INTELLIGENCE.

JAVA.—A gentleman who has resided in Java has put into our hands the following brief notices of that island and its inhabitants.

“Java is without doubt, the most delightful island of the Indian archipelago. Its fertility and situation render it a possession of very great value. But notwithstanding these advantages, it is deeply to be regretted, that the natives are so fet-

tered by the iron laws of Mohammedanism as to retard or stop every attempt which may be made to improve their condition.

“The enlightened policy of Sir Stamford Raffles broke through all difficulties, and provided instruction both for the nobility and common people. Those times are gone by; and the natives are again subject to the hadjees, who are their only teach-

ers and virtual rulers. Nothing can be so pernicious as to allow these idle pilgrims to suck up the marrow of the nation, and imbue the people with strong hatred against a christian government. At the same time it is clear, that no governmental laws can control their authority and influence over the minds of those who believe in the doctrines of the Koran; for most tenaciously will they adhere to the dogmas of their false teachers, unless in their youth they receive better instruction. *That* would render the attempts of the hadjees entirely futile. While they remain in their ignorance, they will most surely continue to be the followers of the false prophet, and cling to their superstitions and wicked practices. Some provision for their education, therefore, ought to be made by the civil authorities; and if this is neglected, these deluded men will be forced, as heretofore, to abide in darkness under the control of the hadjees.

“Though the prejudices of the Javanese against a liberal education may be very great, they surely are not greater than those of the Hindoos and moslems of Hindostan. But experience has proved that the prejudices of these latter can be overcome; and they be made willing, nay anxious to have schools established among themselves, under the superintendence of European teachers, with the New Testament for a school-book.

“Ought we therefore to despair in regard to the Javanese? Have not the first efforts which have been made among them, been attended with most beneficial consequences? Will the

natives revolt as soon as they are taught to love their neighbors as themselves, and also to revere every human power as the ordinance of God? Does the history of nations teach us that education makes the people ungovernable and unsubmitive? Or, do the records of modern missions afford a single instance where christian instruction has caused men to be rebellious?

“The middle ages of ignorance are passing away; and with them the inquisitorial laws which inthrall the human spirit. Pure religion, arts and sciences are spreading rapidly, and no power of darkness can stop their march. While we are so highly benefited by christianity, are we not bound in duty to impart a knowledge of it to our fellowmen, over whom the Almighty has appointed us rulers? To act according to such a principle is characteristic of every wise administration; we hope it will be fully adopted in Java.”

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MISSIONARIES among the Chinese.—By a letter dated Sourabaya July 6th 1833, we learn that the *Rev. Herman Rottger*, one of the five Dutch missionaries who were appointed to the Moluccas, has resolved on entering the Chinese mission.—After speaking of Mr. Gutzlaff's voyages up the coast, Mr. R. adds; —“I also am on fire to enter the combat against the empire of darkness, where the prince of this world holds his seat in China. And I desire and hope that my fire may not cool from the length of time which will elapse before I reach the celestial empire.”

By another letter from the Straits, we learn that the *Rev. John Evans* has recently arrived at Singapore from England, to join one of the stations of the London Missionary Society's missions among the Chinese.

The time has come, we cannot doubt it, when the disciples of the Lord Jesus feel a new interest in China. A few, we hope many, of the churches of Christ in England, on the continent of Europe, and in America are beginning to understand that it is *their* duty to send the glorious gospel of salvation to all their fellow-creatures; and it is cheering to know that a constantly increasing number "are living, laboring, praying, and appropriating time, substance, and influence, with their eye steadily upon *the speedy con-*

*version of the whole world to God.* Whatever field, whatever department, of christian effort claims their attention—whether domestic or foreign missions, the education of ministers, the multiplication of Bibles or tracts, the improvement of morals or education, the advancement of science, or whatever it may be—the object of pursuit is the same; it is, **THE SPEEDY CONVERSION OF THE WHOLE WORLD."**

The command of Christ, a perishing world, the prosperity of Zion, and the glory of her King, call for a rapid increase of the number of missionaries to the heathen.—One society has resolved to send beyond the Ganges into southeastern Asia *sixteen* missionaries, during the current year.

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## JOURNAL OF OCCURRENCES.

**MOURNING for the empress.**—The provincial and local officers of this province went into mourning for the *empress* on the 16th instant. But the common people do not mourn.

**INSURRECTION IN COCHINCHINA.** The governor of Saigon and the southern provinces of Cochinchina died at the close of last year. He was, we believe, the very same officer that was governor (or viceroy) of those provinces in 1822, when Mr. Crawford visited Cochinchina

as agent for the governor-general of India. His duties were both of a civil and military nature. Under his command, in his military capacity, was an officer of considerable rank, who had incurred the displeasure of most of the superior officers and princes of the court, by his disregard of, and want of subservience to, them. After the death of his commander and patron, therefore, he was immediately disgraced, and on false charges, imprisoned and condemned to death. His wives

and children also were condemned to become slaves to the higher officers. To avoid this ignominy, he formed a plan for destroying both himself and them. The people, both natives and Chinese, with whom he was very popular, received information of this, and went in a large body to his prison to dissuade him from his purpose, intending to take his defence upon themselves. Being denied admittance by the jailors, they became riotous, and a party of the police was sent to disperse them. They beat back the police, and finding that they had gone too far to recede, attacked the officers before the military could assemble, killed the major part, released their favorite, placed him at their head, and sent for aid to Siam.

The above is from a Chinese, who left Cochinchina to get out of harm's way: it is dated at the city of Saigon, July 5th 1833.

THE PEKING GAZETTES for many months past, exclusive of the recorded degradations and new appointments, the demise of some old officers, friends of the emperor, and of his wife the empress, have been filled chiefly with details of murders and famine, robberies, rapes, and unnatural crimes. Generals of the army, the supreme courts and cabinet ministers assembled with the privy council and nobles, are appointed to try and report cases to the emperor, which are much more fit for a justice of the peace, or the police officers of a great capital, than for the sovereign of a mighty empire.

A short time since, in Peking, the head of a youth was dragged

from the river by a hungry dog. He who first reported the fact was suspected of being concerned in the murder. But a series of examinations produced such contradictory statements, that it appeared more likely that two, than that one person had committed the murder. A priest and a resident in a temple of Budha were finally accused of having attempted to abuse the body of a boy, and, eventually through rage and vexation, of cutting off his head.—By latest accounts the body of the boy had not been found.

SUICIDE.—We have seen a letter from a native who lives about twenty miles westward of Canton. In the neighborhood of his village, a young bride returned from the house of her husband, (according to established custom,) to visit her own family and acquaintances. She had a sister and some other unmarried young friends, (but probably betrothed,) to whom she gave so shocking an account of the unhappy condition of a woman when married to a bad man,—alleging that it was better to die than go to the house of a bad husband,—that in consequence of the conversation and their own apprehensions, four of the young ignorant creatures determined to commit suicide. This they effected by tying their hands together and throwing themselves into an adjoining river. An alarm was soon given and they were taken from the water, but not until in all of them life was extinct.

BOHEA HILLS.—According to authentic accounts received from

the Bohea hills—the hills where the *bohea tea* grows,—in the province of Fuh-keen, the rains there were heavy and continuous for the space of a whole month; in consequence of which, the mountain torrents swelled; bridges and planks were swept away; the roads were broken up; and the paths rendered impassable. The teas already prepared were washed away or saturated with water, and the leaves of those which were not yet plucked remained to perish on the plant.

LOCUSTS.—From the province of Hoo-kwang down to Kwang-se, a species of locust has descended upon the country, hundreds of millions in number. This species is called hwang-chung, and vulgarly pochung—“winnowing machines.” Before them, nature appeared as the garden of Eden; behind them, it was a desolate wilderness.

FIRES.—Early in this month, a fire broke out in *Han-kow*,—which is one of the largest towns in the province of Hoopih. The houses of the town are built chiefly of wood. They contained a large amount of merchandise. The fire continued for seven successive days.

On the morning of the 25th inst. at about 4 o'clock, houses were on fire in the west suburb of Canton, about half a mile distant from the foreign factories. The fire-engines were immediately in motion, and the fire soon extinguished. Only three houses were partly con-

sumed.—Had it not been for their engines, and the improvements which the Chinese have derived from foreigners, this last fire might have been as destructive as that at *Han-kow*, which it is said, nearly equalled that of Canton in 1822.

INUNDATIONS.—Near the close of the last month, the waters which had deluged several districts west of this city, had considerably abated; but subsequent rains caused them to overflow again, and threaten destruction to the latter harvest. The prospect still continues not very pleasing.

On the eastern borders of this province also, near Fuh-keen, the inundation has been very destructive. *Thirty-six villages* in the district of *Ta-poo* were buried beneath the waters; and hundreds of human carcasses floated on their surface.—*Puh haou she keae!* exclaimed our informant as he related the above particulars.\*

In consequence of these long continued rains and inundations, governor *Loo* went in person to the temples of wind and fire, to solicit more of the power of these elements to diminish or stop the fall of water.

FAMINE.—Scarcity and famine, says another individual, (and the Gazettes confirm it,) have prevailed, more or less, in all the provinces. And, says a native observer, from the commencement of the present reign, there has not occurred one felicitous year! We leave the reflections to our readers.

\* “*Puh haou she keae*,” may be freely rendered by the old Latin phrase—*O tempora, O mores!*

**DISTRIBUTION OF FOOD.**—At Peking, of late, large quantities of food have been distributed to the people. At first rice congee was given; but as many did not bring vessels in which to carry it home, rice was substituted for it. We find from a report in the gazettes, that during ten days, 461,129 mouths of great and small, males and females, were thus supplied with food.

**CAPITAL PUNISHMENTS.**—At Koten, in Tartary, as it appears by the Peking gazettes, twenty-one persons, accused of an attempt to excite rebellion, and of murdering two Mohammedan Begg, were in January last, fastened to a cross and cut to pieces. They wished to force the Begg to assist them, and proposed to take the city of Koten; but the Mohammedans held fast their allegiance, and in words railed at and abused the rebels, till they died. His Majesty expresses great regret at the fate of the Begg, praises their constancy, and orders posthumous honors.

**YUEN-YUEN.**—Of this officer we have more than once had occasion to speak, in our previous numbers. Having just reached his seventieth year, he has left his government in Yun-nan, and is now at Peking,—“*laying his head in the mire*,” (to use his own language) in gratitude for the presents of imperial scrolls, silks, &c., which his majesty has condescended to confer on him. Governor Yuen, on the disgrace of governor Le, succeeded to the office of sixth cabinet minister; and it is rumored that he will now be kept at court, instead of returning to his government. We give the following brief account of him from Chinese author-

ities:—Yuen-yuen is a more literary and talented man than almost any other statesman in China. He took his second literary degree, that of Keu-jin, at the early age of 18; and he was soon after employed by the most sacred Duke (the hereditary descendant of Confucius), as a private tutor. From this situation, he proceeded to take office; and in after life he married the duke's daughter, a highly-talented woman; one of his daughters also evinced her literary powers, by publishing some poetic pieces, during the period of her father's holding office at Canton.—Yuen-yuen, at the grand examinations, attained the chief name on the list of the Han-lin or doct. A few years afterwards he became governor, an office which he held for many years in Canton, from whence he was removed to Yunnan. Though a very literary man,—and a great patron of scholars, he is not considered a good governor. It was by his suggestion, and under his superintendence, that the copious statistical account of Canton province called Kwang-tung-tung-che, was published,—a work which is as far inferior, in a geographical point of view to the works of western writers, as it is superior to the great majority of Chinese statistical compilations.

**EXECUTION.**—On the 4th of August, twenty-three men were beheaded by the authority of the local government of Canton, without reference to the emperor. The alleged crime was piracy. It is truly shocking to hear of men being cut off by tens and scores, by the hands of the executioner; and without exciting among the people the least horror or commiseration.

**RAIN STORMS.**—The heat at Canton, is generally as oppressive during the month of August as in July. This year it has not been so: frequent rains have rendered the weather, especially during the last half of the month, unusually cool. The waters of the late inundation continued to decrease up to the night of the 25th, when we were visited by a storm from the east, with abundance of rain. The storm subsided on the two following days; but rose again on the evening of the 28th; and this morning, (the 30th inst., at 11 o'clock,) it continues with but little, if any abatement. The fall of rain has been excessive; and the tide, driven by strong easterly wind, has risen far above its usual mark.

