



THE

CHINESE REPOSITORY.

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ART. I. *Revision of the Chinese Version of the Bible; necessity for the work; with suggestions respecting the manner in which it ought to be accomplished.*

As THE relation of God to the human race is that of Creator and Father, the revelation of his holy will is addressed alike to all men of every nation and of every rank: and although to some of them it may be unknown, and by others disregarded and even rejected, it still forms a grand and perfect code, designed in infinite wisdom to regulate alike the thoughts and actions of every human being on earth. Had we only an ephemeral existence, and at death were annihilated, the oracles of God would still retain all their beauty and excellence, and while we lived, claim, as they do now, our implicit obedience. In a word, it is only when we conform to the divine laws that we can be happy; and it is only when we deviate from them that we are miserable. Moreover, if we consider what a source of consolation they contain, how rich are the blessings of peace, hope, and joy everlasting, which flow from them, and how God's wisdom, power, and mercy are displayed in them, all fitted to draw us near to himself, and to transform us into his moral image and likeness, we shall pity the man who does not attentively peruse them, and bewail the condition of those nations who do not possess them in their own language.

In every age of the world, good men have spoken in raptures of God's benevolence in giving to us his Holy and inspired Volume, and thereby making us acquainted with our future destiny. That benevolence is also seen conspicuously in the preservation and promulgation of his truth. More than two centuries before our era, when the Hebrew tongue had ceased to be extensively used, and the Greek language was spoken over a vast extent of territory around the Mediterranean, the Septuagint was produced; and thus all the millions

who spoke that language, and who at that time constituted the most civilized part of the world, had ready access to the divine records. At length, the Latin, the Chaldee, the Samaritan, the Syriac, and the Arabic versions appeared. In the mean time the New Testament was written, and that Holy Book was completed, which for centuries has withstood the attacks of a thousand foes, and is destined, soon we believe, to be freely proffered to every individual of our race. The barbarism and superstition of the middle ages stopped for a while the progress of truth; yet when the Reformation commenced, light soon shone forth through the darkness which had gathered thick over the nations. The versions of the Sacred Volume which were now made in almost all the languages of Europe dissipated a part of that gloom. With the nineteenth century a new era commenced; Bible societies were instituted; and the wonderful works of God, in effecting the salvation of mankind, are announced in a hundred tongues to pagans and to the worshipers of the false prophet. Even to China, long neglected China, and in its own language, the word of the living and true God is presented.

Several years have now elapsed since the first versions in Chinese were printed, the particulars of which we have already laid before our readers, together with some remarks on the qualifications of translators and the style most proper for such a version of the Scriptures. (See Nos. 6 and 7 of this volume.) With regard to the great multitudes who speak this language, both within and without the empire, our hopes are greatly encouraged by the signs of the times; and we rejoice in the prospect which is opening to Christian philanthropists, of promulgating the doctrines of our holy religion among all the inhabitants of these extensive regions. New editions of the Bible for the immediate use of the Chinese are now called for, and it is in the highest degree desirable that such improvements should be made in regard to the style of the version as shall render it acceptable to native readers. In this matter, an awful weight of responsibility rests on those who have aught to do with the business of translation. The language of one who has long loved the truth, and for its sake has often been persecuted, once beaten with the heavy bamboo, and finally compelled to fly from his country, is very just: "with regard to those who read the Holy Scriptures," says he, "whether they believe or disbelieve, rests with them; but if those who translate the Holy Scriptures fail to render the language idiomatic and the sense perspicuous, and thereby prevent the readers from understanding the meaning of the text, then the blame will be on them."

Though the doctrines of the Scriptures are sublime, and some of them mysterious and hard to be understood, and though this Sacred Volume speaks a language and sentiments which can be found in no other book on earth, yet its diction is remarkably simple and perspicuous; and there are few if any languages into which it may not be translated with greater ease than any other book whatever. Ignorance of the language of China once represented that a translation of the Bible into it, was impracticable; but that extravagant opinion

has been disproved by the fact that two entire versions have already been made; and we do not see why the Bible may not be moulded into the most genuine and idiomatic Chinese, this language being so copious that there are but few sentences in Holy Writ for which corresponding expressions cannot be found. We do not mean to intimate that terms exclusively biblical, and that ideas of things divine are to be found in Chinese writings: we might as well look for them in Plato and Cicero; but the words and phrases of this language are so numerous as to afford proper expressions for an almost endless variety of thought and sentiment.

A faithful translation must express the sense of the original perspicuously by corresponding words and phrases. The meaning of the text cannot be sacrificed to elegant expressions, nor a paraphrase substituted for a translation, nor the spirit of the original lost or altered, without gross departures from the rules which ought to regulate the translation of the Sacred Scriptures. On the other hand, if we undertake to render everything literally, and disregard the idioms of the language into which we translate, we shall produce a version as unacceptable as it will be unintelligible to native readers, and they will become disgusted with the work, and the great object of translation will be lost. Between these two extremes, however, there is a golden medium.

A translator of the Scriptures ought to be thoroughly acquainted with them in their original tongues: he should have learned, by his own experience of their power on his heart, that they are indeed the word of the living and true God; for only in such case can he fully understand their import. He must also be familiar with the language into which he translates, having a thorough grammatical and critical knowledge of it, acquired by a familiar intercourse with the people of the country, and by an attentive perusal of their best books,—historical, poetical, and didactic.

These remarks apply with great force to the translation of the Scriptures into the Chinese language,—a work of unparalleled importance on account of the vast multitudes for whom it is intended. The strong aversion of the Chinese to everything foreign, leaves us very little hope of their being induced to peruse the Scriptures, unless they are translated in an intelligible and pleasing style. The plan has been suggested of communicating the ideas, contained in each passage of the text, to Chinese scholars, who should clothe them in their own native language; but against this plan there is the very strong objection that the Chinese literati either cannot or will not imbibe the spirit of the sacred text: besides, their habits of thinking and of expressing their thoughts are of such a character as to render them quite unable to express new ideas with facility and accuracy. The translation of the Bible, therefore, must be made by foreigners, who, after its completion, may derive very important aid from native scholars in the work of revision: indeed, such scholars form the best test by which the foreign translators must determine whether the meaning of the versions is intelligible and the style accurate.

In translating the Old Testament into Chinese, it will be found that the work can be more easily done by following the Hebrew than the English text, the former being more congenial to the Chinese idioms than the latter. There is moreover at the present time such an accumulated store of critical and philological knowledge, all brought to elucidate the original, both Greek and Hebrew, as well as their cognate tongues, that very few passages will meet the eye of the translator, of which the literal meaning cannot be grammatically determined. All the helps of this description ought to be at the command of those who are engaged in translating or revising the Bible.

Whatever portions of the Scriptures are in hand,—whether historical, poetical, didactic, or conversational, the style of the translation ought always to be carefully adapted to the subject. The ancient classics of the Chinese are not written in a style which can be adopted as a standard for modern writers. The Shoo King, for example, though abounding in original ideas, is too laconic and obscure. The She King is too incoherent and trivial. The Le Ke and the Yeih King are equally objectionable, although great care has been taken in rounding their periods and giving them a proper cadence. In point of style, the Lun Yu is decidedly inferior to the Chung Yung and the Ta Heö: these two latter, however, differ much from each other; one being a verbose explanation of the tenets of Confucius, in a strain which sometimes degenerates into nonsense, while the other is a collection of ancient sayings, illustrated by remarks of the compiler. Among all the ancient classics, the writings of Mencius, one of the authors of the Four Books, afford the best specimens for imitation: his language, though diffuse, is perspicuous and elegant. The works of the Sheih Tsze, or ten philosophers; the Kwö Yu, or national sayings; the writings of Ngowyang Sew, Soo Tungpo, and Le Taepih, elegant, poetical authors; the Yeih She, or unravelling of history; the historical works of Szema Tseën; the San Kwö Che, a historical romance of the three states; together with the Shing Yu, or sacred edict, are among the best works which the translator of the Bible into Chinese can peruse for the improvement of his style. From these popular works he will be able to select portions which may serve as models, or at least as guides, in translating all the various parts of Scripture, whether didactic, historical, or poetical. Works in a conversational style are numerous, and a few of the best of them should be carefully studied. Moreover, if the translator is familiar with the spoken language, as he certainly ought to be, he will find but little difficulty in performing this part of his work so as to give a good version of the dialogues which are found in various parts of the Bible.

Let it not be supposed, however, from what we have here advanced that we wish to embellish the Sacred Oracles in order to gratify the vain fancy or fastidious taste of men. The word of God is perfect: it needs no embellishment; it can receive none. We protest against the use of fine words and phrases when used to the detriment of the sense, as we do also against a rendering of the original so

close and literal as to create disgust for what would otherwise be perused with pleasure and advantage. Men who are aware of the great responsibility of the task, filled with the fear of God, prompted by love to the Savior and to their fellow-men, and unwearied in the study of the spirit and idioms of the language, are the only persons who can make a translation in a proper degree satisfactory and complete. Moreover, we regard it as the bounden duty of those who possess the necessary qualifications, to devote themselves to this work, and to use their utmost endeavor and all the means in their power to throw light on the structure of the Chinese language, and zealously and vigorously prosecute the good work which has been begun. The improvement of the Chinese version of the Bible demands at this moment the best powers and the most assiduous care of those who are in circumstances where they can aid in the accomplishment of this great object.

There are some peculiarities in the Chinese language, which should be kept constantly in view by those who are engaged in the work of translating and revising the Sacred Scriptures. Its construction differs so greatly from that of either the Greek or Hebrew, that all efforts to model it according to the grammatical rules of those tongues, have only proved such attempts to be utterly impracticable. In regard to the structure of the language, much is due to Prémare for having shown us what it is, and exhibited a distinct view of its idioms. To expect to find declension and conjugation in the Chinese corresponding to the original text, would be as vain as to try to translate into English every particle with which the Greek abounds, or to form a dual and aorist of the Greeks, with the *piel*, *hiphil*, *hithpael* of the Hebrews. Particles ought to be employed to express that relation which is indicated by declension and conjugation in Greek and Hebrew, only where the idioms and genius of the language will admit them. By no means should the translation be crowded with auxiliaries, which neither add to the beauties of style, nor help to convey a more distinct idea of the meaning of the text. In the use of particles and auxiliaries we should be guided by the composition of those Chinese authors whose writings are most distinguished for their perspicuity and elegance.

The arrangement of words in Chinese resembles that of the Hebrews; but as position in the former is often the only substitute for grammatical distinctions in the latter, it requires great skill to transfer the thought and spirit of the Hebrew text into the Chinese idiom. The numbering of the chapters and verses ought to be preserved in the translation; at the same time the whole of the text should be carefully divided into paragraphs according to the sense; and whenever perspicuity requires the words and members of a sentence to be transposed, no one ought to scruple to arrange them according to the genius of the language into which he translates. Euphony is carefully studied by the Chinese, and they always regard the diction as bad, whenever the rhythm of the language is in any manner defective: this is the case with all their writings both in prose and

verse. To make the cadence and preserve the measure of sentences, various particles are employed, either as initials, finals, or medials, forming an essential part of the written language. Some of these particles are used in a manner directly opposed to all the rules of European languages; but as genuine Chinese cannot be written without this class of words, they are consequently worthy of the careful consideration of the translator.

Reduplication and pleonasm are peculiarities which characterize this language; they are introduced and regarded as beauties, where any one but a Chinese would expunge them. Antithesis is also often employed, and is considered a high excellence, adding force as well as beauty to the diction. Climax is preferred to all other figures, and is carefully studied by those who wish to excell in the art of writing. To foreigners some of these peculiarities may seem to be mere affectation; but to Chinese, all writing, which is destitute of them, seems loose and spiritless. In speaking of these peculiarities, we would by no means admit that the meaning of the text should in any case be altered or obscured by their use; yet so far as the sense of the original will allow, and especially where the introduction of these figures will render the language more perspicuous, the translator though a foreigner ought to yield to the genius of the Chinese language.

The style of printing, especially as it regards the form and size both of the characters and of the volumes of the new editions of the Bible, must not be overlooked. In this particular, the taste of the Chinese should be the standard. For general circulation, the characters should be so large as to be perfectly distinct; and yet the volumes of such a size as not be cumbersome. Until metallic types are furnished, blocks must be used; but from these, if necessary, metallic plates may be stereotyped. Finally, to every department of this work—to the revision, printing, and circulating of the oracles of the true God, the most constant and unwearied attention should be given, until the millions of this empire, with all those in the surrounding countries who understand the same written character, shall each and all read of the condescending love, the perfect justice, and the almighty power of the King of kings, the Father of the fatherless, and the eternal Judge of both the living and the dead. The night is far spent, and it is high time to awake out of sleep. The welfare of millions of our race, and the word and providence of God call on the disciples of Emmanuel to put on their armor, and come up to the help of their Lord against the mighty, remembering that the battle is not to the strong, nor the race to the swift, that it is Jehovah alone who can make truth, righteousness, and peace everywhere victorious, and fill the whole earth with praises to the great I AM.

ART. II. *Christian Union: an address to Christian ministers of all denominations, dated Jaffna, Ceylon, August 17th, 1835.*

[In complying with the request of a correspondent that this short address appear in the Repository, we must be allowed to express our wish that the feeling and conduct which it advocates, may speedily become universal; we sincerely wish that good-will and brotherly kindness—the essence of Christian union,—may predominate, not only among ministers of the gospel, but among *all* men of every name and in every country. This is our wish: and, with all deference and soberness, we ask, whether all Christians, enjoying the light of Divine Revelation, are not *bound* to cherish toward each other and towards all men these benevolent and philanthropic feelings? If we hope ere long to enter heaven, where good-will and brotherly love are perfect, why not imbibe and cherish these feelings on earth? That pagans and savage men should ‘bite and devour each other’ is not strange; but surely it is time that Christians—wise and enlightened men—should give proof of their Christian character, not in word only, but in very deed, by uniting and exerting all their energies to glorify their heavenly Father in doing good to their fellow-men. The welfare of our race requires this; our own happiness requires it; and what is more than all other considerations, God *commands* it: this is the commandment we have from him, “That he who loveth God, love his brother also.” Our feelings prompt us to say much on this subject, but our limits forbid it; we desist, therefore, to give place to the address of those who can speak better than ourselves.]

DEAR BRETHREN, It has pleased our heavenly Father to prolong our lives in this pagan land until some of us have begun to look forward to the time when our work as the messengers of the churches will close. Whether finished as it should be, we leave for Him to determine who is judge of both quick and dead. Feeling it a privilege to strive together with you for the faith of the gospel, and wishing to stir up your pure minds by way of remembrance, we take the liberty to address you and to invite you to give your serious and prayerful attention to one of the most plain and important duties based on the broad principles of the Bible. We refer to the duty of Christian Union.

Christians are branches of the same vine; members of the same body; a building fitly framed together—as lively stones built up a spiritual house for a habitation of God. As his sons and daughters they call no man Master. There is neither Paul nor Apollos. Perfect love casteth out fear, and unites all in one, “as thou Father art in me and I in thee, that they also may be one in us.” On this grand subject there is no doubt in the mind of any who have read their Bible with a desire to know the truth. All admit that it should be so, and that it must be so. That not only the watchmen of Zion will see eye to eye, but that all will “walk by the same rule and mind the same things,” for they are “born not of blood, nor of the will of man, but of God.” These being our views, we deem it of the very highest importance that not only every Christian, but every denomination of Christians, should inquire most seriously and prayerfully, whether

their conduct with respect to this great practical duty, corresponds with their knowledge of right and wrong, and with their obligations and privileges in this state of trial, and in this day of Christian enterprise.

The grand pre-requisite for this union is brought to view in the command, "confess your faults one to another, and pray one for another that ye may be healed." Those who cover their sins shall not prosper. This is true of confession to man as well as to God. Indeed, the obligation is so plain, that it is impossible for any one to enjoy the consolations of religion while directly or indirectly covering his faults, or justifying himself when he feels conscious of being wrong or of having grieved a brother. How can a child be happy while conscious of disobedience to a parent or of unkindness to a brother or sister? And how can Christians be healed without confessing their faults to each other and praying one for the other? It is impossible. Everything else is short of a cure—is short of union, and in direct violation of the command we have just mentioned. This subject is brought to view in numerous other passages. If we have a conviction that others are offended with us,* or if we have aught against our brother,† we must go and settle it with him *alone*, before our gift will be accepted at the altar of God. This is the first and all commanding duty. Delaying to do this is disobedience. The plea that the other party is in fault, is an evasion. We must go and with him '*alone*' be reconciled. This is the first step. We are not directed to write either notes or essays by way of apology or explanation. This is a plain rule recognized by every church. But if two individuals are requested to do this before they come to the altar, and if they are proper subjects of discipline while they neglect it, will not the great Head of the church require mutual confessions and reconciliation at the hand of those who occupy the high places in Zion;‡ and of different denominations and of societies too? We believe there is a great mistake on this subject. Christians have considered that they have a right to censure those of other denominations and societies; to withhold communion and fellowship by way of securing or defending what they call their privileges, feeling quite safe under the bulwarks of party. But from the little we have learned of Christ, we have no doubt that the King of kings, guided by his own laws, looks upon it as nothing less than civil war and rebellion. Whatever may be the economy of statesmen, among Christians there can never be strife on the question, who shall be accounted the greatest;§ "Ye shall not be so." "Be not ye called Rabbi, for one is your Master even Christ and *all ye are brethren*. He that is great among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." We can easily see the beauty and feel the force of this principle. Every Christian recognizes its justice, and yet how very seldom do we confess one to another and pray one for another that we may be healed. On the contrary, the feelings of personal and relative importance are roused up and put themselves in attitudes of

* Mat. v, 23, 24. † Mat. xviii, 15, 17, 35. ‡ Rom ii, 23. § Luke xxi, 24.

attack or defense on the slightest occasions. But why? Does not our knowledge of good and evil admonish us not to enter into temptation? Do not our better feelings check us? Why then do we not "rather suffer ourselves to be defrauded?" Or, if we are conscious of being in the wrong, why not gain a triumph over ourselves and our worst enemy by a frank confession? This is not only the privilege, but the duty of individuals and of denominations. Each is bound by express commands as well as by the general spirit of the New Testament, 'to look not on his own things, but every man also on the things of others; in lowliness of mind esteeming others better than himself. Yea, all of you be subject one to another; and be clothed with humility, for God resisteth the proud and giveth grace to the humble. And that servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.'

We may also urge the duty of union from the testimony given by the Holy Spirit. On the day of Pentecost, they were all with one accord in one place. The history of every revival of religion, whether recorded in the Bible or in periodical publications, shows that all distinctions not only of denomination but of rank also, vanish away at once before the power of the Holy Spirit. Every other consideration is merged in the momentous subject of saving souls. He who raises the question, who is of Paul, and who of Apollos, would most evidently resist the work of God; and just as soon as these distinctions are allowed to crowd themselves into notice, the Holy Spirit takes his flight, the revival ceases. This union must be both in heart and practice. We have no reason to expect that God will visit those with special blessings who are united "on the public platform and at variance in the public papers." If our hearts are alienated, how can the blessing of God descend? "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Every one's theory on this subject is correct. How then is our practice? 'Not the hearers of the law are just before God, but the doers of the law shall be justified. Every one who heareth these things and doeth them not, shall be likened unto a man who builds his house upon the sand.' How then stands our house? And when every one's work shall be tried so as by fire, will it not appear that we have suffered unspeakable loss, while in fact we might in our intercourse with each other have been preparing by all these daily but necessary trials of our love and union, to reap great benefits? To illustrate this, suppose an individual has been ill-treated by his brethren. His opinion is disregarded, and some very severe remarks have been made. He feels wounded; "if a man of spirit, indignant." If otherwise, he pores over the subject, but his feelings are alienated from those who have wronged him. What shall be done? Shall he withdraw, and thus at once set up a personal and public opposition, and cut himself off from all opportunities of *doing* or of *getting* good, until by a system of coercion or of argument, or by both united, he can gain his object? If so, he is led captive at the will of his worst enemy,

and does his own soul an injury which his brethren could never inflict and which they cannot repair. But if he conquers his own spirit by patient endurance, he gains an important victory and bruises Satan under his feet. And why not? Did this trouble spring out of the ground? Has any temptation overtaken him but what is common to man? Was there no providence in this? The history of Joseph, of Job, of Daniel, and of Paul, gives us abundant evidence that God has designed it for good; that this severest trial of his life is designed by his heavenly Father to discover to him his own heart, and to remove some deformity, or to add some beauty, which lighter treatment could not. If he make use of it and endure chastisement as an obedient and humble child, his reward is unspeakably great; but if he be restive and revengeful, he will reap the fruit of his own perverseness.

We once heard the remark, "If I had thought that I was capable of such feelings, I would never have been seen on missionary ground." In the spirit of this subject, it is evident that this *may* have been the very reason why that individual was a missionary; that he might know himself; gain a triumph over his own spirit, and rise to a stature in Christ to which he could not have attained without these particular and special providences. The remark of another amounted to the following: 'The longer I live, the more I value union; I will give up any thing excepting those points which endanger the salvation of the soul, for the sake of securing this. Since I have cherished these feelings and acted on these principles, I have had a peace and elevation of Christian enjoyment which I never knew before.' Now is this strange? Is it not the fruit of one of the plain and broad principles of Christianity? Does not every one's experience prove that it is more blessed to give than to receive—to confess our faults rather than to conceal them—to forbear than to retaliate—to make sacrifices than to require them? But this subject gains interest and becomes alarming, when we consider the many plain and striking texts which show that every one's hope of heaven must be without foundation just in proportion to the amount of envy, strife, self-exaltation, suspicion, or shyness, which he allows to remain in his heart towards any brother in Christ. The consideration that he belongs to another denomination, holds a humble station, or occupies a high one, does not affect his duty; for we are all one in Christ, and all members of the same body. If individuals are bound to exercise towards each other that perfect love which casteth out fear, so every denomination is bound to exercise the same love towards others, who are believed to hold fellowship with the Father and with the Son. What God has cleansed and accepted by the visible tokens of his blessing, (the descent of the Holy Spirit's influences,) that, no one, in the exercise of Christian feelings, can call common or unclean. Whether individuals, or societies, or denominations, all have one faith, one hope, and one baptism;† all as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

* 1 Cor. xiii. 1-8

† Eph. iv. 1-6.

Situated as we are, in this district, in a great measure removed from the giddy influences of sectarianism, and from those "questions and strifes of words whereof cometh envy, strife, railings," &c., and united as we are in heart, and almost of necessity, in a greater or less degree, in our work, we have looked with the deepest anguish, at those discordant feelings which are so manifest in Christian lands, not only among Christians of different denominations, but even of the same denomination. Christians are in fact, living epistles; and as infidels and idolaters of all nations and ages have been shrewd in detecting what they supposed defects in the Bible, so it is now; and when they see the wide difference between the word of God and the living commentary, no wonder they are confirmed in their error, and perish. We do not object to differences of denomination. These we have among ourselves. But as the voice of a little band crying in the wilderness, we do call upon pastors and missionaries, that they prepare the way of the Lord, and make his paths straight in this respect. Without this, we have no reason, as has been before remarked, to expect the special blessing of God on our labors at home, nor on the labors of missionaries abroad. We appeal to the testimony of his providence as well as to his word; and ask, where or when has he ever sent down the special revivings of his grace and spirit, where real Christians have been at strife about a doctrine or a name? On the contrary, how soon, even in a revival of religion, has the spirit of disunion extinguished the kindlings of his love and mercy, and buried both Christians and impenitent sinners in moral death? Or if life remained, it was only for the dead to bite and devour their dead. This train of thought, as it sweeps through the world and looks forward to the retributions of those who have been misled, stumbled, or neglected, by the disunion of their shepherds, is most awful. What then shall be said of such shepherds, and where will they appear?

Again, let us look at the subject of union as brought to view in the prayer, "Thy will be done, as in heaven so in earth." Now if the will of God is to be done on earth as in heaven, it is to be done by men, by us. Have we any doubt about the meaning of this prayer? There is undoubtedly a difference between heaven and earth, and these bodies are very different from those fashioned like unto Christ's glorious body. But on the subjects of humility, of union, of love, and of holiness, have we any doubt? How then can we add, "Lead us not into temptation," when with these plain, glaring, and acknowledged duties before us, sometimes in the pulpit, sometimes in the retirement of our studies, and sometimes even in the house of prayer, we give place to pride, self-complacency, and party feelings; are turned aside from our best resolutions; violate our knowledge of duty, and almost bid defiance to responsibility.

It was once asked concerning a man of undoubted piety, "How could he pray so well, while in writing and preaching he maintained such doctrines?" The reply was, "I don't know, excepting that he was not praying *then*." Here is an important and most alarming

fact, which is sometimes brought to view by the expression "his heart is right, but his theory leads him astray." The very great difference between the prayers of Christians and their conduct, is astonishing. No one believes that there is the least feeling of a sectarian spirit in the effectual fervent prayer of the righteous man; and the very thought of praying with disaffected hearts, is revolting. Yet how is the church divided? And how many to whom the Head of the church has given 'ten' talents, are found in the *arena* of controversy, with apparent fears for the safety of the ark, with much less occasion than had Uzza? If Christians would receive the blessing of God through their Savior, they must in their intercourse with each other, and in their labors for the conversion of the world, come up to the spirit of their prayers. If those who occupy the height of Zion, have no intention to do this—if they have no conviction that this is their own life and the life of the world—and if they will not act agreeably to these convictions, with corresponding effort, they are utterly without excuse. Like the captain of a vessel fraught with souls, with his chart before him, the breakers distinctly within the reach of his glass, the wind beating, and the tide drifting—while he is deliberately looking on the whole scene with his hands folded, busying himself and seamen in washing the decks and coiling the ropes, or discussing the nature of the rocks and of winds. Christians must act agreeably to their convictions of duty, and make their life a commentary on their prayers. If not, the charge is irresistible; "This people draw nigh unto me with their mouth, and honor me with their lips, but their heart is far from me." How often, Oh! how often, in their prayers, Christians ask the most exalted and glorious gifts, and make the most solemn promises, and in a moment forget what manner of persons they are! How often, it can be said of them, are these the persons who a moment ago were praying yonder? When things are so, how can pastors and missionaries expect to secure the blessings of God upon their own souls or upon their work? How can they expect that the word of God will become a fire, and prayer a crucible, in which their souls from day to day are to be purified and made to reflect more and more distinctly the image of the Refiner? Here is the grand difficulty of the Christian warfare, and here the necessity of taking up the cross daily and hourly; because our great adversary, and the different views and feelings of individuals and denominations, are ever ready to divert us from the great object of glorifying Christ and of saving souls. If Christians, however, intend to grow in grace and in the knowledge of Christ—if they intend to put on the new man which after God is created in righteousness and true holiness, they must live and labor in the same spirit which they bring before their heavenly Father in their prayer,—in the spirit of love—of union—and of heaven.

The principle, that we shall reap what we sow, is as plain in the moral as in the natural world, and the result much more certain; inasmuch as it is made the subject of covenant and oath. While therefore Christians pray, "Thy will be done, as in heaven so in earth,"

and still neglect to cultivate most earnestly that love, and union, and holy zeal, and holy living, which every one believes are exercised and exhibited by those in heaven, their life contradicts their prayers, and turns them into little short of solemn mockery. 'He that hath my commandments and keepeth them, he it is that loveth me. If a man love me he will keep my words.' In view of these remarks, what is the duty of the managers of different Missionary Societies at home? We believe there is a grand mistake on this plain and most important subject of union; and we most earnestly call upon them to send out such men, *and such only*, as will unite most cordially with all their missionary brethren of different denominations on those catholic principles, which recognize no sectarian feelings, and which will not turn aside from the great object of preaching Jesus and the resurrection. We earnestly entreat them to give their missionaries definite instructions to this amount, and to hold them responsible for keeping the unity of the spirit in the bonds of peace. Missionaries among the heathen, should know nothing but Jesus Christ and him crucified. We also exhort our missionary brethren, as they hope to answer it in that day when they stand with those heathens and native Christians over whom the Holy Spirit has made them teachers and pastors, that they lay aside all discordant feelings, forgive as they hope to be forgiven, and strive *together* for the faith of the gospel. We are the messengers of the churches and the glory of Christ; his epistles, living and walking epistles, known and read of all. The eyes of the heathen, of the Mohammedans, and Roman Catholics, are upon us. The eyes of other missionaries, both north and south, and through the world are upon us. The eyes of Christians in Europe and in America, are upon us. The eyes of angels, and of God the Father, Son and Holy Ghost, are upon us. How important then that we, who know these things, should wake up to our high and holy privileges, resolving that we will cultivate with unwearied diligence this grand principle of Christianity in our hearts, and act in conformity to our knowledge of duty; knowing that our works and example will live and have influence long after we are dead, that our time is short. How awfully interesting! How awfully responsible! 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Blessed are the peace-makers; for they shall be called the children of God; and blessed is that servant whom his Lord when he cometh shall find so doing.'—With Christian salutations, we are most affectionately, your fellow laborers in the gospel of Jesus Christ.

(Signed.) B. C. MEIGS, D. POOR, J. KNIGHT, L. SPAULDING, J. SCUDDER, H. R. HOISINGTON, S. HUTCHINGS, G. H. APTHORP, N. WARD, A. C. HALL, E. S. MINOR.

ART. III. *Extract from the manuscript journal of the Reverend W. H. Medhurst in the Huron, during her voyage along the eastern coast of China, in the summer and autumn of 1835.*

AUGUST 30th. Land in sight this morning about Keätsze (Kupche) bay, on the coast of Kwangtung. Several water-spouts were seen, and became objects of especial interest to us. A long dark cloud lay horizontally a little distance before us, and from this descended to the water a small round column of the same dark hue with the cloud. As any one of these columns broke in the midst it gradually dwindled away to a long black line, which turned and twisted itself as the wind directed, till it quite vanished from sight. One imperfectly formed water-spout approached as near us as one or two hundred yards, so that we could distinctly mark its modes of operation; but it threw us into consternation, the more especially as we were in a calm, drifting nearer and nearer to it, till to our great relief it burst and faded away. On the surface of the water the space which it covered was but a few feet in diameter, but that little space was one scene of foaming and boiling water, as though it were actually instinct with life, and ready to spring up and join its counterpart in the dark cloud. On the outer edge of this magic circle the water rose from the sea at first in a thin sheet, then becoming a thick mist by its rapid gyrations, shaped like a funnel, and as it rose higher quite fading out of the sight, or preserving but a thin columnar outline. But from a point of the cloud directly over head appeared a similar portion of a dark column of water, precisely like that on the surface of the sea, except that it was inverted, and the base of it rested on the cloud, while the lowest visible part of it was composed of the whirling particles that had been separated when first rising from the surface, but now united again and rushing together in a revolving pillar up into the heavy cloud.

The Chinese imagine these to be the ascent and descent of the dragon king of the deep, and indeed the resemblance to a rising serpent, or foaming dragon, and a flying monster, is so striking, that we scarcely wonder at their forming this superstitious notion. When the water-spout first rises, they say the dragon is ascending to heaven, and when the spout is forming in the clouds, they say his head and hands are appearing. Indeed, I have seen representations in Chinese houses of the so called 'divine dragon,' whose head and tail are never seen at the same moment, which I then considered entirely the fruit of their own imagination, but which I now suppose to have originated in these water-spouts. They have, however, carried their idea of the dragon much farther than these spouts would warrant, and have associated it with everything that is imperial or divine: hence we find dragons depicted in their temples, and the seat of the Chinese autocrat is called the 'dragon throne.' It may

be that the great red dragon, that old serpent, the Devil, has had some hand in all this, in getting himself worshiped by one third of the human family.

Shantung, September 13th. On the coast of Shantung the women appeared very shy, and, when they could, retreated into their houses. One woman was observed driving an ass round a mill in which was placed a sort of millet being husked. The mill consisted of a flat circular stone about five feet in diameter, with a hole in the centre in which was fixed an upright piece of wood, with a horizontal one attached to it. This latter served as an axis of a cylindrical stone, which operated as a roller, and the axis, extending a little beyond the edge of the large flat stone, was turned by the ass walking slowly around. The millet appeared very fine and clean, and was kept in its place on the stone by the individual who tended the mill. The woman on observing our approach left the mill and quietly walked into the house, while the blind-folded ass kept on his accustomed round as though his mistress had been nigh.

Outside the village we saw a white tombstone, very much resembling what is met with in burial places at home; there was an inscription on it, purporting to have been set up in remembrance of a faithful wife, who lay there interred. The pure white stone, the object of its erection, the adjacent village, the purling stream, and silent evening, all conspired to awaken sensations of the most pleasing kind, and to enkindle anew the ardent longing that these peaceful villages may be made more happy by the religion of the gospel.

Sept. 14th. In a vale near to the sea shore, we came to a burial-place, differing in appearance from any which I had yet seen among the Chinese. The tombs were in the shape of a dome, built of squared granite stones, eight feet in height, and six in diameter, at the top approaching to a point. They were very strongly constructed, and seemed calculated to last for centuries; but some of them had already fallen to ruins, and others were old and covered with moss, without any inscription or anything that could indicate the name, age, or sex of the persons interred. We counted fourteen of these tombstones still standing, besides a few other graves of different shapes and sizes.

October 1st. On quitting Shantung it may be proper to observe, that we have nowhere been roughly used or ill-treated; and that the natives have been uniformly harmless and peaceable. We have not seen a weapon of any kind beyond agricultural implements; and with the exception of one old man at Keshan so, who had a rusty sword, and the few men at a guard-house, both the soldiers and people have been without arms. We have sometimes been roughly spoken to, and now and then forbidden to proceed from the shore into the villages; but when once on the high road no one has ever attempted to hinder or turn us back; and for all that we could see, it would be no difficult matter to travel from one side of the promontory to the other, if any object were to be gained by it; though if we were to attempt stopping in any place for more than a night, it is most likely

the officers would hear of us, and endeavor to capture or drive us away. The people, though inoffensive, were by no means forward to help or house us. We seldom had anything offered us, and even by asking could get little else than water. In some instances they did ask us to sit down on the ground, and very rarely to enter their houses; so that my impression is, that had we to depend on the charity of the people of Shantung we should be poorly off.

With regard to their reception of our message, this journal will speak for itself. On the north side they were more willing to receive books than on the south, and in the places first visited, than in the latter; so that the further we went the worse we fared. This may be ascribed partly to the report of our arrival and operations having got the start of us, and to the consequent prohibitions which the officers had issued against receiving our books, or holding any intercourse with us. The people on the sea shore and in places immediately adjoining it were so greedy after books as even to rob us of them, while those in the interior generally kept aloof. This may result from the better acquaintance of the former with strangers, while the latter are more secluded from the world. On the whole, the number of books (3500) distributed in Shantung, considering the time spent in it, the extent of ground traveled over, and the number of persons met with, has not at all equaled my expectations. As to oral instruction much cannot be said, for though the people even to the youngest child and meanest clown all spoke and understood the mandarin (or court) dialect, yet the time that we could afford to stay with them was short, the subjects treated of so strange, and my utterance, from long disuse of this dialect, being rather stiff and awkward, it was not to be expected that the people would be greatly interested or improved. Still something was attempted at each stopping place, enough to give them a general idea of the gospel, and a clue to the better understanding of the books left among them.

The temporal condition of this people in general seems comparatively good. We saw nothing of that squallid poverty and distress spoken of in other parts of the empire. The men were generally well fed, robust, and good looking; and no want, so far as we could see, prevailed. We saw no beggars and few ragged people: their clothing generally consisted of cottons, sometimes doubled, and not unfrequently quilted. Some of them wore shoes and stockings, and many had more jackets than one. Some had coats of skins with the hair or wool inside as a defense against the cold weather. A peculiar kind of cap was worn by the generality, and made of white felt, sitting close to the head, and turned up on each side so that it might be pulled down over the ears in the winter. Every person was provided with a pipe and a light sort of tobacco, which he smoked very frequently. Their steel and tinder were carried with them, and as the ground was covered with a kind of white quartz which easily produced fire, they had only to stoop down and pick up a stone, and after striking fire throw their flint away.

The dwellings of the people in Shantung are mostly built of granite, a few of mud, while the roofs are in some instances of tiles, but more generally of straw. Some are plastered and whitewashed and rather tastefully fitted up, while the dwellings of the poorer sort stand forth in all their rude simplicity. The general run of the houses are twenty or thirty feet long, ten wide, and eight to twelve high: a door occupies the centre, with a window on each hand. On each side of the door-way, in the wall, are fixed two blocks of granite, projecting a little from the front, with loop-holes in them, which are used for tying oxen or asses when people dismount, or while the animals are feeding. Some houses are double, having a front and back row of buildings, but we have seen none of more than one story high. The streets are generally from ten to twenty feet wide, with narrower lanes leading across them. Each considerable village is provided with a temple, but in bad repair, and the gods worshiped are either Budha, or a martial hero, probably Kwan footsze. Little shrines are also to be seen in the fields, with rude stone images in them, or a mere tablet. On every projecting point of land throughout the coasts, were small temples or rather sheds, built as I was told by the fishermen to ensure success in their endeavors to obtain a livelihood.

The ground is well cultivated where it is capable of culture, and the sterility of the soil is improved by the attention paid to manuring the land. Almost every person met with in the fields is provided with a hand-basket and a prong, with which he collects the dung of all the cattle in the way, and carefully conveys it home; while at the entrance of every village are met heaps where the manure is collected and maturing for use. The productions are beans in great quantities, millet of various kinds, buckwheat of a poor quality, rice, wheat, and maize. The fields are fenced off by hedges, but divided by small grassy ridges sufficient to enable every man to know his own; and the houses are not scattered over the various farms, but stand together in villages, either for defense or for society. The cattle are a small kind of oxen, horses of a diminutive size, asses in abundance, and some mules; shaggy-haired goats were seen, but no sheep except those which were presented to us by the officers at Keshan so. Birds in great numbers, and very tame, were seen; but no venomous serpent or wild beast of any kind was seen or heard of.

October 19th. Island of Pooto, latitude 30° 03' N. We landed this morning with a boat-load of books, and commenced scaling those romantic heights covered with fantastic temples, so glowingly described by our predecessor in his account of this island. We soon found a broad and well beaten pathway, which led us to the top of one of the hills, at every crag and turn of which we encountered a temple, or a grotto, an inscription or an image, with here and there a garden tastefully laid out, and walks lined with aromatic shrubs, which diffused a grateful fragrance through the air. The prospect from these heights was extremely delightful; numerous islands far and near bestrode the main, rocks and precipices above and below,

here and there a mountain monastery rearing its head, and in the valley the great temple with its yellow tiles indicative of imperial distinction, basked like a basilisk in the rays of the noon-day sun. All the aids that could be collected from nature, and from Chinese art were there concentrated to render the scene enchanting. But to the eye of the Christian philanthropist it presented a melancholy picture of moral and spiritual death. Viewed in the light of revelation and in the prospect of eternity, the whole island of Pooto, with its picturesque scenery, its sixty temples, and its two thousand priests, shows but a waste of property, a gross misemployment of time, and a pernicious nest of erroneous doctrines, tending to corrupt the whole surrounding country, and to draw off the minds of men from the worship of the true God to the phantom Budha. All the sumptuous and extensive buildings of this island are intended for no other purpose than to screen wooden images from the sun and rain; and all its inhabitants are employed in no other work than in reciting unmeaning contemplations towards these same senseless logs, so that human science and human happiness would not be in the least diminished, if the whole island of Pooto with its gaudy temples and lazy priests were blotted out from the face of creation.

The only thing that we heard out of the mouths of these priests was "Omoto Fuh," or Amida Budha; to every observation that was made reëchoed "Omoto Fuh;" and the reply to every enquiry was "Omoto Fuh." Each priest was furnished with a string of beads which he was constantly counting, and as he counted repeated the same senseless, monotonous exclamation. These characters met the eye at every turn of the road, at every corner of the temples, and on every scrap of paper; on the bells, on the gateways, and on the walls, the same words presented themselves: indeed the whole island seemed to be under the spell of this talismanic phrase, and devoted to recording and reëchoing "Omoto Fuh." I never was so disgusted with a phrase in my life, and heartily wished myself out of sight and hearing of its sound and form. The temples on the hills which look pretty at a distance, lose much of their beauty on entering, and the caverns which I thought would repay me the trouble of exploring, proved to be merely cavities, eight or ten feet deep, with rude images at the farther end carved in a rock. The inscriptions on the rocks by the road-side were most of them so shallow that the action of the rain had rendered them nearly illegible; and the sculpture of the images in granite, which here and there lined the path, was so rudely designed and badly executed, that it sometimes needed an explanation to conceive what the artist would represent. Small temples abound everywhere, and present nothing remarkable; of large temples there are two, very much resembling each other, and, except in color, not unlike that at Honan, opposite to the city of Canton.

These temples, one of which stands near the north, and the other the south end of the island, consist of four central buildings, one behind the other, flanked on each side by the dwellings of priests. The

first of these central buildings is a kind of porch, occupied by four colossal figures, which appear to be placed as guards to the establishment; behind this, is the principal hall with the three Budhas in colossal form, and surrounded by the disciples of the god seated around the hall: these latter, though in a sitting posture, are about eight feet high. The third hall is dedicated to the goddess Kwan-yin, and the fourth is occupied by blue-bearded images with savage aspects. In this last hall we observed the library, which contained some thousand volumes of the Buddhistic classics, relating the conversations of Budha with his disciples, and containing the prayers which are to be used by his votaries. In the rear of the great temple I found a school, taught by a disciple of Confucius, but the scholars were all young fellows designed for priests of Budha. I asked whether the priests ever taught the boys under their care, of whom there are great numbers on the island, but was told that their sole employment is to recite prayers to Budha. Attached to the other great temple, I observed a refectory where the holy brotherhood get supplied with their daily rations, and though they profess to live solely on a vegetable diet, they are not remiss in preparing the good things of this life; for on entering their temples I almost invariably found them in the kitchen.

Asking to be admitted to the high priest, I was told that he was engaged in reciting prayers to Budha, but I rather suspected he was paying adoration to Morpheus; for on approaching his chamber, an attendant had to go and arouse him, taking with him at the same time his garment that he might not appear abroad in his dishabille. His conversation was as uninteresting to me as mine to him, and so I soon took my leave. Over the whole island, the priests readily took our books, and we found some that had been left there by Gutzlaff a few years ago; but I did not observe any soliciting books almost with 'tears in their eyes,' as he witnessed on a former occasion. On all sides, I was gratified with perceiving marks of decay in the temples and adjacent buildings, and earnestly hope that future travelers will find these worse than useless structures level with the ground, and the lazy drones who inhabit them scattered among the useful and intelligent part of their fellow-men.

ART. IV. *Clanship among the Chinese: feuds between different clans near Canton; substitutes for those who are guilty of murder; republicanism among the clans.*

THE customs and laws of clanship in China often occasion and perpetuate any thing but a happy state of society. A few miscellaneous facts relative to this subject, which were recently communicated to us by a native friend, will give our readers some idea of the interior

policy of the people of this country. Those of the same surname will in general be found inhabiting the same village, or neighborhood; the various branches of the original stock, like the limbs of the banian tree, taking root around the parent trunk. In this way, not only a kindred feeling pervades all the members of such a family or clan, but the same characteristics, unchanged by the lapse of time. In this way too, the animosities which began in days long gone by are effectually preserved and cherished. Such old feuds, said our informant, are frequently seen at the present day, breaking out into open quarrels, the seeds of which were sowed many years ago.

An instance of the kind occurs in the feud now existing between the Chung family on Danes' island at Whampona, and the Chuy family at the "second pagoda." This originated in real or supposed wrongs suffered by one of the ancestors of the Chung from the hands of the then more powerful Chuy. After many vain attempts of the former to avenge himself, on the near approach of death he bit off his own finger, and with the blood wrote the wrongs which he bequeathed as his chief legacy to his posterity, charging them to exact the full debt of vengeance. This bloody scroll is still preserved, and its precept most religiously observed. Hence the fruitful source of open quarrels between the two clans; hence a train of petty annoyances inflicted by the Chung upon the Chuy family; and hence a system of retaliation. If one of either clan be found alone, he is sure to be beaten or robbed, or both; their boats are often plundered, and redress is not easily obtained. But the clan on Danes' island has a great advantage over their antagonists, who live on the north side of the river, because that island unfortunately is the burying-place of the Chuy family. The natural reluctance of the latter to forsake the tombs of their fathers, subjects them to many an insult from their implacable hereditary foes. When a poor man goes thither to bury his dead, with but few to protect him, no secrecy on his part can at all times save him from attacks of the way-laying islanders. But worse than all, to be compelled to see their sacred and costly graves desecrated, the erection of which has consumed the hard earnings of many years, to have every new tomb marred by their enemies, is very galling to the Chuy family. All strangers who have walked over the island must have observed that some of the most costly of the gravestones are defaced and broken, evidently by the hand of violence. Not unfrequently too it happens that on the day of the annual visit at the tombs, the putrid remains of a human being are found placed on the head of some principal grave. It is not wonderful therefore that this day, when the wrongs of the past year are to be retaliated, should end in quarrels.

On the northern side of the river, which is the mainland, the villages have nothing to separate them or prevent their hostile inhabitants from assailing each other. Accordingly, in these parts the management of feuds is reduced to system, and the hostile families are ready armed with spears or bludgeons to enter into these not always bloodless broils. Where the hostile parties live within

a short distance, and carry on their labors and pursuits, each under the eyes of the other, occasions cannot long be wanting to call forth their cherished hatred. If one turns away the water-course from his enemy's little field to his own, and is too strong or obstinate to make reparation or be compelled to do justice, then not unfrequently the signal-gong sounds, the two parties marshal their hostile forces, and the whole of two villages are arrayed against each other in conflict. When numbers and advantages are equal, the quarrel lasts for two or three days, each party in turn pursuing and pursued. But when the contest ends, all parties return to their business as before. It sometimes, however, happens that death is the consequence to one or more persons, and the result has been known of four people actually killed and more than twenty wounded in one affray. When such is the case, it is the general interest to hush up the matter, and the murders are not reported to government. But if complaint is made and investigation becomes inevitable, the case is by no means so hopeless for the guilty, as might be expected where the laws against murder are so strict as in China.

In each of the villages in the vicinity of Canton and Whampoa, where these fends are so common, a curious provision has obtained by custom to meet such exigences. "A band of devoted men" is there found, and a list of them kept, who have voluntarily offered themselves to assume such crimes and to take their chance for life. When complaint is made, therefore, so many of the first on this list as are necessary come forward, confess themselves the perpetrators of the slaughter, and surrender to the government. It then belongs to them and their friends to employ lawyers and bring witnesses to prove it a justifiable homicide, or one which calls for mitigated punishment. Notwithstanding, they sometimes suffer the capital penalty, but more frequently it is softened to transportation or a fine. In a recent instance, within the past year, when four men fell in an affray, all of the accused were acquitted, and returned again to their homes. The compensation which tempts to the formation of the devoted band, is security for the maintenance of their families in case of suffering capital punishment, and a reward in lands or money, sometimes to the amount of \$300. This sum is raised by the voluntary imposition of taxes on the inhabitants of that village; and these taxes, said our informant, are no small burden to the poor, who can neither avoid nor easily pay them.

Moreover, we were much surprised to learn that some of the distinctive principles of republicanism are recognized by the inhabitants of this most despotic country. It is well known that the people in general, throughout China, dwell in villages; in many of which no governmental officers are stationed. Yet every village must have its head man, and if necessary, a police. This head man is chosen by the resident villagers, of their own free will; receives such annual salary as they please to give; holds his office during good behavior, but may be deposed and another substituted in his room, by the consentaneous voice of the principal persons in the place. The selection

of this chief is done without the electioneering and strife which attend elections to higher offices in some other countries; it is the more easy, because the inhabitants of any village being in general all of one family, or at least one family predominating, it is necessary only to choose out the most eminent branch of that family as the chief man. Though this person has not the rank of a governmental officer, yet custom has given him a certain degree of authority; and he is the head of the village in the view of the government, and as such is held responsible, and is very frequently the organ of communication with the villagers. His powers extend to the adjustment of most of the petty affairs of the place, to the infliction of flogging, &c. In the village of Whampoa, where are near two thousand rateable males, and probably six or eight thousand inhabitants in all, the salary of this head man is \$300 per annum. He has under him fourteen police or watchmen. These have direct control over the village; for though the hoppo of Canton has a custom-house establishment there, yet it is not concerned with the government of the village, but only with the hoppo's appropriate duties. The governor also has two officers resident there, either to watch over the hoppo's servants or over foreigners; they receive and transmit from each compradore the report of the arrival of every foreign vessel, taking from him on the occasion a fee of twelve or fifteen dollars.

If any one is disposed to appeal from the decision of the head man, the first to which he can appeal is the seun keën, the chief officer of a szé, which is the name of the subdivisions of a heën, or district. Of these szé, the district of Pwanyu has four; and the szé which includes Whampoa comprises one hundred and sixty-four villages, each having its head man. But of late years, owing to the alarming increase of crime, and especially to the dangerous ascendancy of the 'Triad Society, an additional arrangement has been made by the people, which, according to the testimony of our informant, works well. Twenty-four different villages have joined together to build a large house for purposes of general consultation; this stands at the market-town on the south of the island of Honan. A keeper or president is appointed over this public hall, where the head men of these twenty-four villages meet, and in conjunction with the president deliberate and decide on any cases upon which either one may ask advice. If they agree to present an accusation against any one, the charge with all their names affixed is forwarded direct to the cheheën. When this happens, seldom does the accused return to his native place again; transportation is the least which will be adjudged to him. These consultations and accusations are all secret at the time, and only disclosed by the event. The president of this public hall receives a salary of \$400 per annum. At this hall, once a month, all who desire it of the students in these twenty-four villages assemble before the president, and are examined on a theme proposed by him. The time devoted to this exercise is less than half a day, and the number of assembled pupils must be small.

Notwithstanding all these preventives, disorders and evils abound.

"Ah!" said our Chinese friend, "the times are changed, and the people are rapidly growing worse. This moon I have lost a friend, who was ninety-five years of age, and who, when living, often used to sit and tell me tales of the olden times. The people of frugal and honest habits are fast disappearing, and a new degenerate race is growing up. Once it was not the rage to gain wealth, but when a man had secured a subsistence he gave place to others. If a ferryman in the morning had made enough to procure him food for the day, he then withdrew to make room for others who had not been so successful. But now the avails of labor both day and night fail to satisfy their thirst for money. Formerly, even the fish of this river did not hesitate to be caught by any one who put down his net properly for them; but now the toil of a week will not yield more than the work of an hour once did. Thefts, robberies, and kidnapping are growing more and more frequent, and keeping the people in alarm. Within a short time past, I can enumerate six or eight instances in this vicinity of carrying off young girls, to be sold as slaves or ransomed by their friends. The way is for the kidnappers to give notice to the parents that if a certain sum, from fifteen to one hundred dollars, be sent within a certain time to a set place, the girl shall be returned; otherwise she is kept or sold as a slave. Twenty-seven years ago, a girl was stolen in this way, and on the failure of ransom, sold as a maid-servant to a man in the city of Canton, by whom she was raised to the dignity of concubine, and then of a favorite wife; after bringing up her own family, and experiencing maternal solitudes, it came into her heart to seek out her parents. Proclamation was accordingly made to find the father with such a name and surname, and at length, the poor old couple were found, nearly penniless, houseless, and as they thought, childless. The daughter took them to the city, relieved their wants, and comforted their old age."

ART. V. *Notices of Modern China: plots formed by religious associations; insurrections; banditti; piracy, feuds, &c.* By R. I.

HAVING exhibited some of the principal characteristics of the Chinese government and the officers who compose it, we proceed to inquire into the effects which it produces in maintaining the internal tranquillity of the empire. Our materials do not enable us to examine all its institutions; still less to pursue the influence of the government in the social and domestic relations of the people. We must be content, therefore, with the obvious and very intelligible symptoms of resistance to its control, in the revolts and organized bands throughout the country. Insurrections in a despotic empire

are the eruptions upon the surface of the body politic, which mark the working of humors within: they are the reforms of those governments, and banditti "are the opposition party."* Some of them are local and exasperated by the tyranny of the magistrates: they will follow very properly, therefore, the observations upon those officers. Some, like the rebellion in Turkestan a few years ago, belong to the colonial policy of the Chinese, which may perhaps be treated separately hereafter.

For convenience sake, we distribute the commotions of the empire into plots formed by religious and political associations, insurrections, banditti, piracy, feuds of clans, and other local confederacies. These distinctions are clearly marked in the Penal Code. Section 152 treats of magicians, leaders of sects, and teachers of false doctrines; section 255, of rebellion and renunciation of allegiance: its clauses define the law and apply it to Tartar subjects in rebellion; to clannish insurrections; to religious associations, especially one in the province of Fuhkeñ, and the teñ te hwuy, 'heaven and earth association;' section 256 relates to sorcery and magic, one of the clauses of which enacts that whoever is guilty of editing wicked and corrupt books with a view to mislead the people, and whoever excites seditions by letters or handbills, shall suffer death by being beheaded; and all persons who are convicted of printing, distributing, or singing in the streets such disorderly and seditious compositions, shall be punished as accessories. "The constituted authorities at Peking, and the governors of the provinces, shall not fail to take due cognizance in their respective jurisdictions of the offense of introducing and offering for sale any species whatever of indecent and immoral publications." A clause of section 266, which treats of highway robbery, awards death to all of any company of one hundred or more persons who shall assemble to aid and abet in a robbery—meaning banditti.

Although there is, strictly speaking, no established religion according to the usual meaning of the term, in China, the emperor enjoins nevertheless upon his officers the observance of the ancient rites of the 'five emperors and three kings,' the ancient faith of the country revived by Confucius: but this is in their official capacity only; in their private devotions they may follow any of the other prevalent forms of worship. Thus section 161 of the Code awards punishment to "any private family which performs the ceremony of the adoration of heaven and of the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star; it shall be deemed a profanation of these sacred rites, and derogation to the celestial spirits. If the priests of Budha and Taou, after burning incense and preparing an oblation, imitate the sacred imperial rites, they also shall be punished as aforesaid, and moreover expelled from the order of the priesthood. Mohammedans and even Jews, it is said,† are tolerated, and the Christian religion is

* Neumann's History of the Pirates.

† Chinese Repository, vol. 1, page, 44, and vol. 3, page 172.

connived at in the present reign. The code of laws, therefore, and the practice of the emperor himself recognize two religions, one of state and one of conscience, and the first takes precedence. The objects of worship of the state religion will be found enumerated in this work.* Its confession of *political faith*, which is more to the purpose of the present treatise, is extracted as follows† from a Chinese work called, Ta Tsing shing heun; i. e. "the sacred institutions," or more strictly, "the holy admonitions of the Great Tsing dynasty," containing what they deem valuable of the verbal and written advices of their several emperors. The following, which appears immediately after a very pompous preface, is the first in the book, and was uttered by Kaoutsoo, in the language of the Mantchou Tartars, before the conquest of China. His majesty addressed all the nobles and ministers of state in these words:

"A sovereign of men, is heaven's son; nobles and statesmen, are the sovereign's children; and the people, are the children of the nobles and statesmen. The sovereign should serve heaven as a father, never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards, receive from heaven, the vast patrimony which it confers; thus, the emperor will daily increase in felicity and glory. Nobles and ministers of state should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harboring covetous, and sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exert themselves; thus their noble rank will be preserved. The people should never forget to cherish reverential thoughts towards the nobles and ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion; then no great calamity will befall their persons. If the prince, receiving the aid of heaven, reckons that he has no concern with heaven, and says, 'this is what my own talents and strength have acquired;' next, becomes remiss in the cultivation of right principles, and his arrangements lose what it is suitable and proper for them to possess; then, should heaven reprove him, remove his country and happiness from him, will he himself be able notwithstanding to retain the celestial throne? If nobles and statesmen, who receive the favors of the sovereign, reckon they have no concern with the sovereign, and say, 'this is what my own talents and strength acquired,' and so cherish wicked and clandestine plots; engage in irregular, covetous, and sordid proceedings; should the prince reprove them, and remove their noble rank from them, will they be able notwithstanding to secure their persons and families? As to the people, if they disobey the restrictions of the nobles and ministers of state, and proceed to secret or open sedition, to insurrection or rebellion, it will inevitably involve them in guilt, and bring great and immediate calamities upon them."

It appears by the above extract that all that is required of the people by the 'state religion' is obedience, and that the disobedience of

* Chinese Repository, vol. 3. p. 49.

† Indo. Gleaner, Aug. 1818, p. 148.

even the lowest officer of the government is an infraction of the divine law as well of the Penal Code. Any other religion is not only thought unnecessary, but rather mischievous than otherwise, although not interdicted. "All these nonsensical tales," says the commentary to the Shing Yu * or Sacred Edict, "about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering hoshang and taousze (the priests of Budha and 'Tnou,) to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples, but also suffer your wives and daughters to go. With their hair oiled, their faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of 'Taou, and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule." The officers of government are expressly forbidden, under a penalty of forty blows, to allow their females to go to the temples. Others, whether male or female, are permitted, by a clause to section 255, to "assemble for the sole purpose of doing honor or returning thanks to a particular temple or divinity, and immediately afterwards disperse peaceably;" but not (according to section 152) "to dress and ornament their idols and accompany them tumultuously with drums and gongs."

"As this prohibitory clause," adds the translator in a note to the last passage, "describes nothing more than what is frequently and openly practiced in every part of the empire, the law in this respect must be rather considered as obsolete, or as an article retained for the purpose of enabling the magistrates to control and keep within bounds these popular superstitions, though it may have been found dangerous or unavailing to attempt to suppress them altogether."

We gather from the above extracts that the only objection which the government, judging on its principle of *isolation*, has to the religion of the people is, that it brings them together; but so long as they worship in secret or apart, no notice is taken of it. Religion in China, therefore, instead of being as in most other countries an engine of state, as regards the people, is discouraged if not denied to them. The great object of the government is to suppress all enthusiasm, and most dangerous of all, religious enthusiasm, by preventing those combinations of the people, especially of the female sex, which tend to awaken and increase passion into enthusiasm. Hence, when it was reported to the emperor in 1817,† that thousands of people resorted twice a year, in spring and autumn, to a temple in Keänguan to burn incense and give thanks to the gods; and also that similar meetings occurred in Keängse, Ngnanhwuy, and Chêkeäng; the reply was, to disallow all such meetings and prohibit people to go beyond their own district for religious purposes, because all such

* Chinese Repository, volume I, page 307.

† Indochinese Gleaner, May, 1818, p. 91.

meetings occasion a waste of time and money, are injurious to morals, and afford pretexts for illegal associations.

The people, on the other hand, being excluded from the state religion, naturally connect opposition to government with their own; hence, in China, more than in other countries, every plot against the government is based upon a religious association, and the country is filled with such combinations. "It is still a common saying," says the elder Staunton in his account of Lord Macartney's embassy, "in the provinces of China, where the Tartars most abound, that no half a dozen natives are assembled together for an hour, before they begin to clamor against the Tartars." So it remains at present; and these combinations, however they may differ amongst themselves in the tenets which nominally bind their members, all agree in plotting against the Mantchou dynasty.

The first of these societies mentioned within the era of our inquiry, was the pih-leên keon, or 'water-lily sect,' which occasioned a revolt in the provinces of Szechuen, Kansuh, Shense, Hoopih, and Hookwang, soon after the last emperor Keäking came to the throne, and was not subdued for eight years. Some account of the desolation and blood-shed which occurred in those provinces will be found in the extracts from the Peking gazette, published in the Appendix to sir G. T. Staunton's Narrative of the Chinese embassy to the khan of the Tourgouths, and also in Appendix II, to his translation of the Code. This society is expressly interdicted in section 162 of the Code, where it bears also another name, milefo. It was completely suppressed for a while apparently, but very soon was revived again under another name, the teên te hwuy, which is also mentioned in a clause to section 255 of the Code.

This association plotted a rebellion in 1813, which was at the same moment to be commenced by a rising in Honan,* an attack upon the palace at Peking, and upon the person of the emperor Keäking himself, on his way back from his summer excursion to Jêho. The emperor was detained on his journey by rain; but upwards of seventy men attacked the palace,† and were only beaten off after a hard fight, chiefly through the courage of the emperor's second son, (who has succeeded his father and is now on the throne,) who shot two of the rebels with his own hand. A series of prosecutions and executions followed this unsuccessful attempt, and gave rise to numerous edicts by the emperor and remonstrances by the censors, in the Peking gazette. A spirited representative of the latter kind states, according to the Quarterly Review, "that many innocent persons had been brought to trial, tortured and suffered death, apparently for no other purpose than to evince the zeal of the officiating magistrates. The imperial edict that first announced the insurrection, has ascribed the cause and origin of it to a particular sect; hence, every person, it appears, who was known to belong to any other sect

* M. S. Translation.

† Translations from the original Chinese, &c., as quoted in the Quarterly Review, vol. 13, page 410.

than that of Budha, which may be called the established religion of the country, became obnoxious to the persecution of these over-zealous magistrates. The Christians being considered as a sect, were grievously persecuted in every part of the empire, and the Christian missionaries driven out of Peking. * * * * The magistrate above mentioned states, that numbers had been unjustly confined, that many were passed from court to court, and put to torture under pretence of preparation for trial; that they were finally liberated without trial after their health was destroyed and their property wasted; and that numbers were seduced or tortured into confession by the inferior officers. Indeed, the whole document exhibits a melancholy picture of the abuses that exist in the practical administration of the criminal jurisprudence of this supposed humane and virtuous government."

The unfortunate emperor bore out the truth of the foregoing remarks in a gloomy, desponding manifesto in the Peking gazette of the 13th November 1814. "At this moment," he says, "great degeneracy prevails; the magistrates are destitute of truth, and great numbers of the people are false and deceitful. The magistrates are remiss and inattentive; the people are all given up to visionary schemes and infernal arts. The link that binds together superiors and inferiors is broken. There is little of either conscience or a sense of shame. Not only do they neglect to obey the admonitions which I give them; but even with respect to those traitorous banditti, who make the most horrible opposition to me, it affects not their minds in the least degree; they never give the subject a thought. It is indeed monstrously strange! That which weighs with them is their persons and families; the nation and the government they consider light as nothing. He who sincerely serves his country leaves the fragrance of a good name to a hundred ages; he who does not, leaves a name that stinks for tens of thousands of years. What hearts have those, who being engaged in the service of their sovereign, but destitute of talent, yet choose to enjoy the sweets of office, and carelessly spend their days!"*

The association now took another name, the *san hō hwuy*, i. e. 'the society of the three united,' or 'the Triad Society,' which exists to the present day. The three referred to in this name are, *teēn*, *te*, *jin*, i. e. heaven, earth, man, which are the three great powers in nature, according to the Chinese doctrine of the universe. The name under which they chiefly distinguish themselves, however, is

* In the review of sir G. T. Staunton's "embassy to the Tourgouth Tartars" in the Quarterly Review, vol. 25, page 424, the writer says: "we have often thought, and indeed, have ventured to declare in a former article, that a series of the Peking gazette for one year would convey a more complete notion of what is actually passing in this great empire, than the whole body of information contained in that ponderous work of the missionaries, 'Mémoires sur les Chinois.' The compiler of these 'Notices' is not aware that he ever saw the above passage until very lately, and he was not a little pleased to find his own opinion of the value of the Peking gazette, confirmed by such high authority.

hung keä, i. e. the 'Flood Family.' "There are other associations formed both in China and in the Chinese colonies, that are settled abroad; as the teën how hwuy, i. e. 'queen of heaven's company or society,' called also the neäng ma hwuy, or 'her ladyship's society,' meaning the 'queen of heaven,' the mother and nurse of all things. These associations are rather for commercial and idolatrous purposes than for the overthrow of social order; though it is said, that the members of the 'queen of heaven's society,' settled in Bengal and other parts, unite in house-breaking, &c." The above is taken from Dr. Milne's account of the Triad Society published in the first volume of the Royal Asiatic Society's Transactions, where some of the mysteries of the association are developed. "The object of the society at first," adds that account, "does not appear to have been peculiarly hurtful; but as numbers increased, the object degenerated from mere mutual assistance, to theft, robbery, the overthrow of regular government, and an aim at political power;" which is the history probably of all these associations. This society seems to have been troublesome in Siam some years ago,* and they are supposed to be engaged in daring and successful robberies in the neighborhood of Singapore at this time.

The religionists have not been the originators apparently of any serious revolt since that of 1813, although they are suspected to be the abettors of most of the disturbances which have happened, and have made many attempts to excite trouble.

A Peking gazette of June 1816, contains the proceedings against a sect called the tsing cha mun keaon,† or 'pure tea sect,' probably from their making offerings of fine tea to their gods. It appeared on examination that the ancestors of the leader of this sect had handed down its dogmas. "That on the 1st and 15th of every moon, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, sun, moon, fire, water, and their (deceased) parents; also Fuh, and the founder of their own sect, &c." It appeared that proselytes had been gained in Hoo-pih and Shause provinces. The leader of this sect at the time of the discovery was put to death; his nephew who was acknowledged not to be implicated in the crime, except by his relationship to the leader, was delivered to the Mohammedans, (why to them does not appear,) to be a slave, and two other relatives were exiled.

In October 1817, a member of the imperial family was engaged with a eunuch and some others in one of these secret associations, for which he was degraded.‡ Many similar societies are said to have existed at that time,§ and the Triad Society prevailed in Canton, against whom Yuen the governor acted with vigor and apprehended, it was said, between two and three thousands of the members. "It appears from occasional confessions which are published," adds our authority with reference to the foregoing sects,||

* Chinese Repository, vol. 1, page 24.

† Indo. Gleaner, May, 1817, p. 18.

‡ Indo. Gleaner, May, 1818, p. 87.

§ Indo. Gleaner, May, 1818, p. 87.

|| Indo. Gleaner, Aug., 1818, p. 143.

“that the leading person in the fraternity, professes skill in curing diseases; the person initiated kneels down, puts the forehead to the ground, pays a kind of worship to the other, whom he thus acknowledges to be master. A certain phrase, as a kind of watch-word, is given, and a stick of incense is lighted up to solemnize the transaction; it never appears that they are taught any system of doctrines, either political or religious. To sit cross-legged in the Hindoo posture of meditation, seems to be taught to some. When a man acknowledges that he has performed the *ko tow*, or ceremony of prostration to a master, he is considered fully initiated.” This is not meant to apply apparently to the Triad Society.

In February 1818, about a hundred families in the neighborhood of Peking were proved to be attached to one of these associations;* they recanted however and were pardoned. All this time the persecution was going on against the sects supposed to have been implicated in the rebellion of 1813. Some fifty of the parties concerned in that affair were still undiscovered.† A censor recommended amongst various other modes of discovering them, that the sea-ports should be narrowly watched. The emperor in reply remarks: that *all emigration has long been prohibited*, and therefore a new law is unnecessary; however, as *whatever has been long established is liable to become mere form*, he requires the officers whom it may concern to see that the existing laws against emigration be rigidly enforced. The apprehensions of the government are marked in the cruelty towards a person in 1819,‡ who had been banished to the frontiers, when only four years old, on account of his father’s connexion with the water-lily sect, and who was now put to death for the declared purpose of “cutting off a sprout of rebellion.”

Rewards were conferred, according to the Peking gazette of January 1820,§ on some officers in Hookwang province, for their vigilance in discovering and apprehending Roman catholic missionaries and some other religionists, and a French missionary was subsequently strangled.||

A prize essay of one of the literary graduates published in Canton in 1820, enumerates some of the dangers to be apprehended from these sects and also the ill fate of several of them.¶ “To the south of the mountain Meiling,” that is, in the province of Canton, says the essayist, “common belief in ghosts and demons prevails, and conjurers and necromancers are encouraged, the spirit of the people is hardened and insubordinate, and they are pleased with frothy and self-complacent things. Also on the coast where the foreign merchants of the ocean carry on their trade: and as to the Portuguese Roman catholic religion, who can insure that it will not roll on, and spread by degrees, until it enter China? * * * Examine now in succession former generations, and you will find that those persons who have subsisted by a stick of incense and a measure of rice, have without

* Indo. Gleaner, Oct. 1818, p. 181.

† Indo. Gleaner, Oct. 1818, p. 182.

‡ Indo. Gleaner, Jan. 1820, p. 230.

§ Indo. Gleaner, July, 1820, p. 346.

|| Indo. Gleaner, Oct. 1820, p. 414.

¶ Indo. Gleaner, July, 1820, p. 354.

exception come to an ill end, and their adherents and descendants have been exterminated: for instance, formerly in the provinces of Szechuen and Hookwang, the plundering sect of the water-lily overspread three provinces, and were confessedly numerous; but when the great army arrived, they were put to the sword. And lately, another instance occurred in the case of the rebel Lintsing, who had formed a band and excited insurrection. Long before the appointed time for commencing their operations arrived, the principal ring-leader was cut into pieces, and the rest of the conspirators were slain. Also Choo Maoule of Yuëkan, in the province of Keängse, and Fang Yungshing of Hochow, in the province of Ngnanhwuy, having rebelled, before the affair was brought to a head, their villany was defeated. You, inhabitants of Canton province, have also been frequently injured by these disorders: for not long ago, the plunderers of the brotherhood society, having collected together multitudes of persons, excited an insurrection at Yangshe shan in Pöhlo; but those who associated with and followed them, were all of them, instantly put to death. Many of you peaceable people were, on account of them, obliged to leave your families, and indeed, the whole neighborhood was disturbed. I would only ask, with respect to Chinlankeihsze (a foreign name according to the translator) the leader of this band, where is he now? Last year also, the vagabonds who collected bands and formed confederacies, with a design to plunder and rob, have all been apprehended and punished. Hence we see, that this kind of plundering banditti, certainly cannot by any chance escape, and whoever it is that excites insurrection and rebellion, the powers above will not suffer him to escape, &c."

We find no record of the proceedings against the religious associations in China for the next few years, except of one which was originated in the province of Shantung in 1824,* and "circulated secret signals amongst themselves, and consulted together for the purposes of treason and rebellion." The acting fooyuen was, however, vigilant and energetic: he apprehended above five hundred and seventy of the conspirators, which, no doubt crushed the society, for we hear nothing more of it. A censor reported the same year,† that a temple near Soochow foo erected to the superstition of Wootung, which had been destroyed in the reign of Kanghe, the idols burnt and the superstition suppressed for many years, had now been revived and sacrifices offered as before. "The wretches place a pretended confidence in the prediction of the spirit, and promise a fulfilment of hopes and desires; and the extension of their baneful practices is not confined to the jurisdiction of Soochow alone." It was ordered to be destroyed again. This vigilance probably kept these associations in order.

In 1827,‡ we find the pooching sze and the judge of Canton issuing a joint proclamation against associations. In the latter part of

* Translation of the Royal Asiatic Society. vol. 1, page 396.

† Translation of the Royal Asiatic Society. vol. 1, page 409.

‡ Mal. Observer, Dec. 18th, 1827.

the year, the Triad Society is spoken of as engaged in an affray at the Meiling pass, to the northward of Canton,* in which a heën magistrate was killed. Shortly after, it is found engaged at Leëncchow on the western border of the province, where several thousands of its members are said to have assembled,† and cut down, and carried off the rice crops, together with pigs, buffaloes, &c., belonging to the farmers, several of whom were wounded in defending their property.

A censor represented to the emperor in 1829,‡ that the Triad Society existed in large numbers in the province of Keängse, where the local government feared them to such a degree as to neglect appeals by injured persons, or only punished slightly for form's sake. The emperor ordered the governor of the province to employ the military to put down the association. The translator adds to this notice, "This is the same society that exists throughout the Chinese archipelago and the straits of Malacca, wherever Chinese settlers are. They levy a fee on all who go abroad, and persecute those who decline to enter the society. Members of this society made an offer to a missionary at Bankok in Siam, to assist him in propagating Christianity for some consideration, but he declined their services."

The governor of Canton memorialized the emperor in 1831,§ about one of these associations, "which," he says, "though differing in name from the san teën hwny (Triad Society) is, like it, composed of low vagabonds united together to plunder." One of the methods employed by them to extort money from the country people, is to give them a stamped paper as protection, which if they will not pay for, their crops are destroyed. Since the 4th year of the present emperor, when rules were first established for their punishment, four hundred of them have been brought under justice, but still the evil has not been got under. As one method of suppressing it, his majesty directs a proclamation to be issued, promising a general pardon to all who will surrender themselves. The governor, &c., suggested that it might be better to employ the idle part of the population in cultivating unoccupied lands, which should be granted to them rent-free. "By adopting this arrangement," adds the governor, "already practiced in the four western districts of the province, many persons who are incapable of paying the land-tax, will be enabled to gain a livelihood, and prevented from falling into bad companies and evil practices." The emperor assented to this proposal, only desiring that care should be taken to prevent underlings in office and tax gatherers from turning it to their own profit. He desired also, that attention should be given to the half-monthly reading of the "Sacred Edict," and to the formation of free-schools; also, that the magistrates in their circuits should converse kindly with the people, and incite them to the practice of virtue.

A new sect called "the wonderful association" was discovered at Peking in 1831 or 1832, as mentioned in a former number of the

* Mal. Observer, Aug. 26th, 1828.

† Canton Register, Jan. 4th, 1830.

‡ Canton Register, Feb. 18th, 1828.

§ Canton Register, Oct. 15th, 1831.

Repository :* the leader was strangled the same year, and one of his associates, above sixty years of age, banished.† Two other associations are mentioned as discovered at Peking, about the same time. In 1832, in consequence of some discoveries concerning one of these associations, which had existed forty years at Peking, the governors and the ministers of state, during that period were degraded for not detecting it sooner.‡ “Page after page in the gazettes,” says the Canton Register,§ “are filled with the names of those against whom sentence has been recorded.”

ART. VI. *Armenian apothegms: sophistry; misfortune; irresolution; ignorance; art of teaching, &c.* From a Correspondent.

THE sophisticated arguments of the sceptics and advocates of atheism, at first astonish, and then impose upon, and deceive minds of narrow views, and limited penetrations, as Parhelian, Anthelian, and Paraselene deceive the vulgar eye; and echo, the ear; and like Calenture, present to the *decluded* a foaming ocean of death as a spacious field of life and verdure.

When an ignorant, obstinate, illiterate and unmannerly *biped* takes upon himself to *debate* with a learned man on literary or scientific subjects, (to use an allegory,) he is in exactly the same ridiculous attitude, and anxious confusion, as a dwarf of the lowest stature standing on p-toe, and then jumping, falling, blowing, and puffing to put light placed on the summit of the highest pyramid of Cairo.

No misfortune is greater than the impatience of bearing misfortune. Of all losses, that is the greatest, which cannot be sunk in oblivion or erased by forgetfulness.

The moral career of that man who wants resolution is, like the progress of him who is hopping about the declivity of a steep hill to gain its summit; and the idle wretch, who sits with his hands across his breast and expects that by the influence of a happy horoscope the golden showers of fortune will refrigerate the parched fields of his condition, is like him who is continually discharging at random missile weapons in hopes of shooting some game. Such inconsiderate beings may be all the days of their lives at the pool of Bethesda without any benefit to themselves; and are highly deserving of dame fortune's maranatha.

As spectacles are made for the near-sighted, and not for the blind, so books are made for such as are possessed of a little understanding

* Chinese Repository, vol. 1, p. 31.

† Canton Register, Oct. 17th, 1832.

‡ Chinese Repository, vol. 1, p. 295.

§ Canton Register, Jan. 10th, 1833.

and penetration, and not for those who are destitute of that little literature and sense, sufficient to understand and appreciate an author's sentiments.

He who can even in embarrassed circumstances continue hearty, and joyful, is either a callous stoic, a well versed dissembler, or an invincible hero of pure Christian philosophy, deeply initiated in the extraordinary and mysterious art of ensuring to one's self happiness.

He, who like Aristakace* by care, exhortation, and example has instilled into the minds of youth an ardent love of literature, and a desire and courage to appear in the field of knowledge as candidates for fame, may truly boast, or feel a secret comfort of having done his country a valuable and important piece of service without any *bruit*; and has not such a friend of youth and encourager of merit nearly as strong a claim to eulogy as (1) Byradian for his valor, as (2) David for his knowledge, as (3) Dolvat for his medical skill, as (4) Marcar for his benevolence, as (5) Magarian for his fidelity, and as (6) Kaork for his affability? *Only to read* is not to learn, but is to exhaust the organ of vision, to wear out the cover of books, to put to a test one's patience, to outlay time, and after all, to turn a giddy headed booby, and a slave to the most ridiculous pre-apprehensions.

Those thoughtless wretches, who insensible of the foulness of their depravity deride and laugh at sobriety decency and decorum, amply deserve to be treated like curs, that by howling and barking render inaudible and confuse the melodious harmony of a band of musical performers.

A faux pas committed by one of Argusian vigilance will, notwithstanding his multifarious powers of discernment, bewilder him in the labyrinth of confusion; and an error, is always an error, and not a bit the better for having for its author an universal genius, or a colossus of learning.

To give to a poor unfortunate friend advice only, and that too blended with the gall of sarcastic animadversions, without helping him to extricate himself from the clog and trammels of misfortune, is to open his eyes to be awed at the imaginary magnitude of his suffering, to add more poignancy to his grief, to increase his mental disquietude, and in the end to teach him how and in which way to despair.

He who by a constant display of good-will and kindness insures the esteem of his friends, and by forbearance, insinuation, and address converts his enemies into friends, secures strong holds, and makes defensive preparations to resist and repulse the attacks of reverses of fortune.

Of all evils, that created or magnified by imagination is the most insupportable.

* *Aristakace* surnamed *Krasser* (*Bibliophilo*) was an Armenian grammarian and lexicographer born in 1178; he taught with great success theology and rhetoric in several provinces of Armenia Major and Minor, and died in 1239; the celebrated grammarian *Ezengatzy* (whose works are yet extant in M. S.) speaks of this author in terms of high commendation, and cites many passages from his works.

It is wise to put on the appearance of a fool, when it is necessary to appear as such: many like Brutus gain their ends by such prudent stratagems.

Some singularities are the effects of habit, and others the results of the bias of the mind.

Indigence, by constantly subjecting its victim to disagreeable privations, and annoying and mortifying submissiveness, and stifling all cheerfulness of mind, often puts upon the expressive countenance of the brightest genius, the dull, melancholy and stupid air of worthless sottishness; and that being who though enveloped in the dense mist of poverty retains a becoming greatness of soul, and bears a manly character, is indeed a noble model for imitation.

He who is blindfolded by prejudice has many good feelings lulled to sleep.

The *friendship* between the selfish rests on so frail a foundation, that the least breath of self-interest can completely overthrow the pretended fabric of amity, and light the torch of discord.

It is a folly of a most ridiculous nature to be a universal septic; but at the same time beware, believe nothing to be true before you are convinced of its veracity, and even then be careful not to be misled by your credulity and be a dupe of others' duplicity.

Those that like cocks on dunghills fight without any serious provocation, only want a pair of fine glossy wings and red hat crests to be classed among the bipennated bipeds of the air.

He is better employed, who is teaching a whale naval tactics, or teaching an ape the transcendent branches of mathematics, than he who is employed in an explanatory disputation with one who is obstinate through ignorance, and cannot distinguish *bad* from *good*, *good* from *better*, and *better* from *best*.

The verdict of the prejudiced is the verdict of injustice. To despair is to add more stings to the cause of despair, and to make ourselves more unfortunate.

As untimely, incessant rains copiously swell up rivers, and injure plantations, and all sorts of productive fields, so in despotic or demi-despotic countries, the subordinate officers vested with discretionary powers shelter their favorites, and injure and oppress the community at large.

He that gives vent to his feelings of prejudice in ridiculous gestures and buffoonery, be assured, is one of the *rif-rafs*, devoid of the principles of good breeding; though he may sometimes by the aid of a little education now and then screen his innate want of genteelness and sense of honor.

Expect mercy from a hired assassin, from a seriously injured Turk, from an infuriated Malay running *amuk*, and even from a starving cannibal; but give up all hopes of mercy when you fall into the clutches of a scrupulous, superstitious, and enthusiastic bigot, whose vindictive enmity you have incited, by endeavoring repeatedly to prove to him the fallacy of his religious tenets.

J. P. M.

Our correspondent has given in a note the following account of the persons mentioned in the first part of his communication.

1. SUMBAT BYRADIAN was a famous Armenian general, who gained many victories over the numerous enemies of Armenia; he defeated the armies of Trajan, took prisoner king Artman, and after gaining a signal victory over Erovant the II, pursued him to his very palace and killed him.

2. DAVID was an eminent Armenian philosopher, who flourished in the fifth century; he translated from the Greek into his own language such works as his judgment suggested to him as most valuable; it is worthy of remark, that this sage followed not scrupulously Aristotle and Plato, as did the European doctors of the dark ages; he only culled from their works what appeared to him to bear the stamp of truth; refuted their errors with great energy and precision; he is surnamed *Anhaght Pilosopa*, that is, the invincible philosopher.

3. DOLVAT was a celebrated Armenian physician, born in 1432; he was master of the Armenian, Greek, Latin, Arabic, Persian, Turkish, and Syrian languages: after having traveled through several countries of Europe, and Asia, he fixed his residence at Constantinople: he published there in 1478, a work on medicine, entitled, *Inutile to the ignorant*: he is also the author of another elaborate work on the healing art; he makes mention there of the Armenian physicians Mikitar, Aharan, Stephen, Jochlin, Serquis, James, Vaharan, and others.

4. MARCAR was a learned Armenian divine of the thirteenth century, of a very benevolent and charitable disposition; he gave to the poor all the immense wealth and lands he inherited from his father: he is the author of a work on morality, entitled, *The Treasure of Virtues*.

5. ARATON MAGARIAN was an Armenian poet, who with an adherence of exemplary fidelity followed Patriarch Minas, who was deposed and banished to the island of Cyprus; "It was interest, he said often to the unfortunate exile, that so long made me stay with you, but now it is duty that induces me to follow you and partake of your fortune."

6. KAORK was a celebrated Armenian writer, born in 1043; he was from his extreme affability of manners surnamed *meghrick* (honeyed). He is the author of a treatise of philosophy on the Aristotelian system, a *Logic for the use of schools*, the *Life of St. Gregory in verse*, and a commentary on the *Book of Job*.

ART. VII. *Jargon spoken at Canton: how it originated and has grown into use; mode in which the Chinese learn English; examples of the language in common use between foreigners and Chinese.*

MORE than two centuries have elapsed since the inhabitants of western countries first came to the shores of China for the purpose of commerce. During this period, an intercourse has been carried on of a very peculiar nature, and one which has been attended with circumstances such as have characterized the relations between the

natives and aliens in no other country. Everywhere else the residence of foreigners has an influence, often a deep and permanent one, on the mass of the people. But with regard to China, the case has been different. The intercourse is now more restricted by the government than it was at some former periods; and as for any effects which have remained upon the great mass of the people, they are but little more than that left by the passing of a ship through the ocean. Yet a communication has been kept up, which will always be regarded as exhibiting a peculiar phasis of the human mind. Our present object is not, however, to examine the characteristics of this intercourse, and the consequences which have resulted from it, but to show through what medium it has been maintained, and what is the common language used between the Chinese and foreigners, in communicating with each other.

The Chinese government has endeavored, since the closing of the ports by Kanghe, to restrict the intercommunication of natives and foreigners as much as is consistent with its existence; and as one means of accomplishing this object, it has prevented foreigners from learning the Chinese language. We might suppose, however, that mutual advantage would have suggested some mode by which to acquire a sufficient knowledge of the language for common purposes; and that mere curiosity in the minds of the Chinese would excite them to know something of those who came so far to obtain their productions, and knowing them, to adopt their improvements. Everywhere else it is expected that time will be devoted to the acquisition of the language of the country by strangers; and no one thinks of going to France, Germany, or India to reside, and intending to speak a foreign dialect while there. But here, the case is exactly the reverse. Foreigners have for ages come to China from different lands for trade, and still all communication is carried on in a foreign tongue. Hundreds of Chinese now acquire enough of the jargon spoken to do business, while hardly a foreigner ever devotes an hour to learn the language of the Chinese. The effect of an intercourse so circumscribed can never be otherwise than to keep the two parties totally separated from each other in all those offices of kindness, sympathy, regard, and friendship, which result from a knowledge of each other's feelings and wants. Coldness and distrust will be entertained, and selfishness will be the *primum mobile* of action, softened down a little by that politeness which is almost necessary in any society, however formal and heartless it may be. That much of the indifference and suspicion of the Chinese exhibited towards foreigners, and still more of our ignorance of their designs, ideas, and springs of action in regard to us, are owing to our general inability to converse with them in their own tongue, no one who has examined the state of the case can for a moment doubt. All the ideas entertained by the great mass of the people about foreigners, and the countries from whence they come, are derived from native authors; and they are a fit subject upon which all visionary fancies can base their tales of terror and wonder. That the time for the removal

of the erroneous conceptions now held by this people will soon come, we ardently hope; and we are assured from the movements now making in Christian lands that accurate accounts of western countries will speedily be accessible to all classes of Chinese.

There must be, however, some other reasons than the inefficient laws of this government, for the almost universal fact that foreigners have for so long a time entirely neglected the study of this language. And there are reasons, which though few, are strong ones. The entire absence, or nearly so, of all elementary books has been one of the most prominent; and the fact that there were no grammars, nor vocabularies of things in common use, has operated as an initial discouragement, and prevented many from making the attempt to learn the language. It was thought hard enough to learn, without being obliged to make books at the same time. The difficulty of retaining in the memory the shape of the characters has been a serious objection with some, though we think that this obstacle has been overrated. At first thought, it appears an almost impossible thing to remember so many unmeaning marks, but the principles of association, together with the mode of combining the characters, greatly aid and diminish the labor. The practical effect of the law denouncing as traitors all those natives who dare to teach the language of the 'central flowery nation' to outside barbarians, is to interrupt the constant course of study whenever the teacher thinks he is in danger. These reasons, combined with the tax the study makes upon the time of those who come to these shores only as sojourners, and who intend to remain 'in exile' no longer than is absolutely necessary, prove impediments of so serious a nature that few undertake to remove them. And as if these obstacles were not enough, the foreigner on landing hears a dialect spoken, which with an entire disregard of all rules of orthography and syntax, he can soon 'pick up,' which is sufficiently extensive for commercial intercourse with the Chinese. With this jargon he soon becomes well acquainted, and in a short time looks upon the acquisition of the language as a useless as well almost impracticable undertaking. Indeed, of so long standing is the gibberish spoken here, that few ever think of paying any attention to the Chinese. Considering all these things, it cannot be a matter of much wonder that so little attention has been paid to the subject, or that few of those who reside for years in China ever acquire so much knowledge of it as to be able to converse with a native in his own tongue. Most of those who have learned it belonged to the East India company's factory, which generously granted annual sums as encouragement to all those desirous of acquiring it. Yet we indulge the hope that scholars in this study will increase; and that as they increase, elementary books will be prepared to smoothe the way, and induce others to commence. Intercourse will then be put upon a new footing, and as the Chinese become better acquainted with foreigners, they will esteem them more, and be more likely to regard proposed alterations in education and the arts with kindness and attention.

Such then being the case that no foreigner would learn their language, the Chinese have been in a manner compelled to learn enough of that one which would enable them to converse with the greatest number of customers. Whatever may have been the case in former times, the English is now almost the only language learned by the Chinese in Canton. The Portuguese spoken at Macao cannot be called an exception to this statement, for there the Chinese learn it as they grow up, and those born in that place can converse nearly as well in one as in the other. The character of the dialect spoken there, moreover, among servants and shop-men, is that of a medley of Portuguese and Chinese; and the idioms and pronunciations of it are so corrupted from pure Portuguese, that those speaking it are nearly unintelligible to one newly arrived from Lisbon. In all its characteristics, it is the counterpart of the 'lingo' spoken at Canton; where, as well as at Whampoa and Lintin, English is the only medium of conversation between foreigners and Chinese. We must, however, make one exception to this assertion; for some, a very few of the Chinese, can converse to some extent in Malay and Bengalee. And here we may observe that if there are opposing obstacles in the way of foreigners learning the Chinese, there are one or two strong inducements for a native to be able to speak English. By far the greater part of those with whom he has intercourse are wayfarers, supercargoes, and seamen of various grades, who of course have no idea of learning the language, and from whom the mere proposal would provoke a smile of wonder, if not of contempt. This advantage would be sufficiently great to induce the Chinese to attend to the study, even if it were the practice for those residing here to learn Chinese. These constitute the most numerous class of customers to the shopmen; and interest, that master passion in the heart of a Chinese, induces them to qualify themselves for trading with foreigners. Another advantage to the native is that he has a dialect at command which is not understood by his customer, an advantage of no small importance in much of the petty bargaining carried on in Canton. It must not be supposed, however, that the Chinese are on the other hand able to understand foreigners when speaking to each other in good English: for that is nearly as unintelligible to them, as Chinese is to the foreigner.

English then being the common language in use between natives and foreigners, it may be worth while to consider the mode in which the former acquire it, and how they make out to speak an idiom so diverse from their own. There are no schools, nor anything worthy of that name, among the Chinese for the acquisition of English. Persons who go by the name of 'schoolmasters' are, however, employed to instruct beginners in the shops and hongs. But the scholars escape from their tutelage as soon as they have acquired sufficient English to communicate the common ideas, as the prices of goods, names of furniture, &c. The number of these schoolmasters is not great; one of them was at school at Cornwall in America two years, and speaks as correct English as any Chinese in

Canton. Instruction by such persons is, however, beyond the reach of most, and those who wish to converse with foreigners are compelled to pick up the words as they can find opportunity. This they do by staying in hongs, shops, and other places where foreigners resort, and are soon able to express their ideas in the jargon called *Canton-English*. This dialect has become, by long usage, established in its idioms, etymology, and the definitions attached to words. As its name indicates, Canton is the proper place for its exhibition, where it is spoken in its greatest purity. At Whampoa, the Chinese speak better English than at Canton, which is owing to their usually hearing idiomatic English from those on board the ships. The gibberish in use among the negroes in the West Indies, and the corrupted French spoken at the isle of France, resemble this jargon more than any other dialect with which we are acquainted.

The peculiarities of the Canton-English are few. Its idioms are, generally speaking, according to those of the Chinese language, than which nothing can be more transposed according to our ideas of placing words in a sentence. In consequence of this, the meaning of many expressions is obscure, where the pronunciation of the words is nearly correct. Moreover, from the monosyllabic nature of the Chinese, and the many vowel sounds in it, adults become nearly incapable of enunciating a word of three or four syllables in a proper manner, especially where several consonants follow each other. The result is that the word is much broken when spoken, and often nearly unintelligible to a foreigner unacquainted with this fact. The dialect which is peculiar to those who are natives of Canton and its vicinity, is destitute of the consonants *b, v, d, r*, and *st*. To supply these in writing the sounds of English words, the native uses *p, t, l, sz*; and in pronouncing, comes as near the sound he hears as possible. We have before us a manuscript book, in which the English sounds of things are written in Chinese characters, underneath the name of the article also in Chinese. Similar books are very common among the people of Canton, and it is deemed one of the first steps to the acquisition of English, to copy out one of these manuscripts. Not only the names of articles but idioms, phrases, and rules of etymology, are sometimes found in them, thus making a partial grammar. A few examples from the book now before us will show how correctly English words can be written in Chinese. In pronunciation, the true sound of course is more nearly attained. Those which follow are the numbers as far as twenty; the sounds of the Canton dialect being the rule of pronunciation: "wun, too, te-le, faw, fi, sik-she, sum-wun, oot, ni, teng, lun-wun, te-lup, ta-teng, faw-teng, fi-teng, sik-she-teng, sum-wun-teng, oot-teng, ni-teng, tune-te." A few more words will still further elucidate this point.

chess-men,	chay-she-mun;	August,	aw-kuh-she;
scales,	sze-kay-le-sze;	earth,	e-too;
stove,	sze-taw;	west wind,	wi-sze-wun;
January,	che-na-wi-le;	buffalo,	pe-fu-law, &c.

There are few monosyllables ending with a dental consonant, that are not spoken as dissyllables; as 'catchee,' 'tankee,' 'makee,' 'sendee,' &c., although the paucity of such words does not give a peculiar character to the conversation.

Every individual, whether mechanic, servant, or shopman, is of course best acquainted with the names of things in his line, and can pronounce them most correctly. The number of words peculiar to the Canton-English, either in the word itself, or in the signification attached to it, is not great; perhaps there are fifty. But the prevalence of the Chinese idiom, and the confusion consequent upon it to an English ear, together with the bad pronunciation of the words, render this jargon one of the most singular modes of communication that can anywhere be found. The mode in which it is actually spoken, and the phraseology employed can hardly be understood by mere description. We will, therefore, venture to present our distant readers with one or two conversations, such as occur in daily intercourse. We may here remark, that the chief object of this article is to give those of our readers who live "outside," an idea of the manner in which the king's English is murdered in this flowery land. A few conversations, written by one who was much amused with the oddity of this representation of the confusion at Babel, will serve our present purpose very well. They include many of the peculiar terms in use here, and are written so that they can be understood without a glossary. We introduce them for the edification of those who have not yet felt the soothing compassion and cheering benevolence of the son of heaven: for to those on the spot, the jargon is an evil that, since 'it cannot be cured, must be endured,' and they can have little interest in perusing them. Our extracts stand thus, in the epistolary form:

"My dear ———, Almost everything has been written concerning the Chinese at Canton that could be told, except that I have never seen any account of the jargon in use here. I will not undertake to describe it otherwise than by sending you some specimens of conversations nearly as they occurred. From them you can judge for yourself how much such a language prevents any extended and social intercourse. Having a few books I wished to get repaired, I sent for a bookbinder. A personage, weighing full twelve stone, and showing his good keeping by a full round face, made his appearance, and introduced himself with a chin-chin, saying, 'my sabbee velly well, can fixee that book alla proper.'

"On seeing them, he inquired, 'how fashion you wanchee bindee?'

"'My wanchee takee go way alla this cover, puttee nother piece,' said I.

"'I savy; you wantchee lever, wantchee sileck cofuh?' he asked.

"'Alla same just now have got; you can do number one praper?' replied I.

"'Can do, ca -an,' answered he, lengthening out the last syllable with a special emphatic earnestness. 'I can secure my no got alla same lever for this; this have Eulop lever.'

“ ‘Maskee,’ spose you no got lever, putee sileek, you please: my wantchee make finish one moon so, no mistake; you can do, true?’ inquired I.

“ ‘Can see, can savy; I secure one moon half so can bindee alla proper,’ he replied. ‘You can call-um one coolie sendee go my shop.’

“ ‘Velly well,’ said I: whereupon he raised himself up and moved off, bidding me ‘good bye,’ as he went.

“ A few days after this, going out into the streets of the city, I was frequently saluted by the expression ‘can do,’ ‘can do, lo,’ which at first I took as an opprobrious epithet, but have since found that it is a corruption of ‘How do you do.’ The manner in which it was said, was however, any other than courteous. I was often called upon by beggars, and as I passed them they would sing out, ‘cumshaw, taipan:’ these two expressions were perpetually reiterated wherever I went. On my return, I called at one of the shops frequented by foreigners, in which Canton-English is spoken in its greatest *purity*.

“ ‘Chiu-chiu,’ said a man behind the counter, as I entered, ‘how you do; long time my no hab see you.’

“ ‘I can secure hab long time,’ said I; ‘before time my no have come this shop.’

“ ‘Hi-ya, so, eh!’ said he. ‘What thing wantchee?’

“ ‘Oh, some litty chawchow thing,’ answered I. ‘You have got some ginger sweetmeat?’

“ ‘Just now no got,’ he replied; ‘I think Canton hab got velly few that sintemeet.’

“ Upon this, I bid him adieu, and walked into another shop; and after saluting the shopman, asked him if he had any news.

“ ‘Velly few,’ said he; ‘you have hear that gov’nor hab catchee die? last day he hah die!’

“ ‘Yes, my hab hear; just now which si your partner have go? Two time before my come, no hah see he,’ I inquired. “ ‘Just now he go country; stop two day more he come back,’ answered he.

“ ‘Before time, I have see one small hoy stay this shop; he have go country?’ said I.

“ ‘He catchee chowchow; come one hour so: you wantchee see he?’ asked he.

“ ‘Maskee; you have alla same; before time my have catchee one lacker-ware box, that hoy have sendee go my house, no have sendee one chop?’ I inquired.

“ ‘Sitop litty time; I sendee call-um he come,’ said a man sitting by me, who was smoking a pipe very sedately.

“ ‘Well, more soon, more better; sendee chop-chop,’ I told him. ‘This have what thing?’ said I, taking up two or three red incense sticks, smoking under the table.

“ ‘That hab joss-tick; China custom makee chin-chin joss,’ replied the man behind the counter. A noise in the street called all hands out of doors to see what was the matter. They soon returned, and he with the pipe observed, ‘that have number one kweisi man; he

makee too muchee cow-cow; that have counter very troub pidgeon.'

"'What thing he do makee so much bohbery?' asked I.

"'Oh, hah he insi one shop, makee steal; any man must wantchee he go that mandarin,' answered he.

"'So fashion, eh;' said I. 'What casion so much a man, so muchee nosie,' I asked him, looking through the door at a noisy procession going by.

"'Some man have catchee one wifo; to-day have counter good day, can mally yelly proper.'

"By this time, the boy came in, and I procured the chop or passport for the article I had purchased, and returned home. There are several other terms used in the jargon, to elucidate which I might send you some more conversations, but these two will do for a "muster," with the additional one more which I recently heard." * * * *

"Enough, in all reason," we think our readers will say, "away with it from the face of the earth, and banish it from use." That such, in a great measure, will be the case before long, we think the signs of the times promise, and believe that the great and rapidly increasing intercourse of western nations with the sons of Han will not henceforth be exclusively carried on through such a medium.

As students in the Chinese language increase, facilities for its acquisition will also multiply, till the means of learning it will be as accessible as those now enjoyed in the other Asiatic tongues. And on the other hand, as the Chinese become sensible of the advantages to be derived from a better knowledge of the English language, books for their use will be prepared, which will tend still more and more to put within the reach of this people the learning of the west. We know of but one small book that has ever been prepared for the use of Chinese in learning English, which is a grammar, of a hundred pages, compiled by Dr. Morrison for the Anglochinese college at Malacca. A work was begun at Canton about a year and a half since, which was intended to assist the native in acquiring a knowledge of English, but it still remains unfinished. The Vocabulary of the Canton Dialect published by Dr. Morrison in 1828, is used by the Chinese to a very limited degree in learning English words.

ART. VIII. *Journal of Occurrences.* *Seizure of an English officer; Jardine Steamer; United States sloop of war, Vincennes; eunuchs; priests of the Taou sect; the Chinese statesmen, Yuen Yuen and Hengän.*

On the arrival of ships off the mouth of the river, which flows past this city and which foreign ships are allowed with native pilots on board to ascend as far as Whampoa, it is customary for their commanders to forward dispatches by native fast boats: sometimes the captain himself or one of his officers accompanies

the dispatches. All this is contrary to 'old custom,' though it seems to have been the usage, time out of mind. The usage has grown out of the necessity of the case, and will doubtless be continued so long as the same necessity shall exist. It not unfrequently happens that these fast boats are pursued and seized, sometimes by boats belonging to the government, and at others by piratical boats,—in both of which cases the evil is nearly the same. In some instances, letters have been thrown overboard and lost; in others, officers have been seized. A case of the latter kind occurred early last month. The English vessel *Fairy Queen*, having arrived off the mouth of the river, one of the officers with the dispatches started in a fast boat for Canton. When near Chuenpe, the boat was pursued and captured, and the officer made prisoner; whether by Chinese officers or pirates, he knew not. After he had been some time in the boat, one of the men was sent to the *Fairy Queen*, offering to release the officer and give up the letters for the sum of \$50.; this man was detained on board the ship. By and bye another came, and was also detained. A third was sent, but he would not venture to go on board. In the mean time, the boat which had taken the officer was continually moving from place to place, near Lintin; and it was not till after the lapse of four or five days, that he was released and the letters given up. The boat seems to have been a piratical craft, and failed utterly in obtaining money for her job. The case excited considerable feeling at Canton, and called out a large party of the residents, about fifty in number, with a petition, to the city gates. The petition was addressed to the governor: in his absence it was received by the fooyuen, his deputy, who censured alike both the hiring and the capture of the boat; he was pleased, however, to direct that the officer and letters should be immediately given up, and the case investigated. Nothing, however, so far as we know, was done besides the issuing of the order, 'which is on record' as follows:

"Ke the fooyuen, &c., to the hong merchants. On the 20th day of the 10th moon, of the 15th year of Taoukwang, (December 10th,) the hong merchants reported that Mr. Gibb, an English merchant, had presented a petition, stating that a barbarian ship, captain Holmes, had come to Canton to trade; and having on the 14th day of the moon arrived at Macao, while waiting for the pilot to procure a permit to come up to Whampoa, and being apprehensive that days would be lost by delay, and having a variety of goods and letters on board, the captain, anxious to forward the latter, ordered his mate to hire a boat and proceed to Canton. When he had arrived near Chuenpe, without the Bogue, he was pursued by a cruiser, seized and put in irons; and the letters detained. The men of the cruiser offered to release the officer on the payment of a large sum of money; and at length, being wearied and having no resource, he wrote a letter and directed one of the men to go to the ship. The bearer of this letter was detained by the captain. In consequence of these circumstances, a petition was presented and an earnest request made, that the officer might be released and the letters given up immediately, for which favor extreme gratitude would be felt. This coming before me, the fooyuen, I have directed a strict investigation to be made. It appears that the captain of the said ship acted improperly in not waiting for the permit, and in precipitately directing his officer to hire a boat to convey letters to Canton. It is the duty of the cruisers to examine and search (any boats they meet); and when they saw a barbarian in a native boat near Chuenpe, it was their duty to apprehend him and report the case. But how is it that no report has been sent up? If there be any extortion of money, it will be most detestable. It is right to examine and punish the offenders. Let the chief ascertain what cruiser it was that seized the officer of the ship. Let the officer and letters be immediately given up. Let the hong merchants inform the captain of the ship that he ought not to direct his officer clandestinely to engage a native boat to enter the port. Let the whole affair be managed and recorded according to the facts. There must be no connivance or delay," &c. December, 12th. 1835.

The Jardine Steamer. This vessel arrived in the Chinese waters, on the 20th of September, under canvas from Aberdeen, May 20th 1835; a legitimate production of free trade. Her machinery was soon put together, and her steam raised. A correspondent of the Canton Register, under the date of 13th of November, at Lintin, thus described one of her first excursions. "We all assembled on board the Steamer *Jardine*, alias 'fast ship Greig,' [the name of her captain,] and get-

ting under weigh went round the different vessels lying in the anchorage, some of whom cheered the little craft on her experimental trip; she then started to make a tour of the island, which she accomplished in little better than an hour; on her return she made another circuit round the shipping, and being again cheered returned the compliment with a salute. It was indeed a pleasing scene; to see the velocity with which the little vessel (although not at her full power) ploughed the waters of the deep, and the readiness with which she answered her helm; to hear the echo of the music (which was loudly supplied by the commanding officer of the *Balcarras*, and which continued to play during the trip) reverberating from the adjacent hills, and made more distinct by the still calm of the evening; to see the setting sun gilding the western horizon with his last, expiring rays; the shipping at anchor; and the blue hills which nearly on all sides bounded the view: the whole scene, being heightened by the presence of the *colleens*, produced a calm in the mind, foreign to those engaged in the busy world; indeed, here you might have beheld in the reality all that the speculative imagination of the lover of romance could picture to itself. Refreshments were liberally provided by our worthy host, and the evening terminated with our usual amusements."

No sooner was the Steamer in motion, than all the paper artillery of the province was leveled against her. Pilots, tsotang, cheheën, chefoo,—in a word, all the local civil and military functionaries, together with the hong merchants and linguists, have had it in charge "to expell her instantly" from the waters of the flowery land and drive her back to her native country. Moreover, in the greatness of their strength they have not spared even the little *sampans*. On the 10th day of the 11th moon of the 15th year of Taoukwang, (December 29th,) their excellencies, *Ke*, guardian of the prince, patrolling soother of Canton, and acting governor of the two wide provinces, and *Pang*, commissioner of the maritime customs of this port, made an attack upon the little European boats, which for years have been constantly plying between Canton and Macao: hereafter, '*boats with holds and standing masts, carrying flags, are never more to be used*' This decree was elicited by the presentation of the following letter, which was addressed to Howqua the senior member of the cohong, and by him communicated to the governor. The letter was signed by every foreign merchant resident in Canton, and couched in the following language, "To Howqua, senior hong merchant, Canton.

"Sir,—We the undersigned merchants of all nations residing at Canton, having for years past experienced much inconvenience from the tardiness and uncertainty of our communication with Macao, where our wives and children reside, as well as from the difficulties attending the conveyance of letters to and from vessels arriving and departing, have lately procured from Europe, at a considerable expense, a traveling boat of a modern construction propelled by steam, and capable of moving against wind and tide. The said boat having arrived at Lintin, we intend to order her up without delay; and as the officers stationed at the different forts, never having seen a traveling boat of this description, may entertain erroneous ideas regarding her, and may attempt to impede her passage up the river, which may terminate in disaster, the motive of our now addressing you is to request the favor of your forwarding a true statement to the government officers, in order to preclude the possibility of misunderstanding or trouble. Being all personally known to you, it is superfluous to assure you of our peaceable dispositions, and the rectitude of our intentions. Our boat is purely a passage boat, and no cargo can ever be admitted. Her length is eighty-five feet, beam seventeen feet, draft of water six feet. [Reduced to Chinese feet in the Chinese letter, being seventy feet in length, fourteen beam, five draft of water.] Neither is she provided with defensive weapons of any description; such is our unbonded confidence in the protection of the imperial government. Any officer doubting our statement can satisfy himself by personal inspection. The regularity of communication thus established will leave no inducement to resort any longer to Chinese fast boats for the conveyance of letters or passengers, which has so frequently led to petitioning at the city gate; removing at once one of the chief sources of trouble to the hong merchants, as well as to ourselves. The boat is expected at Canton in seven days, when we shall be happy to see you, sir, or any gentleman of your honorable country on board. With compliments we fix our names."

The passage boats plying between Canton and Macao continue to run as formerly, and no "thundering fire from the great guns of the forts" has been opened on them. The proprietors of the Steamer, however, have not yet deemed it advisable to bring her to Canton. One of her movements up the river is thus described by an eye-witness, whose communication appeared in the Register of the 5th instant.

"At half past seven on the 1st of January, the steamer *Jardine*, with a few gentlemen on board, left Lintin, and precisely in three hours arrived off Chuenpe when a heavy firing from every fort on both sides of the Bogue took place, though it is supposed few if any of the guns were shotted; those fired from the nearest fort, Chuenpe, were certainly not so. The boat backed out of the line of the Chuenpe guns, when three of the passengers, one acting as interpreter, stepped into the small row-boat of the Steamer with four Lascars and pulled on shore towards the fort and towards a large turn-out of their boats and junks. This jolly-boat was cautiously approached by a soldier row-boat, with perhaps forty men. Oars were tossed up and the headman asked to come into the jolly-boat: he did so, and a card a duplicate of the one given the previous night at Lintin, was shown to him; on perusal he told the interpreter that the fooyuen's orders to stop the passage of the boat were peremptory. He was told that if the commanding officer at the fort or of the fleet, allowed us an audience and confirmed this the boat would go away; he asked us to follow his boat and he would lead us to the admiral; we did so, and gave him the card, which reading attentively he informed us his orders were imperative not to admit the boat. We asked him to send up to the fooyuen for orders that the boat might be examined there instead of at Whampoa, and if so, the boat should wait; this, he said, was contrary to his orders.—We asked him to come on board the Steamer, this he frankly agreed to, and with above one hundred attendants, two of some rank, he instantly came. The curiosity of all was unbounded, the engine could not be approached for masses of Chinese, but on a word from an officer they all went to their boats. At his own request the admiral—for such is his rank—was towed by the Steamer to and fro up and down the Bogue, in presence of thousands at all paces except her fastest pace. The admiral and his officers after this came on board; meanwhile an intelligent Chinese officer had measured the length and breadth of the Steamer, looked for arms and cargo, and declared there were none.

"The admiral, after being towed, came on board, went below and satisfied himself of the want of arms, had the crew mustered forwards and passengers aft and counted them; he partook with a great deal of zest of several glasses of sherry with some biscuit and some snuff; his determination to express friendly intentions was marked; he volunteered to say—"his own desire was that the boat, which was strictly a passage boat without arms or cargo, should pass up; but that his orders were express." As soon as the Chinese took to their boats, the Steamer departed to Lintin and Macao, the passengers by her first trip got into English sailing boats and proceeded to Canton. On Monday next, the Steamer will again be at Chuenpe and a similar arrangement take place.

"A party passing the Bogue at night found the forts still firing, the war-junks exchanging signals and rockets, in short "much ado about nothing."

"The result of the trial to establish steam-passage to Macao, though consequential to foreigners in this land of oppression, its success or nonsuccess to the fooyuen must be a very minor interest; therefore arrays of boats, men, and ships, displays of five well-found batteries firing for hours to destroy or intimidate a craft 17 feet by 80, with a crew of thirteen men, places the fooyuen in a situation absolutely farcical, the more so that the expenditure of five tons of coals can at any time put him to this show of Chinese bravado. 2d January, 1836.

The United States sloop of war Vincennes. The following edict affords an admirable specimen both of Chinese diplomacy and of their national hospitality. In all their official dispatches not the least error is ever allowed; and towards all those who come from afar they always show unbounded kindness. So the Chinese declare; and so many foreigners believe. For many years, the intercourse between the Chinese and the United States has been "mutually beneficial and satisfactory:" i. e. there never has been any intercourse between the governments of the two countries; and since 1784, Americans resident in Canton have always

"reverently obeyed the established regulations and never shown the least dissatisfaction." Thus "it is on record," that the two countries ever have been at peace, and on terms of friendship. In this situation of affairs, a visitor arrives from the United States, and "on account of adverse winds," and "for no other reason," anchors for a little time, when forthwith appears the following mandate.

"An edict from Pang, by imperial authority acting director of his majesty's flower gardens, commissioner of customs at the port Canton, &c., &c., to the hong merchants.

"The deputy officers at the custom-house in Macao have sent up a statement to me, that 'on the 16th of the 11th moon (January 4th 1836), the pilot Tāng Kingnāng reported to them as follows: "On the 15th of the present moon, (January 3d,) an American cruiser, Aulick, came and anchored at Lintin, and I instantly inquired the reason of his doing so; whereupon the captain declared: "*After leaving my native country and visiting other distant marts, I was compelled on account of adverse winds to anchor here for a little time; there is no other reason for my doing so, nor any occasion for you to repeat your inquiries.*" Now I have ascertained that such is the cause of her coming, and also that in his ship there are men, guns, and weapons as follows; namely, 200 sailors, 26 guns, 100 muskets, 100 swords, 800 catties of powder, and 800 balls. These facts are authentic." We, besides having ordered the pilots to keep a rigorous watch over the ship, do also, as it is proper, submit this statement of the case for your excellency's examination.'

"Such is the report which has been made to me, the commissioner of customs. And on inquiry, I find that the said cruiser is not a merchant ship, nor for the protection of such ships, and that she has men, guns, and weapons, in very unusual numbers. It is not fit, therefore, that she should make any excuses for anchoring, and thereby create disturbance. She ought to be driven away. When these orders reach the hong merchants, let them, in obedience thereto, immediately communicate them to the person who has the direction of the affairs of the said nation, (commanding) him to guard her out to sea and order her to return home. Let her (captain) not frame deceits and loiter about to create disturbance. If there be any opposition, it shall be investigated. Moreover, report the day of her departure. Hasten! Hasten! A special edict.

"Taoukwang, 15th year, 11th moon, 21st day." (January 9th, 1836.)

Eunuchs. The Peking gazette for the 13th of September last, contains a long account of the elopement of two of his majesty's eunuchs. The case was reported to the emperor by the governor of the province of Cheihle, and is briefly as follows. Two of the younger eunuchs, whose names are Chang Hingwang and Chang Sheēn, having by accident, as they testified, committed some error in the management of their business, and fearing chastisement from their superior, Leaoutih the chief of the eunuchs, fled from the imperial residence to their native village, taking with them all their effects, and money to the amount of twenty-nine taels. This occurred about the middle of July. In about two weeks they reached their place of destination incognito; but they had not been there long before the house in which they resided was broken open, and their effects and money taken away. The next morning after this was done, they went to the chief magistrate of the district, who immediately sent out his runner to pursue and apprehend the thieves. The eunuchs returning from the office of the magistrate, found all their effects replaced; the money, however, had not been brought back. Believing that this must have been done by the villains themselves, they went again directly to the magistrate to urge him to hasten their seizure. The magistrate was sitting in his open court, when the eunuchs arrived, who gave orders that they should be brought before him and he made to kneel; but as soon as they were in his presence, instead of kneeling, they seized the insignia of authority—slips of bamboo, &c., lying on the table before the sitting magistrate, railing at him furiously at the same time. A quarrel ensued which ended in the apprehension of the two eunuchs by the magistrate, who forthwith sent them up to the governor of Cheihle; and by him they were handed over to one of the tribunals for judgment.

Priests of the Taou sect. Extract from the Peking gazette of the 17th day, 7th moon, of the 15th year of Taoukwang; September 9th, 1835.

"The commander-in-chief of the infantry in the capital, has presented a memorial to the emperor requesting the imperial will respecting persons delivered over for trial: and looking up, he begs that a holy glance may be bestowed on the case. The captain of the troops stationed at Poyang, having taken on suspicion a taousze, (a priest of the Taou sect,) named Sun Punchin, brought him with certain books, and delivered them to my care. Examining, I found two prohibited books among them; namely, Wänfäkwetsung, and Shintaupeche; and also some charms. When I inquired where he obtained all these, he said, 'they belong to Wang Yungkwei a taousze who accompanied him to Peking.' Immediately I sent a warrant and brought the said taousze, who, when put on trial declared, 'he was a native of Hanyang foo in the province of Hoopih, and entered the priesthood in the temple Yuhhwang at Teëntsin. In the 6th moon of the current year, Sun Punchin came and took up his residence in the same temple, where I became acquainted with those books and charms which are truly his property. From Teëntsin I came to Peking, and went with permission to reside in the monastery of the White Clouds; Sun Punchin did not accompany me; and I beg he may be called and examined, then the truth of the case will be known."

"Sun Punching, in his evidence declared, 'I am a native of Tseingchow foo in the province of Shantung, and entered the priesthood in the temple of Lingkwan in Tsenau foo, and have since been begging from place to place. In the 4th moon of this year, I prayed for rain in my native village, the people having promised to allow me to reside in their temple and to reward me with a small piece of land. My prayers proving ineffectual, the people drove me from the temple; I afterwards engaged in telling fortunes, traveling towards Peking. Having reached the district of Fowching in the department of Hokeën, I took lodgings in the temple of Yuhhwang: while there, an individual, whose surname was Chaou, requested me to tell his fortune, which I did, and he gave me in return a parcel of medicine. In the 6th moon of the year, I reached Teëntsin, where I lived in the temple Yuhhwang, and went daily into the street to calculate fortunes. I used yellow paper, and drew pictures of the divine master to expell evil spirits: these I sold in the streets. At that time, Wang Yungkwei, the taousze, wished me to go with him to Peking. We proceeded together as far as Tungchow; there we separated, and I came here alone, bringing with me some printed books, for calculating fortunes, and also the medicine. As for the charms, I heard Wang Yungkwei say they belonged to a taousze, the person who gave them to me."

"On inquiry, I find that the people of his native village did engage Sun Punching to pray for rain, and that he has also presumed to bring prohibited books and seditious charms to the capital. He has confessed that the books are his, but declared that the charms were not. This is evidently false, and there is reason to fear he is plotting mischief. As for the other taousze, who came begging to Peking, there is also reason to fear that he has not told the truth. It was my duty, therefore, to examine them both thoroughly, and also to request the imperial will for their being delivered over, with the books and charms, to the Board of Pnnishments for trial. All this is requested. The same is granted, and recorded."

Yuen yuen. His majesty has sent down his will, directing that this his faithful servant—now near three-score years and ten—he admitted to an audience without attendants from the Board of War: "this is done to show the emperor's tender regard for his aged minister." See the gazette for October 14th. Not long ago, we saw a memorial from Yuen Yuen; he was then acting as governor in one of the western provinces of the empire, although he had some time before been appointed one of his majesty's chief ministers of state. The audience noticed above, we presume, was granted immediately after his return from his gubernatorial duties.

Hengän. It appears by an extract from the gazette for the 19th of October, is again rising into notice. The emperor having gone and examined the new tombs recently constructed for his deceased consorts, was pleased to improve the occasion to confer special favors on certain individuals at court, and among them was that of "secondary guardian of the crown prince" on Hengän.

